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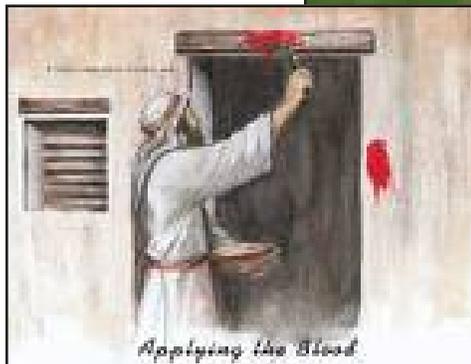
PASSOVER and the DAYS of UNLEAVENED BREAD—2007

The meaning of the lamb sacrifice, our foot washing, partaking of the bread and wine symbols, are all part of a meaningful participation in the first of God's annual Holydays.

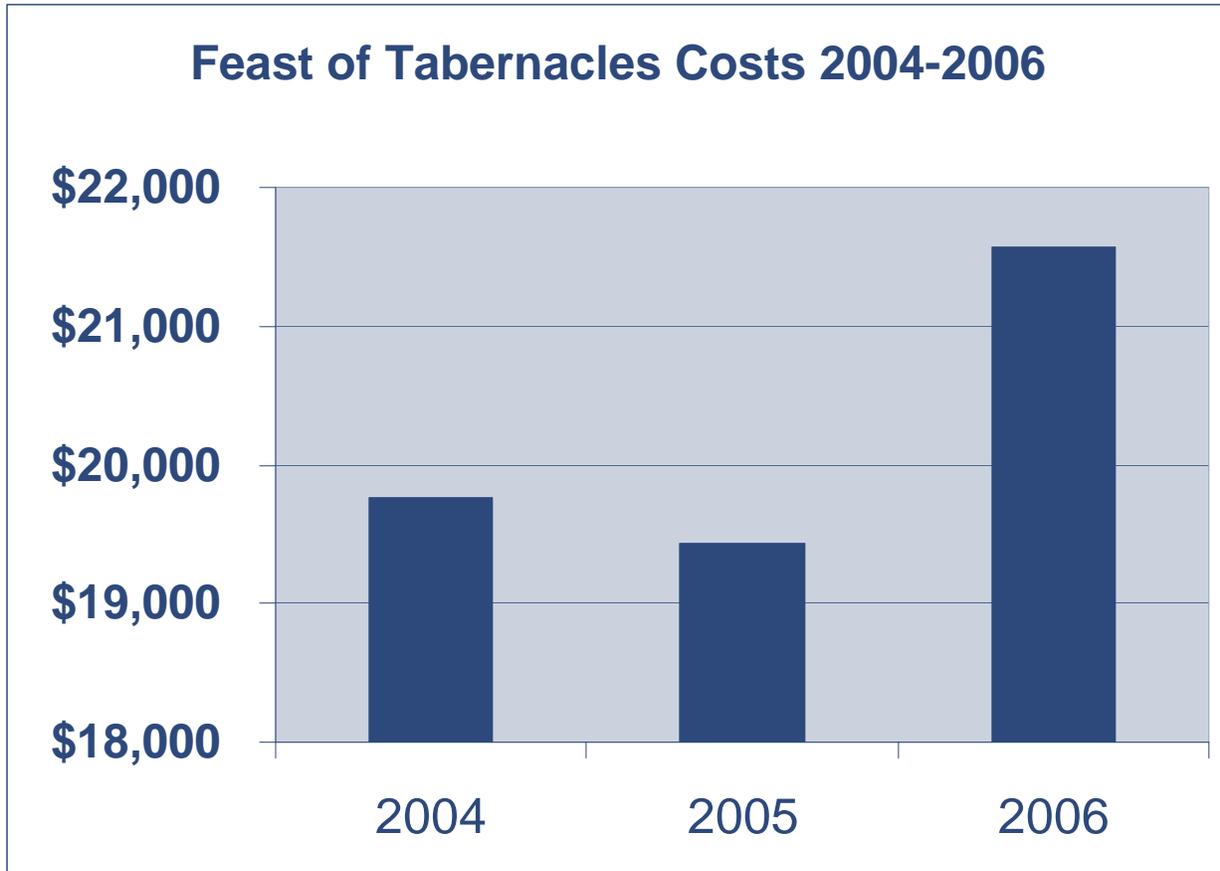
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Festival Fund Chart



