

canadian adventist

September 2011

Messenger

"I will send rain on your land
in its season, both autumn
and spring rains . . . " Deut. 11.14

Power and Pride

"Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves..." Genesis 11:4 (NIV)

I've said before, and it bears reiteration, that I am not a theologian and do not play one on television. There are many aspects of scripture that leave me perplexed, and my refusal to easily take the word of others who are purported theologians compounds my perplexity as it denies me even the pat answers that placate so many. One story that particularly baffles me is the one told in Genesis 11, the famous tale of the tower of Babel.

According to the Bible, the earth had a singular language until that point in history. With that singularity, humankind hatched a plan: "Let us build ourselves a city, with a tower that reaches to the heavens" they said, "so that we may make a name for ourselves" (verse 4). It seems that they were well on their way to fulfilling their plan when God came down to see what they were up to and didn't like what He saw. He confused their language and scattered them around the earth—a pretty extreme way, though effective, to stop a building project, in my opinion.

The picture of God painted here has never been an attractive one, and it is the crux of my struggle. As I read, it seems to me like God is scared of humans, that they are approaching a godlike level, and He needs to stop them quick before "nothing they plan to do will be impossible for them" (verse 6). But I don't like that picture—my God is not afraid of anything—so I try for another. The next is as bad: He seems angry that people are trying to better their lot in life, to improve their conditions, to try to be more than they might be without effort. After all, what is wrong with building a city and a tower? As parents, we take pride in the accomplishments of our children and do everything we can to encourage them to do better and to be better, but here God seems to want to keep His children weak and small. How can that be the attitude of a loving God?

The lovingness of the attitude is more apparent when we realize that it wasn't mere bricks and mortar that God needed to stop that day. The problem was not production but pride. The builders of Babel are like children who, having mastered a task, think that they are now really great and want recognition for their greatness. Like a truly loving parent, God stepped in not to squash their efforts but to challenge them. He addressed human arrogance by showing their deficiency. And doesn't He always?

I can almost hear Him saying, "You humans think you've got the hang of community, of society, of working together? You've had it easy so far! Let's see you master it now." And He increases the difficulty level by creating multiple languages and cultures and viewpoints. Perhaps this story that has been read as God's punishment for reaching too far is more appropriately read as a challenge to reach farther? To be a community outside the commune? To unite even when unity requires effort? To admit different voices into our conversation? ■

Crystal

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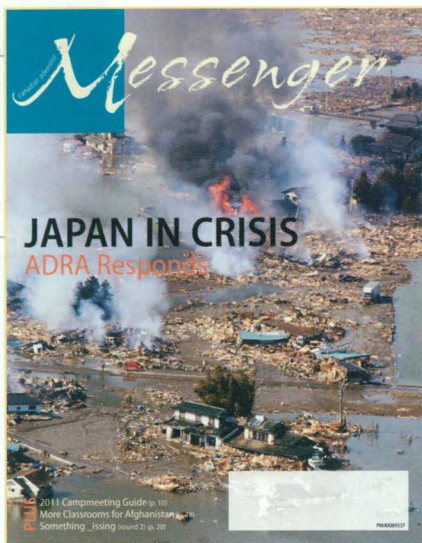


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Your Words

“The church is no place for do-it-my-way selfish attitudes. There must be flexibility within the context of God’s words.”

Re: magazine miscellany

First, I want to say that...I like the puzzle page, the children’s nature page is usually nice (although the message is a little too adult sometimes, the photography is first-rate), and it is nice to see a proper letters section in the magazine. I think part of the reason for the lack of letters, however, is that there are not quite enough interesting articles in the magazine. Yes, a lot about CUC, ADRA, etc, but not enough Bible-based or spiritually challenging material. One thing that could be added would be a Bible question and answer column. A person could be chosen to moderate it, and a question could be given in each issue. Readers could provide insights and then the moderator could add his or her own conclusions.

— C. Miller, Cobourg, Ont.

[editor’s response: Thank you for your suggestion, but publishing devotional or instructional articles is actually a very minimal part of the Messenger mandate. We do our best to focus tightly upon news of various sorts from across the country. The devotional material we do publish from time to time is secondary and is usually published only when we aren’t supplied with enough ‘news’ to fill our pages.]

My wife and I very much enjoy reading the articles and your editorials in the *Messenger*. We are truly encouraged by your work. No religion can rise higher

than it’s concept of God. May the Lord continue to give you courage and wisdom in your work, so that more and more of us can understand the importance of the gospel.

— A. Vladar, Vancouver, B.C.

RE: “I still love and trust Jesus. But our Church has become so irrelevant,” letters to the editor, May/June 2011

Labeling the church as “so irrelevant” and leaving is a method of standing in the way of one’s salvation. Traditions of a church may become irrelevant, but “The need to subvert tradition” does not mean to abandon the church.

We are all God’s children, commissioned to love, serve and fellowship. The church is no place for do-it-my-way selfish attitudes. There must be flexibility within the context of God’s words. The change needs to be from our hearts, how we love, serve and fellowship in church, home and community.

It is not acceptable to say to the Lord, “Your church didn’t change, it became irrelevant. I didn’t fit anymore, and so I left.” Elsewhere some are saying there has been too much change.

— K. Brown, Ajax, Ontario

...I respectfully challenge the use of “irrelevant” in the Letters section, a tired, ambiguous term used suggestively.

What criteria should calculate church ‘relevance’? Sugar and caffeine in the lobby? Spiritually drugging rock beats? Sexual titillation and self-attention via ‘religious’ dancing and Hollywood staging? Would people come, stay, be grounded in the Rock, if fed more of this? Or, would we simply cajole the world into the church, unconverted, unrepentant?

Is the world our ‘relevance’ benchmark, or Jesus? He didn’t commission us to placate the “felt needs” of the lost. They feel “need” of many things. We are to meet needs He directs us to address and awaken in this death-bound world.

God wants to bring in those thirsting for Jesus. He won’t bring them for coffee, donuts, rock concerts or comedy acts. If we don’t choose to work with Him, we’ll be on our own. Bribery and worldly marketing strategies won’t draw sheep who hear the Shepherd’s voice. It will turn them off, and turn them away.

We have the true message that needs giving. It will find the few who will be saved. There’s no ‘magic bullet’ for those who choose otherwise.

— K. Lemky, via email

There are some writers who feel the need for change in the church without specifying what those changes should be. I have heard some rather novel ideas expressed that I think would be going backward instead of forward, but in

letters continued on page 19



The Chilean Miners

Thirty-three men were trapped 700 metres underground in one of the longest underground entrapments in history...

A Plan is Necessary

It is interesting to note that the miners immediately implemented their contingency plan to escape through the ventilation shaft system only to discover that the ladders required by mining safety codes were missing in this old mine.

Instead, a rescuer, Manuel Gonzalez, had to descend into the mine.

And isn't that the true of the wonderful, flawless plan of salvation? Not only was the plan laid out "before the foundation of the world" (1 Pet. 1:20), but also integral to that plan was that a rescuer would come down to save trapped humanity. The incarnation lies at the heart of the plan of salvation. "God did not ordain that sin should exist but He foresaw its existence, and made provision to meet the terrible emergency."¹

Camp Hope

Family members and well-wishers began to camp at the mine's entrance, waiting and praying for days—then, weeks—for a successful rescue operation. This became known as Campamento Esperanza, or Camp Hope.

The Seventh-day Adventist Church is to be Camp Hope to this world. Our encampment does not exist for us only: our ministry is for the building up of the body of Christ, and our mission is for the world. "The truth is to be scattered by all who claim to be disciples of Christ. Every church member should be engaged in some line of service for the Master."²

And was it significant that the miners could find refuge in a rock? Through our witness, others must find refuge in the Rock Jesus Christ. "Return to the

stronghold, you prisoners of hope. Even today I declare that I will restore you double." (Zech. 9:12, NKJV).

A Finished Task

Stepping free from rescuers and greeting his son, the foreman of the freed miners embraced President Pinera, saying, "I've delivered to you this shift of workers, as we agreed I would."

Isn't that good news?

The work of the gospel is fast approaching completion. In 1870 there was one Adventist for every 250,552 people in the world. Projections suggest that by 2030 there will be one Adventist for every 134 persons in the world.

Our church organizes four churches per day around the world. One baptism occurs every 23 seconds. While mainline churches report a decline in membership, we record the second-highest growth among denominations in North America. God is finishing His work. There are still hurdles to surmount and challenges to confront, but God is with us and assures us of victory.

"With His eye on the church, God reserves His gracious interposition in their behalf till the time of their extremity, thus He makes their deliverance more marked, and their victories more glorious."³

Very soon Jesus will present His church to His Father, eliciting the rapturous joy of angels declaring, "Mission Accomplished! The trapped will be rescued and brought to eternal safety. ■"

Mansfield Edwards is the president of the Ontario conference

Thursday, August 5, 2010, will not easily leave my memory. As I readied for an important meeting, CNN directed my attention to breaking news about a mining accident at a troubled 121-year-old copper/gold mine in Chile. Thirty-three men were trapped 700 metres underground in one of the longest underground entrapments in history, arresting the world's attention.

Seventeen days later, an international drilling team drilled into areas believed to be accessible to the trapped miners. A note written in bold red letters was retrieved taped to a drill bit as it was pulled to the surface: "Estamos bien en el Refugio los 33," translated, "We are well in the shelter, the 33." The nation of Chile, as well as well-wishers the world over, erupted in a wave of euphoria as fear and despair gave way to a powerful hope.

After 65 days, all 33 men were rescued, at which time a sign was held for the TV camera, reading, "Mision cumplida Chile," or "Mission accomplished Chile," viewed by an estimated one billion viewers.