NOTES: 2006 extra costs reflect adding Moncton, New Brunswick as a Festival location. Major costs for a Festival site are hall rentals, assistance to members to attend, and equipment rentals. Festival Fund contributions covered about 90% of the total Festival costs across Canada last year. It is desirable to have Festival Fund contributions fully cover Festival costs for 2007. See article about the Festival Tithe on page 6.

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Our New Covenant Passover

Before God put man on Earth, He placed the sun, moon and stars in the heavens as signs. This is not a matter of astrology, but of the times and seasons which God ordained to mark off the Holy Days in His great plan of salvation, step by step, year after year, until all is accomplished which God set out to do.

Then God said, 'Let us make man in Our image, according to Our likeness' (beginning Genesis 1:26). The first man Adam was made in the Fall when all the fruit of the Garden of Eden was ripe for plucking. The first kinds of all the other creatures were paraded before this superbly intelligent man to be named. His language was precise, his intelligence superb – he had not descended grunting from the trees!

This first day of mankind's history was probably the equivalent of what we today call the Feast of Trumpets, and if so we can well imagine the jubilant sound of trumpets raising their silver tones high above the exultant voices of the heavenly choir with all their accompaniment. What a day that was, the first day of history. It remains as New Year's Day to the Hebrew people – Rosh Hashanah – the head of the year and the beginning of the civil calendar.

However, the seventh month of the Civil Calendar, Abib, was to become the first month of the Sacred Calendar by command of the Eternal, and it is by this calendar that we observe the Lord's Holy Days. 'This month shall be your beginning of months; it shall be the first month of the year to you' (Exodus 12:2). By that reckoning Tishri became the seventh month of the Sacred Calendar, and the first day of Tishri is Trumpets.

Every indication in the Bible is that Jesus Christ, the second Adam (the last Adam, 1 Corinthians 15:45–50) was brought forth on the Day of Trumpets when the heavenly chorus sang 'Glory to God in the Highest, and on Earth peace, goodwill toward men' (Luke 2:14).

Better, however, is the day of death than the day of birth (Ecclesiastes 7:1). This enigmatic statement of Solomon's passes understanding if we do not know of the

plan of salvation. The first month in Spring is Abib (Exodus 13:4, 34:18) which means 'green ears' and it was toward the middle of this month that the first of the barley was harvested. For the people of God this is the first month of their Sacred Calendar. It corresponds to a period in March/April near the vernal equinox, which in 2007 begins on March 20th. On the 14th of this month (April 2nd) is the Lord's Passover, and the seven days of Unleavened Bread will then follow from the 3rd to the 9th inclusive.

Passover is the day of sacrifice on which the paschal lambs were slain, and on which the Lamb of God was sacrificed. It was known as the Day of Preparation, usually with regard to the removal of all leaven in preparation for the Feast of Unleavened Bread, but also hearkening back to the preparation for the flight from Egypt in the Exodus. For Christians it is preparation for our flight from sin, entering into the Way of Life, following the steps (or stages) in the Plan of Salvation for all mankind as shown in God's Holy Days. These are the appointed feasts of the Lord, holy convocations which we proclaim at their appointed times (Leviticus 23:4).

There could be no salvation, no other feasts to follow, without the Passover coming first. Had Christ failed, we would not be here. It trivializes Christ's suffering for us to imagine it was all a *fait accompli* because it was ordained before the foundation of the world (Revelation 13:8). Jesus Christ, after a life of trial, accusation, contempt, and rejection (Isaiah 53:2,3) went to that torturous stake having already been scourged, pummeled and bruised, with blood running down His face and body, arms and legs, and was in fact so marred that He was scarcely recognizable as a human being (Isaiah 52:14). We should never forget the intensity of His prayer in the Garden of Gethsemane, so forceful that his sweat became like great drops of blood falling to the ground (Luke 22:44).

He prayed not for Himself, but for us, that He might not fail us, and that He might lead us into God's Kingdom and everlasting life.

We keep the New Covenant Passover in remembrance of Him every year on the anniversary of that evening in which He was betrayed (1 Corinthians 11:23ff) and we take the bread and the wine in the same way that the church continued to do ever after.

We do not keep the Jewish Passover, which is the remembrance of the passing over of their houses when the first born of Egypt were slain, and their forefathers were released. The blood of the lambs was daubed on their doorposts and lintels as a sign for the Lord to pass over their houses (Exodus 12:12,13). Their flight from Egypt began that night of the full moon, the 15th day of the month. It was the birth of the nation of Israel, so to speak.

Jesus Christ's last supper was with His apostles the previous evening, at the beginning of the fourteenth after sundown. He was crucified the following morning, nailed to the pole at about 9 a.m. and died in extreme agony at about 3 p.m., times corresponding to the morning and the evening sacrifices respectively.

The Bible makes it perfectly clear that Passover is the fourteenth day of the first month of the sacred calendar, and is the first of God's Feasts to be celebrated each year. Passover is not a High Holyday Sabbath, but is the Preparation day for the Feast of Unleavened Bread, which begins on the fifteenth day, and that is a High Holyday Sabbath (John 19:31).

The day and the hour of Jesus Christ's death was at the same time that the paschal lambs had always been slain each year, as a type of Him, on the fourteenth day of the first month in mid-afternoon. Here is what the Bible says, using the Revised Standard Version for clarity: 'And it was the third hour when they crucified Him' (Mark 15:25). The twelve-hour day began at 6 a.m. and extended to 6 p.m. as a matter of practical application. The third hour was thus 9 a.m., and the time of the morning sacrifice.

'Now from the sixth hour (noon) there was darkness over all the land until the ninth hour (3 p.m.). At about the ninth hour Jesus cried with a loud voice, "Eli,

(Continued on page 4)

Passover.....

(Continued from page 3)

Eli, la'ma sabach-than'ni?" that is, "My God, My God, why hast Thou forsaken me?" And some of the bystanders, hearing it, said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with vinegar, and put it on a reed, and gave it to Him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried again with a loud voice and yielded up His spirit' (Matthew 27:45-50).

'It was now about the sixth hour, and there was darkness over the whole land until the ninth hour; while the sun's light failed, and the curtain of the Temple was torn in two. Then Jesus, crying with a loud voice, said, "Father, into Thy hands I commit my spirit!" And having said this He breathed His last' (Luke 23: 44 -46).

From the above we see what it was that Jesus cried out the second time, as recorded by Matthew and Mark. But clearly, in all cases, it was at about the ninth hour, which is to say three o'clock in the afternoon.

There appears to be a discrepancy in the numbering of the hours in John's Gospel, but it is merely the difference between Roman and Hebrew reckoning. This is the Word of the Living God, and any errors in reading it must be our own. Let's look at the problem. The Jews had threatened Pilate that they would report him to Caesar if he favoured Jesus.

'When Pilate heard these words he brought Jesus out and sat down on the judgment seat at a place called The Pavement, and in Hebrew, Gab'batha. Now it was the day of Preparation for the Passover; it was about the sixth hour. He said to the Jews, "Here is your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." Then he handed Him over to them to be crucified' (John 19:13 -16).

John's record is true. The chief priests brought Jesus before Pilate at daybreak, which is to say 6 a.m., after conducting a totally illegal 'kangaroo' court through the night. But the Romans reckoned time from midnight, even as we do, so the sixth hour was 6 a.m. as it is for us. The Jews began

their day at 6 a.m., so it was hour one by their reckoning. It is quite simple really.

And this is what we remember, that He gave Himself up to the foulest of executions, being nailed to the bole of a tree and stood upright to writhe in agony in the sight of the people, tortured to death by the powers of Rome at behest of the insanely jealous leaders of the Jews. But He triumphed over death magnificently, and did so for all mankind.