Human Predicament

The experience of the 33 miners is a graphic reminder of the predicament sin has plunged the human race into. The sin of Adam and Eve introduced consequences to the entire human race, resulting in a separation between humankind and God (Isa. 59:1, 2).

¹ Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Pub. Assn., 1940), 22.

² Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Pub. Assn., 1942), 149.

³ Ellen G. White, *Selected Messages* (Washington, D.C.: Review and Herald Pub. Assn., 1958), 2:372.



Dr. Tararai Trent (centre), Oprah Winfrey's all-time favourite story, came to CUC in April 2010 to share her story and launch the 100 Classroom initiative with the CUC student group that met regularly for the project. The student group (L to R): Faith Calaminos, Marcus Heisler, Azalea Lehndorff, Liz Ley, Anthony Eisses, Audrianna Whalen, Mandy Klinger, Matt Muehlhauser, Jared Webb (who also traveled to Afghanistan with Lehndorff and A Better World in 2010).

"I firmly believe success isn't about being a genius. It's about having opportunity."

—Azalea Lehndorff, BA Biology, English

Up Date

Azalea Lehndorff—Azalea left for a nine-month assignment to Afghanistan on Oct. 23. She will act as on site manager of A Better World's 100 Classrooms project, supervising the building of 24 more classrooms (establishing two new schools) for which she raised the funds for after visiting Afghanistan this past June. As part of her ABW assignment, she will also oversee the development of an extended teacher training workshop in co-operation with Save the Children staff, and liaise with local elders and the community on various project issues.

Higher Ground

CUC Degrees in Action

Azalea believes in doors opened by providence—and in walking through them. It's the only way to explain her journey from Massachusetts (where from the age of 14 she and her older sister supported themselves) to graduating from CUC and being accepted in the Liverpool School of Tropical Medicine's master's degree program. The Liverpool opportunity, however, moved to second place when Azalea got the opportunity to work as an intern with ADRA Canada and A Better World this past year.

Why put a prestigious graduate program and medical school on hold? Commitment—to her goal, undertaken as a student at CUC, to raise money for 100 classrooms in Afghanistan—and the opportunity to bring thousands of people together in the effort through the running and fundraising events she ignited in three cities.

In fewer than 18 months, Azalea raised more than \$200,000, always keeping her eye on the prize: building schools that will welcome girls, who like her can only pray and believe that God will open doors for their education.

What inspired Azalea's vision? A CUC class in poetry got her writing, and at a professor's prompting, she entered her poetry in a CUC art show. The first prize, which she won, was a gift certificate from Chapters. Though an avid reader, the self-supporting college junior student never had money for books aside from textbooks, so the award was huge. With it, she got *Three Cups of Tea* by Greg Mortenson and began talking to Eric Rajah of A Better World, who was already building classrooms in Afghanistan, about her vision to raise funds for 100 rooms. "By my third year, I realized I would make it through CUC," recalls Azalea, "and I knew I would raise money for schools in Afghanistan."

This May, Azalea's focus, efforts and success were recognized by the City of Red Deer, which named her Young Citizen of the Year, and in June she headed off to Afghanistan for opening ceremonies celebrating the latest of 16 classrooms she helped to make a reality. "I've had opportunities that are out of this world," says Azalea, who recently told the Liverpool school not to expect her this Fall either. The first intern at A Better World has decided to stay on as Project Development Coordinator and will head Tomorrow's Edge, A Better World's new initiative to empower young people for compassionate action.

In Afghanistan, where 90 percent of women and 40 percent of men are involuntarily illiterate, 100 classrooms can, at times, seem insignificant. But because of her own experience, Azalea knows that making a small difference can mean the difference between hope and despair. "It's nothing heroic," says Azalea. "I can go and do something and come back to my warm apartment; the people of Afghanistan are stuck with their reality. If I can do something small to give them hope, I want to do it."

"Afghanistan is a dark, dark place," reflects Azalea. "Even one candle can make a difference. If we can be that candle, I'm happy." ■

CUC Alumni and Students Mobilize Lacombe

CUC alumni and students mobilize Lacombe to raise \$25,000, Inspire Regina Catholic School District

It started with a tent—or more accurately, 17 tents—supplied by alumni Elvine and Arnie Skoretz in 2003, and grew into a vision that's captured the imagination of thousands of school children and adults across Canada: the 100 Classrooms for Afghanistan project, proposed and led by CUC alumna Azalea Lehndorff.

The funding of 100 classrooms became Lehndorff's personal goal in 2008 while she was a student at CUC (*see "Higher Ground" for her story*). After becoming A Better World's first intern in 2010, a position co-sponsored by ADRA Canada, Lehndorff turned her passion for running and education into community running events. The first of these raised \$25,000 and attracted more than 200 runners to the first Lacombe Freedom Run 5000, hosted by CUC on April 10.

"I think Azalea and her crew did a spectacular job," says Arthur (Royce) Warman (att. '69-'70), Events manager of the Edmonton Running Room that sponsored the Lacombe run by supplying advice and equipment. "We usually expect up to 100 participants in the first year of an event, and they far exceeded this. There was a huge 'buy-in' by the community at this event."

Working with Warman, who officiated at the finishing line, and CUC professor Ron Schafer, student/race director and Biology major Faith Calaminos, coordinated logistics and 25 volunteers, many of whom were CUC students. The event raised \$25,000, approximately the cost of three new classrooms in Afghanistan's Sherberghan district, where half of the 300 schools do not have classrooms.

At the closing of the CUC event—the first of three major community runs in Lacombe, Aldergrove, and Regina—Calaminos recognized participants like CUC alumna Alma Reimche ('39-'41), aged 94, who walked five kilometres; top CUC student fundraising runner, Leanne Grinde (\$1,800); and top fundraising finisher, Laurie Pomalty, a citizen of Lacombe with no previous connection to CUC who raised \$3,000.

Presentations given by Lehndorff at various schools inspired many elementary and high school kids to hold their own fundraisers. For example, in October, preceding the Lacombe-CUC run, College Heights Adventist Junior Academy held their own Freedom Run 5000 walk-a-thon that raised \$3,500, and the 38 students of Lakeview Christian School raised \$11,400 in advance of the Aldergrove, B.C. Freedom Run 5000 (June 26, also sponsored by Running Room).

The Regina Catholic School system of 29 schools also got behind the project. It held its most successful "Moving in Faith" run with more than 350 runners in May and included a wheelchair route; some schools created additional initiatives, such as the Brick by Brick project, which raised \$2,000 by selling visionary "bricks" for \$2 apiece.

"One of our vice principals said she's never seen students respond so positively to a presentation," said Miles Meyers, coordinator of the Regina Catholic Schools' Catholic Education Services. "It went over tremendously well. I'm glad people picked up on it. It's a really wonderful charity."

The 16 existing classrooms of the 100 Classrooms project provide a scholastic home for 1,920 students (three shifts per day per classroom). Funds are in hand for another 16, and Lehndorff expects to raise funds for the remaining 68 schools over the next two years.

"I found the run a success, not just for the money raised but for the awareness it created of the need—and that something can be done about it," says Calaminos, who juggled her classes, responsibilities as a CUC student dean, and race logistics to help make the Lacombe race come to life. "We need to remember that when you unify people, great things can happen." ■

Lynn McDowell writes from Lacombe, Alta. where she assists CUC's Marketing and Enrollment department.



Lacombe Freedom Run 5000 drew twice the participation expected at first time events in the experience of the Edmonton Running Room, who provided equipment and logistical support.

Do You Dare?

T33nTalk

I'm only a teen. Can God really use me?

Hmmm... Do you want the short answer or the long answer? The short answer is *absolutely!*

The longer answer is this: Look through the Bible. God has used children, teens, adults, senior citizens, men and women, Israelites and foreigners, even animals to do His will. Jeremiah, the great last prophet before Daniel and his friends were carried off into Babylon, was only 17 when he was called to be a spokesperson for God. A humble Hebrew

slave girl in Syria was used by God to bring the knowledge of the true God to a mighty Syrian commander. Esther, as a very young woman, was placed in the palace of the Persian king not only to be his queen but also to stand between him and the slaughter of God's people. Ellen White herself was a mere 17 also when she was given her first vision.

Frankly, I hear many people, young and not so young, complaining that they are bored. Let me assure you that walking with God is far from boring. I fully admit that church attendance can be boring, but serving God is never boring! If your Christian experience is

limited to church attendance and conforming to the prescribed behaviours of your local church community, then indeed you may be bored and wondering if God wants to use you. You may even wonder if there is a God at all. However, if you get on your knees and into God's Word and put God to the test, claiming His promises and daring to believe that He is who He says He is and that He will do what He says He will do, you will move into an experience that is far from boring!