The New Covenant Passover we observe, we keep in memory of Him, as He instructed: 'And He took bread, gave thanks and broke it, and gave it to them saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you" (Luke 22:19, 20).

The apostle Paul reminds us of the same thing in 1 Corinthians 11: 'For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread, and when He had given thanks, He broke it and said, "Take, eat; for this is My body which is broken for you; do this in remembrance of Me." In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me" (verses 23 to 25).

Notice again the simple statement of fact given with regard to the Holy Days in Leviticus 23:4: 'These are the Feasts of the Lord, holy convocations which you shall proclaim in their appointed times.' They are not Mosaic festivals, they are not Levitical holidays, they are God's Holy Days, and they were put in place before Adam was created. The word *moadim* used in Genesis 1:14 is the same as that used in Leviticus 23 and Deuteronomy 16 and means exactly the same thing in all cases. God appointed these times according to the apparent revolutions of the sun and moon relative to the Earth, and God's people are to observe them according to the Sacred Calendar as they come around year by year. Does this seem a little pedantic? There is good reason. There are some people in church groups who believe in observing Passover on the fifteenth day

rather than the fourteenth. But it was the blood of the paschal lambs which provided the passing over of their houses, and it is the blood of the Lamb of God which alone can provide for the passing over of our sins.

He was sacrificed, as prophesied, before the foundation of the world, at exactly the right time, on that consummate Passover day which is the Door to eternity for all those who will be transformed into the family of God in fullness of time.

We are to keep the New Covenant Passover each year on the anniversary of the evening in which He was betrayed. There simply is no other way whereby we might be accepted. We must take the bread and wine representing His body and blood of the New Covenant exactly as He instructed.

It is not the Jewish Passover. It is not the Christian rite of Communion which they keep at random times in the year, but the Lord's Passover which we keep on the fourteenth day of the first month in remembrance of Him.

Remember that only those firstborn who came under the shelter of the blood of the paschal lambs were spared. Without that blood every first-born of Israel would have died like everyone else's in Egypt, native-born or foreigner. Likewise, only those who are called to become first fruits (or first born), who accept the supreme sacrifice of Christ to save them from eternal death, can come under the shelter of His blood and move on to the promised inheritance of the saints. We do keep the Night to be Much Observed, but that is a day later – and without the body and blood of Christ would be a day too late.

It is as true today as it ever was and ever will be that we do not choose the times, which our Father keeps in His own hands.

Let us then keep the Feast of Unleavened Bread with thanksgiving, after we first properly observe the Passover, taking the bread and the wine in remembrance of Him, on the anniversary of the evening in which He was betrayed.

George Carter – Toronto

Passover service.....

FOOTWASHING HUMILITY ALSO LOVE, UNDERSTANDING AND HAPPINESS

The Church of God has been the target of many ideas aimed at diminishing the symbols associated with the Passover Jesus Christ established almost two millennia ago. Some who have known the truth have advocated a move to the Jewish Passover, or Christianity's Lord's Supper. There are others who have decided the "Seder" was more important than the bread and wine, and then there are those who have now embraced Easter.

Whatever the reasoning or argument, when the Passover Jesus instituted is abandoned, so goes the first symbol of the service the Church of God keeps: foot-washing.

The lessons to be learned and re-learned year after year through washing one another's feet at the beginning of each Passover service are profound. But they can only be learned by continuing the tradition Jesus Christ established the night before His death. Perhaps it might even be proposed that taking part in the Foot-washing Ceremony each Passover might actually prevent misguided notions of replacing part, or all of the Service in favor of other practices mentioned earlier.

If we believe Jesus Christ's own words on the night before He died, the simple, yet elegant lessons of the Foot-washing Ceremony at Passover can be summarized as:

Love motivates Doing; Doing gives Understanding; Understanding brings Happiness.

"He loved his own and loved them to the end."

Jesus assembled His disciples before the Passover of the Jews and wanted to demonstrate one final act of love to them before He departed from this life: He arose from supper and began to wash the feet of those present (John 13:1-5).

With an example like this from the One Who knew the Father had given Him all things and that He was going back to be with the Father, might it not be imperative for us to attend Passover in an attitude of loving our own...all and any of our own...to the end? What better way to demon-

strate loving our own than to wash one another's feet? Among God's people there should not be one person that we do not love enough to wash his feet. Love motivates us to wash one another's feet, or **"love motivates doing!"**

"What I am doing you will understand later."

This act of washing the disciples' feet caused Peter to question his Master. Jesus' response was that until we experience foot-washing we will not understand its meaning and benefits (John 13:6-9).

For our learning, Peter's first foot-washing experience is recorded as an intense interaction between the disciple and the Teacher about the "why" and "how." The culmination of this demonstration was a clear and profound exhortation to humility: "If your Lord and Teacher can wash your feet, you should be able to wash one another's feet." None of us exceed Jesus Christ in importance and His humility in washing the feet of His subjects is worthy of the emulation He instructed amongst ourselves (John 13:10-16). Taking part in the Foot-washing Ceremony gives us understanding of its importance, or **"doing gives understanding!"**

"Happy are you if you do these things."

In surrounding society the act of washing the feet of another might be deemed as undignified and debasing, not something that can bring happiness. However, Jesus stated that happiness comes by following His example of foot-washing (John 13:17). His intention was to show that love for all, especially the brotherhood, and humility in esteeming others above ourselves result in happiness.

To sincerely demonstrate our love for one another, and for them to earnestly return that love to us through the willingness to participate in foot-washing cannot produce anything but happiness. To show the humility of a servant to another, and observe another humbling himself in service to us through the washing of feet brings a happiness that comes in not having to maintain a high self-estimation or compete with another for preeminence.

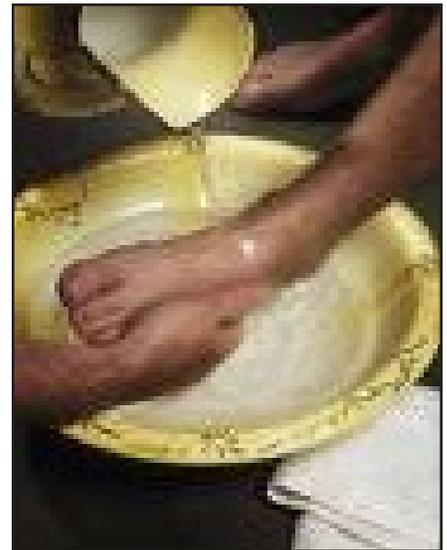
"Understanding [these things] brings happiness!"

If love for others, especially our brethren, waxes cold, there will likely be no motivation to wash the feet of another. With the very first rite of Passover in the Church of God dismissed, why attend the service at all? Once annual attendance at the Passover ceases, understanding of foot-washing in humble service to another diminishes. Finally, with a love-less existence and a self-destructive lack of humility, comes misery (not happiness) in a very inhospitable and often cruel world.

However, if we love our own to the end as demonstrated through foot-washing, understand the meaning of humbly washing one another's feet and gain the happiness that comes with understanding, there really is no substitute for the Passover as Christ established it. What do the customs and traditions of men have that surpasses our Passover, especially if we follow Jesus' example of washing one another's feet.

When it comes to the Foot-washing Ceremony at Passover, **love motivates doing... doing gives understanding... understanding brings happiness!**

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Charles Desgrosseilliers - Toronto

THE FIVE WS

The spring Holy Day season is just around the corner and many of us are already thinking about the Feast of Tabernacles. Most of the planning for this year's Feast has already been done. The bottom line is that the Feast of Tabernacles costs money. This article will examine how the Feast is paid for by showing the "Five Ws" of what we call Festival Fund.

The first W is for "Who." Who contributes to the Festival Fund?

Tithing is an accepted doctrine of the church. It was instituted as far back as Abraham (Genesis 14:18-22) and continues to this day. Although the methods of tithing have changed, the principle has not. Today those employed pay a tithe on earned income as we tithe on our "increase" (Deuteronomy 14:22). For retirees and those without an earned income, contributions to the Festival fund are gratefully received.

The second W is for "What." What is Festival Fund?