Can God use you? Oh yes! Does He want to use you? Oh yes! Will He use you? If you dare to let Him! Would you tell a powerful commander who has no use for your God that your God is his only hope? Would you as a young man, not yet full stature, take on a giant with a sling simply because you know your God is able? Would you stand up for your faith and only do what would bring honour to your God even in a hostile environment like the courts of Babylon? Would you stand for the right when your

peers are passing around a joint, or worse? Would you speak up in a group of unbelieving friends when they scorn the Bible and the God of it? In short, would you stand for God when everyone else is sitting down? ■

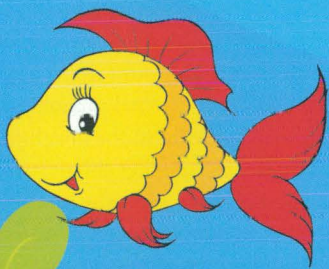
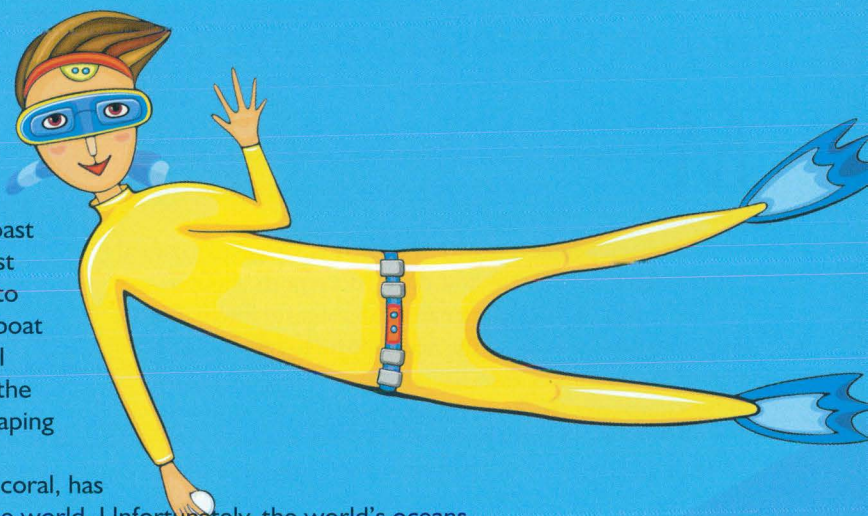


Creation Corner For Kids

Oceanic Noise

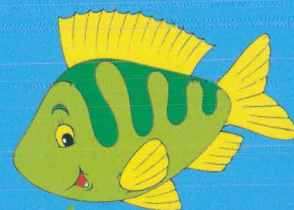
Snorkeling among coral in the clear waters off the coast of Thailand, I realized the sea was full of sounds. Most of us are familiar with the sound of waves curling onto the beach, the sound of gulls calling or the sound of boat motors. But I'd never heard fish chewing before. As I watched the brightly coloured parrot fish, I realized the sound I was hearing was the sound of their teeth scraping the coral as they ate.

Natural noise, like the sound of fish chomping on coral, has been part of ocean ecosystems since God created the world. Unfortunately, the world's oceans are becoming increasingly filled with sounds of human activity. Navy sonar testing, shipping, drilling, pile driving and seismic testing all add up to a lot of noise pollution in the ocean.



Do it!

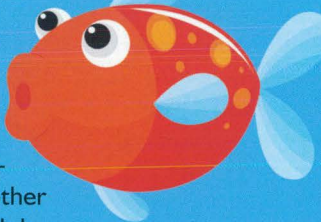
Take some time to sit quietly with God. Meditate on Scripture. Reflect on His majesty. Make a habit of it and see what He reveals to you. For more information on how noise affects whales, you can go to www.msnbc.msn.com/id/7003587/ns/technology_and_science-science/t/noise-pollution-disrupts-whale-communication/.



Think about it.

Noise pollution in the ocean hurts sea life.

Animals like whales, dolphins and baby reef fish use sound to communicate and learn about their environment. Noise pollution can interfere with a mother whale trying to communicate with her calf. The sounds of a ship's rudder can lead baby reef fish away from the safety of the reef out into the deep and dangerous ocean. How does noise pollution affect our relationship with God and with others?



STOLEN AID

Not the whole story of disaster response

Media focuses on what goes wrong, but the bigger story is many things that go right. As I read an article about stolen aid in Somalia recently, I thought: “Yep—right on schedule.”

And what schedule is that? Just as there are stages to a natural disaster, there are stages to how the media reports about it.

Simply put, the stages of a natural disaster for international aid groups are discovery of the need, moves to respond and then, many months or years later, recovery—helping people address long-term food-security needs so they aren’t as severely impacted if another crisis hits.

The media follow a similar trajectory, beginning with the first alarming reports of dire need, then the always-welcome encouragements for people to respond, stories of how people in need are being assisted. It then turns, with sad predictability, to stories about stolen or misappropriated aid.

And that is where we are today.

According to the story I read from The Associated Press—which has been carried, to date, by more than 800 media outlets—thousands of sacks of food aid meant for Somalia’s famine victims have been stolen and are being sold at markets in the same neighbourhoods “where skeletal children in filthy refugee camps can’t find enough to eat.”

The story goes on to say the UN’s World Food Program acknowledged it has been investigating food theft in Somalia for two months, but that the scale of the famine crisis does not allow for a suspension of assistance.

The truth of the matter is that very little aid actually gets stolen; the vast majority of the assistance gets to those who need it. Any loss of food aid is regrettable, but aid groups know that things can go wrong, especially in places where

security is lax or non-existent, when lawlessness abounds, corruption is rampant and where many people have guns and aren’t afraid to use them.

As for aid for sale in markets, it’s not always what it seems. Some of it may indeed have been stolen. But some of it may also have been sold by needy recipients in order to obtain cash to buy even more food or other kinds of food or other essential items. In aid parlance, this is known as a “resource transfer.” Needy people are still helped, albeit in a different way than intended.

When aid is stolen or is found for sale in the market, the media’s focus is usually on what’s gone wrong. But what’s more amazing is how much actually goes right, considering the incredibly difficult circumstances facing aid groups during emergencies like the one in eastern Africa. If you were planning to feed people, you probably wouldn’t plan to do it there, in a place where there’s no food, the roads are poor, housing is in short supply, conditions are harsh, and local authorities and systems are completely overwhelmed. But that’s where they are, so it’s where aid groups need to be.

I don’t mean to dump on the media; without them, international aid groups would never be able to raise the amount of money needed to help people caught in crisis. They are vital to mobilizing Canadians to help people facing death or ruin in the developing world. Those of us who work in international relief and development deeply appreciate their help. But articles like the one about stolen aid can also have the sad effect of dampening Canadian enthusiasm for giving. And that would be truly unfortunate.

Nobody wants to see aid stolen—aid groups least of all. They work hard to ensure that donations get to those who need help. This means planning for every contingency, including loss. They don’t like it, but they know they can’t stop helping the most vulnerable because some aid went missing.

There are places in the world where donations would never be stolen, lost or misappropriated—places where the government always works well, laws are enforced and respected, roads are in great condition, there is no war or conflict, housing isn’t an issue, and people feel secure.

The last time I checked, though, Switzerland doesn’t need any food aid. ■

John Longhurst directs Resources & Public Engagement for the Canadian Foodgrains Bank.



In 2007 a social media revolution occurred when Greenpeace, the Japanese government and a humpback whale called Mister Splashy Pants all met for the first time.



It started when word got out that the Japanese government was planning a huge science experience that involved killing 50 humpback whales in the Southern Ocean, studying them and then selling their meat. When Greenpeace heard about this, they were irate and decided to hold a poll to name a specific humpback whale and raise awareness of this predicament.

Social media giants such as Digg, Reddit and Facebook got hold of this story and started promoting it on their websites, which literally spread the news from one end of the globe to the other. In turn, traditional news agencies started airing the story on local TV stations worldwide. People responded to the Greenpeace name poll, and after receiving over 150,000 responses, the name Mister Splashy Pants was the winner. The slogan "Save Mister Splashy Pants" rang out as people displayed signs and logos, wore printed t-shirts and created website flash videos that put a face to the name and created a very famous whale.

The worldwide publicity regarding the future for Mister Splashy Pants got the attention of the Japanese government and they decided to scrap their previous plans, which in turn allowed for the safe journey of Mister Splashy Pants and his friends across the ocean.

What a great story and one that demonstrates the power of the Internet.

A quick search on Google will confirm my previous prediction about the Internet and reveal that you and I and approximately two billion other people have caught on. Even more, experts are predicting approximately three to four billion active Internet users worldwide in two to three more years.

Did you know that approximately 80 percent of the population in Canada and the United States are active users of the Internet? We have gotten so used to the always connected, always available attributes of the Internet that it has become an extension of our brains. More and more people are experiencing what I call Internet Withdrawal Anxiety when they are not able to connect online.

I want to share with you a quotation I found recently: "More of us are using the web regularly, most especially the over-45 set. Email is far from dead, and the top search on-line is for health info." (Professor Matrix of Queen's University, Ontario, May 2010).

It's interesting that the above statement mentions the top Internet search being health-related information. People want to know how to live healthier lifestyles—how to eat healthier, how to live longer—and they are going to the Internet to find answers to their questions. Do you have a health-related ministry in your church? If so, is that information on a

website so it can be found by those searching in your local community?

Let me tell you a well-known fact: if your church or ministry does not have an active, up-to-date website, to the rest of the world it is as if you don't exist. That's the digital mobile reality we live in. No other option to get off the digital train; in fact, it is not going to be slowing down anytime soon, so we must make the best of it.

I am reminded of a Bible text that says, "from Issachar, men who understood the times and know what Israel should do..." (1 Chronicles 12:32). I think this Bible text is very relevant to us today because the more we can understand about the digital reality we live in, the more effective we can be today and the more prepared we are for the future.

There are many reasons for an Internet ministry in your local church, and next month I will share with you, from a conversation I had with Lonny Nelson, support staff for ACC, some useful tips on how to start an effective Internet ministry and some online tools for connecting with your local community. For past articles, check out my website, www.mcquesview.com. ■

Troy McQueen is the communication specialist for the British Columbia conference and the pastor of the Kelowna church.

BY BRITTANY HARWOOD

RISKING SIGHT TO SEE

“DO YOU UNDERSTAND THE RISKS?”

my ophthalmological surgeon questioned.

My eyes grew wide. I thought

*I knew the risks. I’d just spent the past six
months thinking this over.*

“I think so,” I responded.

“Name me some,” he said, his eyes gazing at me intensely.

Oh shoot. Hoping for assistance, I glanced at my mom. I was on my own.

I can’t remember. When I read, up on this, I found there was about a four percent chance something could go drastically wrong, resulting in blindness—but I’m overly dramatic. Oh yeah,

“Uh . . . cataracts and glaucoma,”

I said.