We save 1/10th of our income for observing God's annual festivals (Deut. 12:17-18, 14:22-26). Festival Fund is simply 1/10th of our Festival, or second tithe. We can generally anticipate how much second tithe

we will have for the Feast, and we can take 1/10th of that amount and give it as a tax-deductible Festival Fund donation. The Festival Fund pays for the expenses of running the Feast of Tabernacles in Canada.

The third W is for "Where." Where do we send our Festival Fund contributions?

Festival Fund contributions can be sent to the Canadian office. It should be marked on the cheque or money order that it is for the Festival Fund. Alternatively, a note can be included with the donation that the money is for the Festival Fund. If we personally find we have excess funds of second tithe left over after the Feast we can also voluntarily choose to send that in as a contribution.

The fourth W is for "When." When do we send Festival Fund?

Festival Fund donations can be sent in at any time of the year. It is preferable that they be sent from April to October which is when the bulk of Festival expenses are paid. Every spring, the *United News* lists all the locations around the world where the Feast of Tabernacles will be held. There is also a Festival registration form and a coupon for Festival Fund contribu-

tions. (Registration is vital for those who plan to attend the Feast of Tabernacles because it is important for festival planning. There are instructions for festival registration included in the *United News*.)

The fifth W is for "Why." Why do we have a Festival Fund?

Festival Fund is used to pay operating costs for the Feast of Tabernacles. It is used to pay for hall rentals, equipment rentals, and deposits that may be needed. It is also used for financial assistance to help those who would otherwise be unable to attend the Feast of Tabernacles. Meals, dances and other activities at the Feast should be financially self-supporting and donations or ticket sales are conducted at each Feast site for these purposes.

These are the Five 'Ws' of the Festival Fund. For more information on tithing, please read or request a copy of the booklet, *What Does the Bible Teach About Tithing?* For more information on God's Holy Days, please read or request a copy of the booklet, *God's Holy Day Plan: The Promise of Hope for All Mankind*.

Let's remember to include the Festival Fund in our own feast planning.

Edwin van Pelt – Toronto office

Pastoral Seminar—Cincinnati David Palmer reports:

My travel to Cincinnati was a little exhausting through flight delays and not arriving until around midnight. I was met at the airport by our Canadian Webmaster Paul Wasilkoff, who works out of the Home Office in Cincinnati, and so began a very worthwhile experience.

The opening session of the pastoral seminar began the very next morning with each of the participants giving an introduction and brief overview of the areas they pastor. Richard Pinelli, who began with an introductory lecture on the "High Calling of God," organized the seminar sessions. This was followed by Jim Franks, Operations Manager for Ministerial Services, on the topic, "Development of Doctrine."

And so it went through ten days of extensive material designed to help pastors who have never had the opportunity for formal training. This was an initial session for the

United Church of God and the 15 participants who were the first to be involved. A large volume of documentation and information on a variety of subjects was discussed over the 10-day period, some of the material lending to interactive workshops. Instructors from the Home Office, senior pastors and former instructors from Ambassador College, led us through such topics as, "Teaching As You Have Been Taught," "Pastoral Principles of Timothy and Titus," (taught by UCG President Clyde Kilough), "Making Scripture Come to Life" and biblical teachings on such issues as Baptism/Re-baptism, and Divorce and Remarriage.

The interaction allowing for open discussion and "question and answer" sessions were very informative, especially on some of the more controversial subjects.

We covered over 30 subjects in this first initial session, with another 30 or more

scheduled for the second round, which takes place in mid March. The last of the sessions will be held in mid May.

So while the trip from Canada's west coast to Ohio makes for a long day in getting there, it is all worth every effort to be able take part in one of the most advanced training sessions in the United Church of God.

David Palmer – Vancouver

Dennis Horlick reports:

My flight to Cincinnati was shorter, but not without complication. It can be explained as: When the passenger arrives and his luggage doesn't, an emergency kit from the Holiday Inn comes in real handy.

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The Illegal Trial of Jesus

“After two thousand years a brilliant lawyer proves that Jesus of Nazareth was tried and condemned to death for treason and blasphemy in direct and specific violation of the laws of His own time, both religious and civil.” (Charter Book publishers-New York).

This article reviews some of the points made by lawyer Earle L. Wingo: attorney for the defense of Jesus Christ. The following are excerpts from his book, *“The Illegal Trial of Jesus”*

Who was Jesus of Nazareth? What did He teach? Was He God in the flesh? Was He only a man? Why did He die? Few will dispute that a man named Jesus lived 2,000 years ago and that He was a great teacher who impacted the world from His time onward. But the world in general sees Him as a controversial figure. After all, He made an incredible claim, that He was the very Son of God, the long-prophesied Messiah!

Yet the religious authorities in Jerusalem rejected Him and eventually succeeded in having Him put to death. Likewise, the local Roman civil authorities also saw Him as a threat and became complicit in His execution. The religions of His day, both Judaism and paganism, opposed the growth of His teachings and used unlawful and violent means to destroy those who became the Church that He said he would build.

Amazingly, a prophecy written long before His birth predicted that Jesus Christ would be rejected not only by His own people, but also by the world in general. In fact Jesus Himself referred to this prophecy when He told His followers: *“Have you never read in the Scriptures: The stone which the builders rejected has become the chief cornerstone. This was the Lord’s doing, and it is marvelous in our eyes”* (Matthew 21:42, NKJV). The Apostle Peter later repeated it, *“This is the ‘stone which was rejected by you builders, which has become the chief cornerstone. Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved”* (Acts 4:11-12, NKJV).

The ways the trial of Jesus Christ was illegal.

Filled with jealousy and hatred, both the local religious hierarchy and the civil Roman government of Judea wanted to get rid of a man they perceived as a threat to their authority. As a result they were willing to break even their own laws. In fact they ignored many specific laws related to both their religious code and civil law.

A first unlawful act was the apprehension of Jesus by a multitude led by Judas Iscariot. While Judas was in effect in charge of the mob under the law of that day, he was required to either show evidence of authority or turn authority over to the High Priest. He didn’t. He stood by while the soldiers ‘captured’ Jesus, which did not constitute a legal arrest. It was also mandatory to inform the person being arrested what the charges were. In Jesus’ case they didn’t charge Him with anything at that point, which was also illegal.

A second wrongful and unlawful act was when they bound Jesus and brought Him before Annas, who since he had no judicial position therefore had no legal jurisdiction over Christ. As well, the law prohibited taking a prisoner before any one individual, even a judge, for private examination. But Annas, who was in conspiracy with the High Priest (his son-in-law), and Judas, went ahead and ordered Jesus before him in private, thus breaking Jewish law.

The story of how Jesus cleared the temple of the money changers is well known. What is not as well known is that it was Annas who allowed the money changers into the temple. So when Jesus threw them out Annas was not only embarrassed, he lost money. The author describes this in his chapter, “Principal Characters Involved Against Jesus.” He spends several pages explaining how Annas held that position. One statement is, *“Although Annas had become old and rather feeble, now in his eighties, he was still possessed with great wealth and political power in Jerusalem.”* In the same section the author writes that the money-changers were hirelings of Annas, and when they were tossed out from the temple, Annas was not only furious and embarrassed but lost the income derived from the sale of birds and lambs used for sacrifices. *“What a sight!*

Drove of poor Jews trudging daily into the Temple to offer up their sacrifices, and being forced to purchase their lambs and doves, exchange their coins, with Annas’ agents---since he had a monopoly on that sordid business.”

Next we deal with the selection of the Sanhedrin, the religious group who would try Jesus. First, ecclesiastical law prohibited any member of the Sanhedrin from sitting in judgment of any accused if they had any personal dealings with the individual that might cause them to be biased. Exact language of the Sanhedrin code reads: *“Nor under any circumstances is a man known to be at enmity with the accused person permitted to occupy a position among the judges.”* It was a law that served to protect an accused from being tried before judges who were his enemies. Several members of the Sanhedrin under that law should have been disqualified.

Another regulation broken related to the Passover. Their own law prohibited the Sanhedrin from meeting during the Passover, but they ignored that prohibition.