“Okay, we’ll need to sign a contract for both eyes.” He handed me a paper.

I read: “The Cachet Phakic Intraocular lens is made from an acrylic material with a design similar to existing intraocular lenses currently used to correct

vision... The cachet is designed to improve visual focus by inserting it in front of your iris."

I scanned the risks: corneal damage, inflammation, infection that could lead to loss of an eye, tissue erosion, secondary glaucoma, damage to iris... I couldn't read anymore. Reading what I already knew made me feel sick.

Turning to the last page, I signed my name and added the date: Brittany Harwood, August 17, 2010. It was almost 3 p.m. I feel like I'm signing over my rights as well as \$4,200 per eye. Dr. Gimbel signed his name on the contract, followed by our witness, a nurse. Dr. Gimbel examined my file, and after he saw that I had requested a prayer before the surgery, we bowed our heads and prayed.

My heart pounded as I entered the preparation room. Sitting in a large chair, I tapped my fingers anxiously.

"Would you like something to relax you? It's not required, though," the anesthesiologist added.

I still felt sick. "Yes, please." I wonder what he'll give me. Will he inject an IV as I've had for other surgeries? Will I breathe some gas that makes me tired? He handed me two pills.

"That should cover it. In about 20 minutes you'll be drowsy. You can go sit in the waiting room now."

My stomach felt knotted. I thought I might throw up. Why am I so nervous? I decided years ago I was going to have eye surgery. We decided on the Gimbel Eye Centre in Calgary because Dr. Gimbel is the best eye surgeon, and he did Dad's eye surgery. Besides, I don't want to go the rest of my life with a -11 glasses prescription and -10 prescription for my contacts. My lip quivered. My throat grew tight. I burst into tears, upsetting my already nervous mother.

"I don't want to go blind! I was fine until the contract." My mom held my hand as I cried, her eyes glistening with tears.

"You don't have to do it you know. We can come back another year," she said.

I know I won't have Dad's insurance to help pay in another year. It's now or never.

"No, I'd regret it the rest of my life."

We sat in silence. I stared at the ceiling. I wish this sedative would set in.

"Brittany Harwood."

I followed the nurse to suite 401, where I sat in another dentist-like chair. "We're going to do your least dominant eye first, your right one," she said. I nodded. I wonder if they do your least dominant eye first in case they make a mistake. I shuddered and tried to erase the thought, staring at the blurry ceiling.

They stretched a fabric across my face so only my right eye remained exposed and doused it with a freezing liquid. "We're going to need you to stare at the light," a nurse instructed. Dr. Gimbel flixed what appeared to be a clamp over my eye and, looking through a microscope, carefully made three insertions at the edge of the bottom of my iris. He placed the contact lens in a tube. Lifting my cornea, he moved the tube beneath it and slid the lens out of the tube. Dr. Gimbel then mounted the lens exactly where he wanted it.

I concentrated on the blurry white light. Suddenly, it went black. For a second, I stopped breathing. Am I blind? Oh. There's the light. I glared at it again, determined not to lose sight. Liquid suddenly hit my eye. I wanted to cry. God, please, don't let me go blind. Please, let the surgery go well. I'll do anything! I'll go on a mission trip someday or something if you heal my eyes. I promise. Just don't let me go blind. I prayed those words over and over again. The remaining minutes felt like hours.

The blurry light vanished, replaced by a small light with a red, blue and green tinge. Whoaaaa! The lens was in. I relaxed, only slightly. Luckily, the sedative was kicking in. Dr. Gimbel finished my right eye and left to perform surgery on another patient while the nurses cleaned the surgery room before operating on my left eye.

This is so cool! I stared through my right eye at the ceiling, now clear. I counted the tiles on the ceiling. "Did it go all right?" I sleepily asked the nurses. Reassuring me it had, the nurses tried to be friendly by asking, "Where do you live? Where do you go to school? What do you study?" I answered the questions in a haze.

Twenty minutes later, Dr. Gimbel returned and operated on my left eye as I repeated my prayer. When he left, I lay in the chair in awe.

I can see!

The nurse led me out of suite 401. Groggy, I almost fell to the floor. Oh, there's the sedative. That's a little late. My mom, who had been praying, rushed to help the nurse keep me from falling. They led me to the dimly lit recovery area and sat me in a brownish recliner. I drank orange juice and ate biscuit cookies. I hadn't eaten since 8:30 a.m. When I finished, I slipped on my sunglasses. Sleepy, I took my mother's arm, and she led me out the door. I stopped for a moment and surveyed my surroundings. Cars lined the parking lot. Buildings rose above the horizon line, and people hurried past. I smiled and climbed into our car.

God, the Surgeon

"Then Jesus told him, 'I have come to judge the world. I have come to give sight to the blind and to show those who think they see that they are blind'" (John 9:39).

At times, I see my friendship with God as intact. If I had a checklist, each little box would be filled with a precise mark proclaiming my accomplishments: I know the Bible stories, the 28 fundamental beliefs, I'm vegetarian, I attend church every Sabbath, and I've heard the meanings of the Daniel and Revelation beasts. These aspects may be important, but Christianity is not a checklist. Seventh-day Adventism is not a checklist. Both are in the end a friendship between our Creator and us.

God looks at us intently and asks, "Do you understand the risks?" Giving up our checklist is a risk. We become vulnerable, and Christianity becomes "difficult" when we take off our glasses and contacts and realize our friendship is based on whom we know, not what we've done or will do. To see what Christianity really is, we must risk giving up our sight. ■

Brittany Harwood is from Saskatoon, Sask., and recently graduated from Union College in May 2011 with Communication and French.

REACH North America

A Collaborative “War” Strategy for Unions, Conferences, and Churches

by Dan Jackson, president, North American Division

Our North America Division territory is at war—spiritual warfare. Can you see the signs? Mean-spirited politics? Personal addictions of every sort? Satanic entertainment? Inroads of secularism? Rampant materialism? The ominous threat of terrorism? As the old hymn reminds us, we are living and dwelling in a “grand and awful time.”

Against this bleak backdrop, enter the Seventh-day Adventist Church. We’re uniquely positioned for the battle. After all, we’re a church with a distinctive message of hope and wholeness! If the world ever needed our message in the past, it really needs it now.

Our message of Hope.

Adventism is a message illustrated by Sanctuary truths, modeled in the life of Christ, communicated by the prophets throughout the ages and succinctly expressed in the three angel’s messages of Revelation 14:6-12. This special message points prophetically to Christ’s second coming—a concept embroidered in our very name, Seventh-day Adventists!

Our message of Wholeness.

Our distinctive message not only points toward the future—it adds abundant life to the present! Hundreds of scientific studies have confirmed the benefits of our Adventist message of health—a key doctrine embraced by the Church early in its history. Coupled with the assets of physical health is the assurance of God’s saving grace and protecting care.

Wanted! A “War” Strategy to REACH North America.

Success in any battle requires discipline. Ellen White says it best: “If discipline and order are necessary for successful

action on the battlefield, the same are as much more needful in the warfare in which we are engaged as the object to be gained is of greater value and more elevated in character than those for which opposing forces contend on the field of battle. In the conflict in which we are engaged eternal interests are at stake.”

Last October, church leaders in the North American Division assembled in Silver Spring, Maryland. They came from Bermuda to Bakersfield, from Maine to Miami and points in between. They were pastors, university leaders, health care professionals, and church administrators—all ages, personalities and cultures. It was a striking portrait of diversity.

And yet, one thing brought them together—the desire to REACH North America! These delegates, differing in so many ways, unified around five themes. In an anonymous survey, the delegates overwhelmingly endorsed these themes as a way to organize our diverse efforts in communicating hope and wholeness to North America and points beyond.

One thing quickly became evident: before attempting to REACH the world, the Church needs to be prepared for battle. As at Pentecost, we must come to one accord and receive the outpouring of the Holy Spirit. Then—like them—we will turn the world upside down for God. This preparation as well as the battle itself is reflected in five themes which have come to be known as REACH North America.

Revival & transformation: Connecting with God through public and personal worship

Education for discipleship: Every youth and adult learning, growing, and becoming more like Christ

Alignment within the Church: Connecting within our diverse church family

Community outreach & evangelism: Connecting with our communities to share hope and wholeness

Healthy leadership & management: God’s mission-driven stewards insisting on personal and church-wide excellence

REACH is not a program, project, or initiative. It is not a mandate handed down by church leadership. It is not a quinquennium slogan that expires in four to five years to make room for yet another cutesy catch phrase. Rather, the five REACH elements are enduring principles that we value. They are organizing themes that help our Church clarify, focus, and unify around a common mission.

What kind of war do we fight? The Weymouth translation of Ephesians 6:12 states, “For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare.”

The North American Division is engaged in a different kind of war. It is not a conflict of hostility and bitterness, but a battle waged with God’s amazing grace poured out to a world in desperate need of His love. And, a glorious outcome is already decided! ■



¹ Evangelism, page 115.

² Acts 2:1

³ Acts 17:6

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.

Ontario

FilCan celebrates 31 years of God's goodness



FilCan Church was glad to have SDACC President Mark Johnson and his wife, Becky, attend anniversary celebrations.

June 24, 2011, marked the beginning of a humble celebration at the Filipino-Canadian Seventh-day Adventist Church ("FilCan") in Toronto, Ontario, for their 31st church anniversary.

Former church pastor Daniel Catangay was present during the weekend celebrations, accompanied by several members of his current congregation, the Orlando Filipino Seventh-day Adventist Church. Everyone was blessed with a special musical treat from the Orlando church's Angklung Group (the angklung is a musical instrument made of two bamboo tubes attached to a bamboo frame; the tubes are carved to have a resonant pitch when struck.) Their ministry in music blessed members and visitors during the Communion service, divine service and an afternoon concert.

FilCan was also blessed by a message given by speaker of the hour, Elder Mark Johnson, president of the Seventh-day Adventist Church in Canada. During the morning services, five souls were baptized into the church family. At the time of writing this article, 25 souls were baptized at FilCan in 2011. One of the baptismal candidates, Catherine Senador, aims to



As a high point during the special service, five people were baptized and voted into membership.

share her message with all those "who are still lost." "My baptism changed my life... when I decided to let go and let God rule my life, I felt the peace I have been longing to have all my life. I was lost, never happy. I believed He existed but did not feel his presence. I haven't prayed before. I studied the Bible for school purposes but did not apply it to my life. I went to parties, drank, and pretty much did the things that offended God. Even though I was able to do the things I wanted, it never made me happy and I actually regretted doing most of it." A former Catholic, Catherine testifies she never had a personal relationship with God. She is grateful to know the saving grace of Jesus and is ready to start a new, Christ-centred life.

The anniversary celebrations ended with an evening of fellowship and thanks for the past 31 years and of looking forward to more years of serving Christ. ■

—Pearlie Cada,
church communicator

Camp Frenda's "Miracle Barn"



Dedication blessing



Horsemanship staff



Back of barn



Central room

On Saturday, July 2, 2011, camp staff and alumni dedicated the Riding Centre (horse barn) at Camp Frenda. This is the middle of an incredible miracle:

In 2010 a staff alumna from the 1980s contacted Steven Atkins, one of the alumni coordinators, asking about the possibility of making a donation to Camp Frenda for a special project. Steven contacted Glenn DeSilva, director of Camp Frenda, to find out the most pressing need. It was quickly determined that the barn, which was held together by metal strapping, was in desperate need of rebuilding. The estimated price tag for a complete rebuild was \$60,500. After much prayer, DeSilva told the potential donor the entire amount, hoping that it would not scare her off. Because of her love for Camp Frenda and her own memory of accepting Jesus right there at camp, she committed to support the entire rebuild of the barn without hesitation.

Plans were quickly drawn up for the design and construction of the barn. Bonnie Goulet, the camp ranger's wife, drew up the plans for the new barn, taking suggestions from both Glenn and Michelle DeSilva. The old barn was taken down in the fall of 2010. In early spring 2011, Gerald Goulet, the camp ranger, and his son Guian started construction. With extraordinary amounts of rain, the building process was slow but steady. By late June, the barn had taken shape.

Over the alumni reunion July long weekend, staff, alumni and friends paused on Sabbath afternoon to dedicate the building and the current horsemanship program staff for service in the continued ministry of Camp Frenda. DeSilva and Atkins shared the story of the donation; Milton Perkins, former director, offered the dedication prayer; and Jared Grant, horsemanship director, made a statement of commitment of service on behalf of the entire horsemanship staff. Also in attendance was a former camper and counsellor-in-training Rob Henderson, whose family boarded Camp Frenda horses in the off-season for many years during the 1980s. He was most delighted to see the fulfillment of a long-overdue dream. Pastor Doneski, former director, and his wife also attended. They were both happy to celebrate the completion of the new barn.

A dedication plaque was placed on the wall of the horse barn as a reminder of the anonymous donor's generosity. After the ceremony, attendees took pictures and toured the barn. The barn has three "rooms" on the main floor: one for hay and storage; one for tack, saddles, helmets, etc.; and one for tractor and mountain bike storage. Off the back, is a covered porch that runs the length of the barn. This will provide a sheltered place to tie up the horses during breaks and meals. The barn also has a loft, to be used as a classroom and a place for overnight horsemanship camp outs.

During the night and on weekends, horses will continue to be housed at the back of the camp in their corral, which has a large covered shelter. Each day, horses will be at the riding centre and new barn for the horsemanship program. Campers and staff will certainly enjoy the new barn!

What a blessing this new barn will be to all those who spend time at Camp Frenda! Without the continued support of camp alumni, friends and church members, many improvements would not be possible. It is in all of our hands together to influence the positive and unique ministry of Camp Frenda. Your prayerful support and ongoing financial donations make it possible for Camp Frenda to continue to grow and prosper in these troubled times. Camp Frenda provides an "unplugged" rest from the everyday business of life. It is a place where many make decisions for Christ. ■

— Glenn DeSilva, camp director,
and Sharon Aka, co-coordinator of camp alumni

North American Division

Canadian Elected ASI President

“My heart’s burden is to bring the focus around to spiritual preparation of God’s people to ensure success in our ministries.”



Outgoing ASI president Norm Reitz (Calif.) passes symbolic Bible and gavel to incoming president Frank Fournier (Colo.) during Sabbath evening vespers.

Despite a volatile economy, record numbers of attendees and exhibitors from all over the world participated in the 2011 ASI International Convention, held Aug. 3–6 at the Sacramento Convention Center in Central California. The exhibit hall had a record-breaking 338 booths representing 221 ministries and organizations. George Adams, convention site selection and housing coordinator, observed that significant support and attendance from California locals helped drive numbers higher this year.

Attendance at the yearly convention influences the size of the annual project offering, a significant aspect of ASI’s overall mission. This year, attendees gave or pledged approximately \$2.1 million—well above the \$1.5 million goal—to support 47 prayerfully selected ministry projects worldwide.

The types of projects chosen each year are diverse, including health and wellness, publishing, education, research, media,

and general outreach ministries. This year’s project list included Better Living (Mieux Vivre), a radio and television ministry based in Victoriaville, Quebec, that produces programs in the French language. Better Living will use its \$25,000 project grant to produce French programs translated from English scripts. It will also purchase a video switcher for direct-to-disc recording and create virtual backgrounds for its various productions.

Extra chairs had to be set up Sabbath morning at the convention for the more than 3,300 people who came to hear Ted N.C. Wilson, Adventist world church president. However, to Terry Anderson, ASI vice president for evangelism from Franktown, Colo., Sabbath afternoon attendance at the “ASI Presents” program was most telling. “That’s the time when people usually go back to their hotel rooms and take a nap,” Anderson said. “But this year, many more stayed by to hear the testimonies presented during

the afternoon program. It seemed to indicate a seriousness about the times we live in.”

The messages presented by eight general session speakers and 24 seminar presenters were marked by a common sense of urgency reflected in the convention theme, “Finishing Strong.” Doug Batchelor, speaker/director for Amazing Facts in Roseville, Calif., emphasized the need for courage in his keynote address. Ivor Myers, pastor of the Templeton Hills (Calif.) Seventh-day Adventist Church and president of Power of the Lamb and ARME ministries, packed the entire Great Controversy theme, including all major doctrines and prophecies, into 38 breathtaking minutes that left listeners with a clear understanding of the significance of the Adventist movement.

ASI officers were elected or re-elected during the convention for two-year terms, with Frank Fournier of Eden Valley Institute in Loveland, Colo. taking the helm as president. Fournier, a French Canadian, embraced the challenge of leadership, accepting the symbolic Bible and gavel from outgoing president Norm Reitz, a California attorney who will continue serving as an ASI board member.

Regarding his leadership plans for ASI, Fournier said, “My heart’s burden is to bring the focus around to spiritual preparation of God’s people to ensure success in our ministries.” Fournier presented the convention devotionals.

The ASI Convention sessions, seminars and devotionals are available for online viewing or download on the ASI website www.asiministries.org. The 2012 ASI International Convention will be held Aug. 8–11 in Dallas, Texas. ■

— Conna Bond,
communications, ASI



simple church

a very old new idea

Simple Church is a global house church network sponsored by the North American Division. It is about three years old, and there are 10 conferences that have partnered with this network. The Manitoba-Saskatchewan conference is the first partner conference in Canada. Others are investigating its possibilities for their area.

“Simple church” is a term used to refer to small congregations that primarily meet in homes. These Sabbath home gatherings start with a team of four missionary minded Adventists (commonly called a CORE4 missionary team) who focus on reaching 90% of Canada’s population who will not walk into a conventional church on a given weekend.

Simple Churches are not “small groups” because they are not a mid-week activity of a regular church. They are full churches on a par with the conventional churches that own, lease or rent a building where worship and ministry are conducted. Simple Churches do tend to be smaller in membership, on average, and have a simpler worship format, organizational structure, etc. Research by George Barna reveals that about six million North Americans currently attend a church of this kind.

Simple church is more effective at reaching some people groups than is the more conventional form of church. These include the unchurched and younger adults. Since the largest number of Canada’s residents are not active in any religious congregation, this is an approach that needs to be used to achieve the mission of the Seventh-day Adventist Church in Canada.

This is not a new form of church for Seventh-day Adventists. During the early decades of the movement, most local churches met in homes or rented lodge halls. In fact, this concept lives on in Adventist heritage under the old-fashioned terminology “cottage meetings.” There are many indicators that the time has come to dust off this old concept and re-invent it for the 21st century.

Milton Adams is directing a Simple Church Global Network for AdventistMission.org and the North American Division. He has had success with a pilot project in the Florida Conference and has offered to extend his assistance to any who may be interested in starting a simple church. This global network provides training, coaching and resources. Visit www.SimpleChurchAtHome.com to learn more and to start online training. ■

*...the time has come to
dust off this old concept
and re-invent it for
the 21st century.*



letters continued from page 4

many cases I just don't get what they mean. Do they mean removing the pews and sitting in a circular lotus position? I doubt if that would bring more people or conversions. We might lose a few. One of the most novel ideas that I've ever heard was hanging the pulpit from the ceiling and climbing up a ladder to enter it. No doubt that would get everyone's attention, but I'm in limbo in many cases to know what many are referring to as "change." And that leaves me unable to agree or disagree.

Perhaps what is intended is a change in our dress style. Ages and ages ago

people were wearing much less than mini skirts and rings in their noses. If we don't know what changes writers are referring to, they too might be looking backward instead of forward, or, on the other hand, maybe some changes would be beneficial if we only knew what was intended by the writer.

But, really, I'm looking forward to the day when, however we do it, we will fulfill our mission in getting our soul saving message out to the world instead of having the tail wag the dog. ■

— J. Lyons, retired pastor,
North Sydney, N. S.

E-mail comments to steevesc@sdacc.org or mail them to Editor, *Canadian Adventist Messenger*, 1148 King Street East, Oshawa, ON L1H 1H8. Be sure to include your name, contact information, and the name and date of the article(s) you are referencing. 200 words maximum. Letters may be edited for length and clarity. Not all letters will be published.

DO YOU KNOW AN EXTRAORDINARY CANADIAN ADVENTIST YOUNG PERSON?

The SDACC and the *Messenger* are on the hunt for youth and young adults who are changing their church, their community and their world for the better. If you know someone under 30 years old who is taking the world by storm, nominate them for our **Top 30 Under 30**.

Send an email (or, if you must, snail mail) with the subject line "**Top 30 Under 30**" to messenger@adventist.ca to nominate a deserving young person. Please include their name and contact information, your name and contact information and a paragraph telling us why we should consider them for our list.

Help us give them the recognition they deserve.

Something Missing?

JUST FOR FUN, WE'VE HIDDEN OUR MESSENGER "M" SOMEWHERE IN THE PAGES OF THIS MAGAZINE.

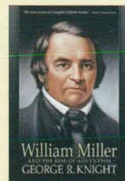
Carefully search each page, find its hiding spot, and then head to www.adventistmessenger.ca to tell us where it is. Comment on the news story called "Something __issing in September" (giving us your name and contact information), and you will be entered into a random draw for a prize furnished by the Eastern Canada Adventist Book Center.

Remember that the "M" looks just like that—black and approximately that size. It's not in any of the places where our logo usually goes, like the masthead or page footers. Happy hunting.

WE HAVE OUR WINNERS! The *Messenger* would like to congratulate David Heitsman of Abbotsford, B.C., our contest winner for July and Leonard Bellemore of Markham, Ont., our contest winner for August. Each of them will receive a book from the Eastern Canada Adventist Book Center and a small package from the *Messenger*.

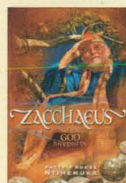
In the July/August issue, the M was on page 13 on the church roof next to a bare twig extending upwards from the tree.

Contact the Eastern Canada ABC before November 30 and mention the *Messenger* contest to receive a 20% discount on the books our winners will now enjoy!



William Miller and the Rise of Adventism by George R. Knight (PP)

A definitive and comprehensive history of Millerism that is a must read for Adventist pastors, teachers, and anyone involved in evangelism. This is a reprint of *Millennial Fever and the End of the World*, originally published in 1994.



Zacchaeus by Patty Froese Ntthemuka (R&H)

The town was filled with people who needed a second chance. Little did they realize that their second chance would begin the moment a Stranger locked eyes with Zacchaeus perched in a sycamore tree.

CONTEST RULES AND REGULATIONS: Deadline to submit your entry for this contest is 11:59 p.m. EST on Nov. 16, 2011. Contest is open to any Canadian resident; one entry per person. All correct entries will be entered for random prize draw to take place on Nov. 17, 2011. Prize does not exceed \$50 in value. Employees of the SDACC and those in their household are ineligible. The SDACC, the Canadian Adventist Messenger, and their employees are not responsible for any failure of electronic equipment or computer transmission or network connections; inaccuracies of information, for technical or human error in the processing of entries, including data entered by contestants. The SDACC reserves the right to modify or cancel all or a portion of the contest for any reason.

Announcements

PROCESS:

- All announcements (non-profit events, new member notices, birth announcements, weddings, anniversaries, obituaries and tributes) should be emailed to Hermione Wilson (wilson.hermione@adventist.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

Reviving, Preparing And Going To Tell The World. Three days of inspiration, training and relaxation for lay, pastor and full-time evangelists and conference administrators. Southern Union Evangelism Council 2011. Presenters include Dan Jackson, Mark Finley, Benny Moore and Charlene West. December 5-8, Daytona Beach, Fla. More information: www.southernunion.com/evangelism, 407/257-6847, or suevangelism@yahoo.com.

Are you in need of prayer? Call the Kendalwood SDA Church Prayer Line at 905/434-8470 or 1-888/554-3005 Sundays 8 a.m. to 1 p.m. and Mondays, Tuesdays and Thursdays 6:30-8:30 p.m. Someone from the Prayer Team will be there to pray with you. (1/12)

Legal Notice

The Seventh-day Adventist Church in Canada

Notice is hereby given that the 17th Regular Meeting of the Members of the Seventh-day Adventist Church in Canada will be held in Oshawa,

Ontario, from Friday, September 23, 2011, to Sunday, September 25, 2011. The first meeting will convene at 4:30 p.m. on Friday, September 23, 2011.

The Meeting is called for the purpose of receiving reports for the past five years, the election of officers, directors and associate/assistant directors of departments, the election of the Board of Directors, consideration of proposed changes in the Bylaws that may be recommended, and the transaction of such other business as may come before the Meeting at that time.

Each local conference or mission shall be entitled to two (2) delegates without regard to conference membership and one (1) additional delegate for each five hundred (500) church members or major fraction thereof who shall be chosen by their respective Conference or Mission board.

*Mark Johnson, President
Dragan Stojanovic,
VP for Administration*

New Members

ONTARIO

Diane Adamowicz, Wilfred Maynard and Nenita Talasan were baptized in Kingston, Ont., on July 2, 2011, by Daviceto Swaby. They are now members of the Calvin Park church.

Sandra and Heather Allan were accepted into the church by profession of faith in Kingston, Ont., on July 2, 2011. They are now members of the Calvin Park church.

BRITISH COLUMBIA

Yen Shiou Eng was baptized in Kelowna, B.C., on Oct. 9, 2010, by Troy McQueen. She is now a member of the Kelowna church.

Nicole Johnson and Patrice Mitchell were baptized in Kelowna, B.C., on April 2, 2011, by Troy McQueen. They are now members of the Kelowna church.

Faye Morales was baptized in Kelowna, B.C., on March 19, 2011, by Troy McQueen. She is now a member of the Kelowna church.

Faith Ashley Bronstein and Marcella Drobott were baptized in Kelowna, B.C., on April 30, 2011, by Brian Hawes. They are now members of the Rutland church.

Jaden Lee was baptized in Kelowna, B.C., on July 2, 2011, by Brian Hawes. He is now a member of the Rutland church.

Joel Kellerman was baptized in Kelowna, B.C., on April 30, 2011, by Jim Weir. He is now a member of the Rutland church.

Chloe Thackray was baptized in Kelowna, B.C., on May 21, 2011, by Jim Weir. Chloe's baby sister, Camie, was also dedicated on the same day. Chloe is now a member of the Wildwood church.

Birth

Natalie Alexis Fraser was born on June 12, 2011, to Ryan and Emily (née Hepburn) Fraser of Indian Harbour, N.S.

Anniversaries

Donald and Marilyn (Stern) Melashenko of Kelowna, B.C., celebrated their 50th wedding anniversary on July 23, 2011. They enjoyed a quiet celebration that was attended by their children and grandchildren in Invermere, B.C.

Birthdays



William "Bill" Markowsky of Oliver, B.C., celebrated his 95th birthday in April 2011. He was joined by Greta, his wife of 49 years, along with family and lifelong friends.

Obituaries

Betty Charlesworth was born Aug. 23, 1928, in Winnipeg, Man., and died April 24, 2011, in Toronto, Ont. Betty was a nurse who spent most of her career at Branson Hospital, and she also volunteered her assistance at many evangelical sessions. She is predeceased by her brothers Ralph and Jack; and her sisters, Charmaine Howarth, Alice Kiely and Grace Webb. Surviving: brother Bob Charlesworth.

Goldie Almeida (née Berg) Cuthbertson was born April 12, 1917, in Grandview, B.C., and died April 16, 2011, in Lacombe, Alta. Goldie was active in her local church and Pathfinder club. She and a few close friends also went on trips to support Maranatha projects in B.C., Washington state, Oregon, Idaho and northern California. They would pull nails out of boards, paint houses inside and out, help in the kitchen and take on anything else that needed

doing. Goldie is predeceased by her husband, William, her daughters Nancy Leon and LynnDee Kobayashi, her brother Orville Berg, and her sister Viola Kruger. Surviving: sons, Tom (Kathy) Cuthbertson of Calgary, Alta., and Dennis (Carol) Comm of Medicine Hat, Alta.; daughters Barbara (Bill) Brunless of Powell River, B.C., and Connie (Harvey) Dick of Lacombe; brothers Delvin (Rose) Berg of Lacombe and Kelly (Elaine) Berg of Grand Prairie, Alta.; sisters Bernadene (Ed) Reiman of Grande Prairie and Donna (Wally) Mead of Kelowna, B.C.; 24 grandchildren and 30 great-grandchildren.

Edward F. Fowler was born March 27, 1925, in Hamilton, Ont., and died May 1, 2011, in Leamington, Ont. Ed served the Leamington church for many years as a treasurer, pianist/organist and in various other capacities. He is predeceased by his son Bob. Surviving: wife, Eva; son Bill of Chilliwack, B.C.; daughter, Esther (Jerry) Freeman of Flint, Mich.; brother, Norman of Alberta; six grandchildren and 13 great-grandchildren.

Phyllis (née Trites) Gay was born Jan. 12, 1936, in Moncton, N.B., and died Aug. 11, 2011, in Orlando, Fla. Phyllis served for many years as a missionary and secretary in Southern Asia, Africa and the Far East, as well as at the General Conference, Pacific Press and the Idaho Conference. She is predeceased by her parents, Alfred and Greta Trites, and her brother Ora. Surviving: husband, David; sons, Kristen (Sandra) Gray of Orlando, Fla., and Bryan (Kathryn) Gray of Boise, Idaho; brothers Ronald of Tillsonburg, Ont., Herbert of Moncton, N.B., Dean of Picton, N.S., and Allen of Calgary, Alta.; sisters, Effie Smith of Avon Park, Fla., and Freda James of Middleburg, Fla.; and six grandchildren.

A. Norman How was born Oct. 21, 1915, in Edmonton, Alta., and died June 8, 2011, in Ponoka, Alta. Norman held various positions in the Church in Canada including publishing secretary, Adventist Book Centre manager, secretary-treasurer, conference president, and union conference secretary in B.C., Alta., Nfld., and Ont. from 1948 until his retirement in 1980. He served as the editor of the *Messenger* in the 1970s. Norman is survived by his wife, Frances; his sons, David (Vivienne) and Fred (Beverly); four grandchildren and three great-grandchildren.

Wilhelm Karl Koppers was born Aug. 30, 1921, in Duisburg-Beeck, Germany, and died June 12, 2011, in Mission, B.C. Willi served the



Church in Germany, the German Gemeinde in Winnipeg, M.B., as well as Westminster, Surrey, Langley, Abbotsford and Mission, B.C., as a Pathfinder leader, elder, Sabbath School superintendent, teacher, and music ministry leader. Willi is predeceased by his wife, Hanni. Surviving: sons, Reiner (Elizabeth) of Mission, Ralph (Esther) of Abbotsford, B.C., and Ron (Kerstin) of Mission; daughter, Linda (Doug) Larsen of Quesnel, B.C.; and nine grandchildren.

Randy Ken Lambert was born Feb. 9, 1976, in Port Hardy, B.C., and died July 31, 2011, in Stewart, B.C. Randy is predeceased by his birth mother, Betty Lou, and his brother, Jason. Surviving: wife, Charety (née Hall); daughters, Eulalia, Sula and Mikhaila; parents, Ken and Lori Lambert; sisters, Pamela (Augie) Medina of Mission B.C., and Julie (Brian) Nielsen of Mission, and half-sister Serena (Jonathon) Goodfellow of Vancouver, B.C.

Iwan "John" Lyzanchuk was born Feb. 21, 1931, in Musidora, Alta., and died Jan. 21, 2011, in Collegedale, Tenn. John served as a bakery manager at Kingsway College, Andrews University, and Southern Adventist University. He is predeceased by his son, Rene John Lyzanchuk; his parents, Michael and Feska "Fanny" Lyzanchuk; and his sisters Nancy Verbitsky, Mildred Trynchuk and Dora Trynchuk. Surviving: wife, Agnes (née Grosso) Lyzanchuk; daughters, Audrienne (Buddy) Andreika-Williams of McDonald, Tenn., Bonnie (James) Hubbell of Ooltewah, Tenn., and Cheryl (Michael) Pacheco of San Diego, Calif.; sister Anne Tchir of Edmonton, Alta.; and three grandchildren.

Ellen McCartney was born June 22, 1912, in Extension, B.C., and died May 1, 2011, in Walla Walla, Wash. Ellen graduated from nurses' training at Rest Haven in 1935, went on to teach nursing and served as school nurse at Canadian Union College. In the years to follow, she taught nursing at South Western Jr. College in Texas; she was also assistant director of the school of nursing at New England Sanitarium, the director of the school of nursing at Tokyo Sanitarium in Japan, and the director of the school of nursing in Hong Kong for one year. Ellen worked until retirement at Portland Adventist Medical Center. She is predeceased by her brothers, John and Donald, and her sister Mary Leiske. She is survived by her sister Ann Saunders, her sister-in-law Hazel Toombs McCartney and her brother-in-law Elsworth Leiske.

Millie (nee McGill) Mosher was born May 17, 1967, in Alert Bay, B.C., and died April 20, 2011, in Calgary, Alta. While Millie's children were small she was actively involved with the children's Sabbath School program at her church. Millie is predeceased by her foster-parents, Roy and Dorothy McGill, and her mother, Virginia Nelson. Surviving: husband, Stacey Mosher; son, Anthony of Calgary, Alta.; daughter, Julie of Calgary, Alta.; birth father, Willie Walkus; brothers, Gary (Lynette) McGill of Port Hardy, B.C., and Murray (Linda) McGill of Port Hardy; sisters, Donna (Lawrence) Stoyanowski of Surrey, B.C., Margaret Walkus of Port Hardy, and Meri Sibley; and one granddaughter, Kiara.

Frances Virginia (née Zachary) Nolan was born Feb. 16, 1929, in Sandy Lake, Man., and died Aug. 27, 2011, in Ponoka, Alta. Frances served the church in many capacities over the years: as deaconess, Sabbath School superintendent and children's teacher, Dorcas/community services, and soup kitchen volunteer. She is predeceased by her parents, Charles and Pearl Zachary; her brothers, Mike, Peter, Ralph and Edward; and her sisters, Ina and Olive. Surviving: husband, Ernie; daughters, Shelley (Don) Freesland of Columbia, Md., and Vonalee (Mark) Gilroy of Calgary, Alta.; son, Bryce (Valerie) Nolan of Calgary; and three grandchildren.

Esther (née Hutchinson) Richards was born Feb. 14, 1932, in Union Island, St. Vincent, and died July 27, 2011 in Toronto, Ont. When her husband's ministry took the family to various provinces across Canada, Esther sang in church choirs, played the piano and taught in the children's division. She is predeceased by her parents, Steadman and Ida Hutchinson, her brothers Carlton and Lovel, and her sister, Millicent Stewart. Surviving: husband, Edwin Richards; daughters, Eleanor, Elaine and Emanda Toich; brother Hilton; and two grandchildren.

Ashton Robinson was born Sept. 30, 1928, in Lachute, Que., and died June 23, 2011, in Oshawa, Ont. Ashton worked at Maracle Press for 38 years. He also served as a deacon, head elder, school board chair at the New Minas and Middleton churches in Nova Scotia and volunteered as the unofficial church school promoter, renovation expert and handyman. Ashton is predeceased by his sisters Minnie Mulligan and Almira L'Herault, and his half-sister May James-Veitch. Surviving: wife, Vera (née Atwood); son, Lloyd (Heidi) of Abbotsford, B.C.; daughters, Elizabeth (Lonn) Horniachek of Oshawa, Ont.,

Karen (John) Knowles of Portland, Tenn., and Judy (Andrew) Prevo of Sturgeon, Mo.; brothers, Robert of Courtoice, Ont., and Donald (Gail) of Oshawa; sisters Grace Villeneuve of Oshawa, Roberta Woods of Oshawa and Isabel Buchanan of Oshawa; and 10 grandchildren.

Maxwell Rudisaile was born March 30, 1923, in Batesville, Ark., and died July 9, 2011, in Houston, Tex. Maxwell served as an elder at the Henderson Highway church in Winnipeg, which he attended for 26 years. He served as bulletin secretary at the Winfield church in British Columbia, where he attended for 20 years. Maxwell is predeceased by his daughter Shirley New; his parents, Claude and Elva; his brother, Stanley; and his sister Dorothy. Surviving: wife, Johnnie; daughters Patricia Grabo and Rosemary Hamilton; stepdaughters, Becki Johnson and Jill Davis; sister Lyla Upton; and six grandchildren.

Ralph Ryan was born Feb. 28, 1930, in Fredericton, N.B., and died March 23, 2011, in Fredericton, N.B. Ralph was a devoted member of the Fredericton church, where he served as a deacon for many years. He is survived by his wife, Mavis (née MacGuire) Ryan; his sons, James (Jeanette) and Peter; and his daughters, Debrah (Brian) Christenson of Fredericton, and Tanya (Steve) Johnson of Calgary, Alta.; and his sister, Nancy Robertson; five grandchildren and five great-grandchildren.

Esther (née Roda) Sanidad was born June 30, 1924, in Camiling, Tarlac, Philippines, and died March 22, 2011, in Vaughan, Ont. Esther was an active member of her local church. She is predeceased by her husband, Benjamin, Sr.; her parents, Alvaro, Sr. and Maxima; her brothers David and Prospero; and her sister Rebecca Edwin. Surviving: sons, Ben Arthur, Jr. (Esther) of Columbus, Ohio, and Orlando (Josie) of Md.; daughters, Paz (Eduardo) Ravadilla of Vaughn, Ont., Amy (Gener) Romero of Vaughn, and Alma Esmin (Mandy) Macaraeg of Tarlac, Philippines; brother Alvaro, Jr. (Nellie) Roda of Md.; sisters Rizalina (Caleon) Zerate of Va., Consolacion (Tommy) Mirasol of San Diego, Calif., Esperanza (Lukman) Idrisalmán of Loma Linda, Calif., and Filipinas (Rudy) Bautista of Philippines; 15 grandchildren and 12 great-grandchildren.

Benjamin Ernest Schafer was born June 7, 1918, in Edmonton, Alta., and died Jan. 17, 2011, in Wetaskiwin, Alta. He is predeceased by his son Kevin; his brothers, Emil, Emmanuel, Sam and George Fritz;

and his sisters Berth, Elsie and Dorothy. Surviving: wife, Violet; sons Douglas ("Tamic"), Darrel (Karen), Rod (Judy); sisters Phoebe Rogers and Mabel Steinke; and four grandchildren.

Otto Scheffler was born Jan. 14, 1934, in Vermillion Bay, Ont., and died July 6, 2011, in Kelowna, B.C. Otto was a member of the Williams Lake church for 36 years and held various church offices. He is survived by his wife, Joan; his sons, Donald (Debbie) of Kamloops B.C., David (Denise) of Penticton, B.C., Wesley of Calgary, Alta., Calvin (Sharon) of 150 Mile House, B.C., and Timothy (Judy) of Merritt, B.C.; his sisters, Hilda (Ernie) Rainda of Mission, B.C., and Ruth (Mike) Yarema of Wildwood, B.C.; 20 grandchildren and 11 great-grandchildren.

Bonita "Bonnie" (née Clarke) Slocum was born March 1, 1943, in St. John's, Nfld., and died Jan. 6, 2011, in Norco, Calif. Bonnie worked as an administrative assistant at Monterey Bay Academy for many years and also at the Potomac conference in Virginia. She is predeceased by her parents, George and Irene Clarke, her brother Gerald, and her sisters Louise and Dorothy. Surviving: husband, Donald; son, Brian (Jennifer); daughter, Jennifer (Armando) Castillo; brothers Leslie, George (Bonnie) and Calvin (Lorraine); sisters Dallis (Ken) Lane and Renette Clarke Madill; and two grandchildren.

Erna (née Gieck) Straub was born Aug. 26, 1927, in Swallowell, Alta., and died June 4, 2011, in Red Deer, Alta. Erna served her church as a leader in the children's division and as a deaconess. Her warm greetings brightened many people's Sabbaths. She is predeceased by her husband, Elmer; her brothers Oscar and Albert, and two of her grandchildren. Surviving: sons, Doug and Wayne; daughters, Jackie Gorusa and Kathy Jacobson; brother William; sisters, Elsie Schmidt and Violet Ruskowsky; six grandchildren and seven great-grandchildren.

Jack Sudds was born Oct. 9, 1925, in Kingston, Ont., and died March 3, 2011, in Kingston. Jack was an active member of the Kingston church for 61 years, where he served as deacon, elder, head elder, treasurer and colporteur. He is predeceased by his only daughter, Carolyn; his parents, Richard Delbert Sudds and Edna Sudds; his brothers, Delbert and Kenneth; his twin sister, Jean; and his sister Thelma. Surviving: wife Isobel; sons, Garry (Joanna) of Berrien Springs, Mich., and Ronald

(Ann) of Kingston, Ont.; six grandchildren and six great-grandchildren.

Clarence Sulzle was born May 4, 1925, in Bowness, Alta., and died April 21, 2011, in Kelowna, B.C. Clarence was an active member of the Rutland church in Kelowna, which he attended for many years. He is predeceased by his wife, Gladys, his parents, William and Katherine, and his brother James. Surviving: son, Rodd of Houston, Tex.; daughter, Wendy (Isaac) Gervais of Calgary, Alta.; brothers Gordon of Glendale, Calif., and Howard (Beth) of Loma Linda, Calif.; one grandchild and one great-grandchild.

John Bradley Tolman was born May 1, 1954, in London, England, and died June 18, 2011, in Newmarket, Ont. As the co-founder and former director of the London Adventist Chorale, John strove for excellence in church music and saw it as a key evangelistic tool to be used in harmony with pointing people to Christ. John is predeceased by his father, William Tolman. Surviving: wife, Phyllis; stepson, Stephan Williams; daughters, Carla Tolman-Reid and Leah Tolman-Lindo; stepdaughter, Nadine Shams; mother, Enid Tolman; sister, Carole Butler; and four grandchildren.

Mildred (née Lyzanchuk) Trynchuk was born May 1, 1921, in Musidora, Alta., and died Jan. 11, 2011, in St. Albert, Alta. Mildred is predeceased by her husband, John, her parents, Michael and Feska "Fanny" Lyzanchuk, and her sisters Nancy Verbitsky and Dora Trynchuk. Surviving: sons, Wesley (Rose), Harvey (Rosemarie) and Dale (Yvonne) of Edmonton, Alta.; sister Anne Tchir of Edmonton; five grandchildren and three great-grandchildren. Mildred's brother, Iwan "John" (Agnes) of Collegedale, Tenn., passed away shortly after his sister.

Katharina "Kathy" Anna (née Varga) Vogel was born Dec. 11, 1940, in Yugoslavia, and died Jan. 30,

2011, in Anola, Man. Kathy had a passion for people, which led her to become involved with the outreach ministries and children's ministry at Mountain Andrews All-Nations church. She is predeceased by her parents, Adam and Anna Varga, and her brother Josef. Surviving: son, Gordon (Deanna) of Oakbank, Man.; daughters, Michaela (Scott) Williams of Simi Valley, Calif., Dolores (Mark) Bishop of Calgary, Alta., and Tanja (Michael) Champagne of La Broquerie, Man.; brothers Richard and Werner, both of Germany; and eight grandchildren.

Edward Zachary was born May 24, 1925, in Sandy Lake, Man., and died May 25, 2011, in Olds, Alta. Edward served as the caretaker of Bowden Youth Camp and Campgrounds and was an ordained elder of the Sandy Lake church. He is predeceased by his parents, Charles and Pearl; his brothers, Peter, Ralph and Michael; and his sisters Ina Zachary and Olive Lenkewich. Surviving: wife, Kathe (née Spenst) Zachary; daughters, Beverly Lengwenus and Brenda Adams; sister Francis Nolan; six grandchildren and three great-grandchildren.

Waltraut H.G. (née Roeske) Zaft was born Dec. 2, 1933, in Stolp, Germany, and died May 25, 2011, in Vernon, B.C. Waltraut served in the children's division at her church, conducted VBS programs, served as head deaconess and served in many other capacities. She and her husband also spent four years as missionaries in Brazil. Waltraut is predeceased by her parents, Leo and Gertrude Roeske, and her brothers Herbert and Werner. Surviving: husband, Arthur; sons, Ralph of Vancouver, B.C., and Harry of Calgary, Alta.; daughter, Bernice (Coggie) Zaft-Gibbons; sister, Ruth Holtz of Lubeck, Germany; brothers John of Kelowna, B.C., Horst of Kelowna, Kurt of Kelowna, and Dr. Siegfried of California; three grandchildren and one great-grandchild.

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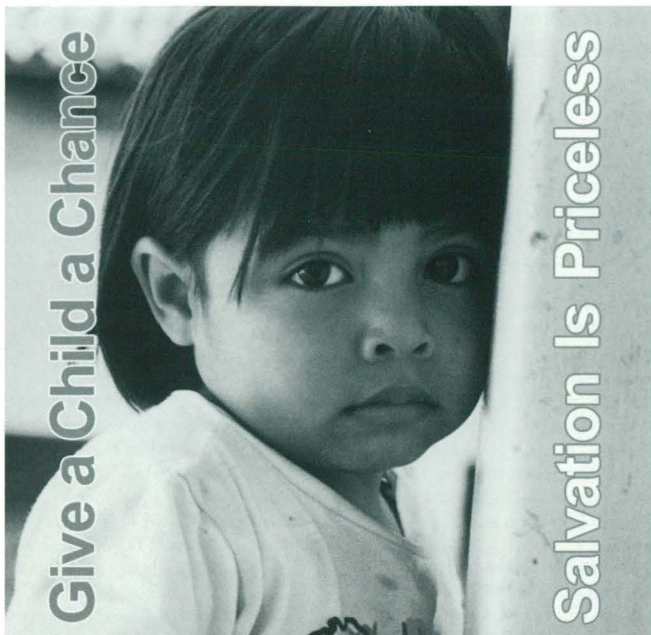
C.H.E.R. Canada is an approved Independent Supporting Ministry of the Seventh-day Adventist Church in Canada.

When you sponsor a child, your monthly donation provides education in an Adventist school (tuition, books, uniforms, etc.), a daily nutritious meal and medical care to a needy child. You can get to know your child through regular letters and pictures.

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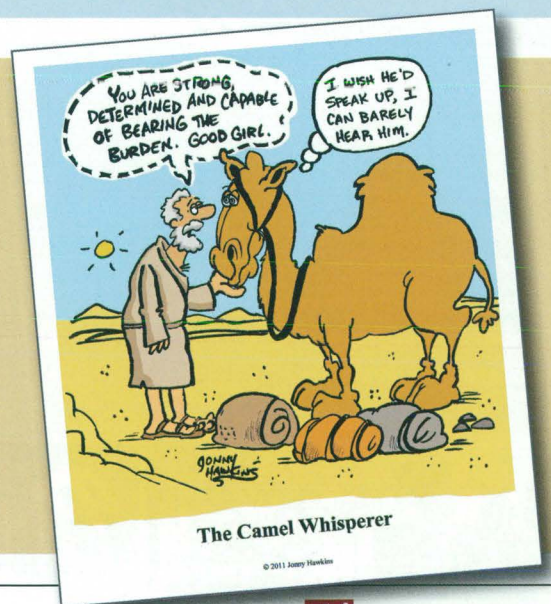


Sudoku

	7		2	5			6	
		2	1			5		9
	1			3	8			
	8	9	7	6			1	
2								
		6						
	5				6			
			8				3	1
6	2			9		7		4

SOLUTION

4	5	7	1	9	3	8	2	6
1	3	9	5	2	8	7	4	9
8	9	6	2	7	4	3	5	1
5	4	8	2	9	6	3	7	1
6	9	7	3	8	5	1	4	2
2	8	4	6	7	9	3	5	1
7	6	2	4	1	5	8	3	9
3	8	9	1	5	6	3	8	4
9	2	7	3	6	2	1	4	7
8	7	4	2	5	9	1	6	3






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