A major error involved witnesses. Mosaic law states, *“At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death, but at the mouth of one witness he shall not be put to death.”* They couldn’t find even one true witness, so they willfully broke the 9th commandment *“Thou shalt not bear false witness”* and found an individual willing to do just that.

A further error was related to jurisdiction. All courts are limited in their scope. The Sanhedrin had no jurisdiction in the case against Jesus, because until a prisoner had been lawfully arrested and charged they had no right to make judgment. Jesus had not been legally charged. There was no warrant for His arrest They had simply snuck out at night, captured Him, and then took Him before an unlawful 23-member court.

There were several other infractions of law, including failing to allow Christ to introduce witnesses of His own, which He would not have done, but they didn’t know that! Another law of that day they ignored was an individual’s confession. If it was

(Continued on page 8)

Spring cleaning for unleavened bread.....

(Continued from page 7) **ILLEGAL TRIAL**

the only evidence, the court was then prohibited from issuing a death sentence. Again quoting their law, "A criminal case, where a death sentence is to be pronounced can not be concluded before the following day."

What happened to Jesus of Nazareth was highly unlawful and illegal under the law of His day. Yet while we can look back at the religious leadership of 2,000 years ago, the Roman civil authorities, and the mob that screamed 'Crucify Him,' the Bible makes it clear that it is the sins of all humanity that brought Christ to the stake.

In the book of Isaiah we read this prophetic statement, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet

we did esteem him stricken, smitten of God, and afflicted. But he was tortured for our transgressions, he was bruised for our iniquities: All we like sheep have gone astray; we have turned every one to his own way; and the LORD has laid on him the iniquity (lawlessness) of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter" (Isaiah 53:3-7 KJV).

Jesus Christ died a horrifying death in the most cruel and inhumane way known to the world at that time. His trial may have been illegal, and His death murder. Yet it was not without purpose. "For God so loved the world that He gave His only begotten son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be

saved" (John 3:16-17).

(End note on sources for the author's evidence. On page 48, the author writes, "Rather than clutter this review with repeated source authorities by referring to foot-notes, which is rather cumbersome, the following statement is made.

Quotations from the several provisions of Hebrew law respecting the trial of Christ came from and are amply supported by the following authorities: Leviticus; Numbers; Deuteronomy; Talmud; Innes "The Trial of Jesus Christ"; Edersheim, "Life and Times of Jesus the Messiah"; Mendelsohn, "Criminal Jurisprudence of Ancient Hebrews"; Maimonides, "Sanhedrin IV"; Simon Greenleaf, "Law of Evidence"; Benny, "Criminal Code of the Jews"; and the writings of Josephus").

David Palmer - Vancouver

Unleavened Bread..... Not just a Spring Cleaning

When we think of the Days of Unleavened Bread, what is the first thing that comes to mind? For many, it is related to cleaning our homes, a time to really get down to business and make sure that every bit of leavening that's been hidden in various places of the house over the past year is found and eradicated.

It is proper to do spring cleaning since yeast is associated with sin. But it is not the most important thing with which to be concerned. If we put too much emphasis on this one aspect of the Days of Unleavened Bread, we may lose sight of the 'weightier' matters of their meaning. Christ admonished the Pharisees that cleaning the 'outside' of the cup, as good as it may be, is spiritually not enough. Doing all the right things physically will never make us right with God.

Matthew 5:8 tells us that 'the pure in heart will see God.' Though we may not always think about it, there is a direct relationship with this beatitude from Matthew 5 and the Days of Unleavened Bread. The Beatitudes encourage us to maintain the sinless life that we have been called to, and remaining sinless requires far more than

keeping the outside of our bodies, or the inside of our homes, free from some form of yeast (sin) or leaven.

The very special yearly observance of the Passover provides us with an opportunity to renew our commitment to the precious promise we made at baptism to follow God's instructions through obedience. This includes keeping the Days of Unleavened Bread with a greater desire to eradicate sin out of our lives. Cleaning our homes helps this focus. The scriptural exhortation to 'examine ourselves' requires a deep look into every area of our lives. The Old Testament admonishment to clean leaven out of the home of any and all yeast is for us today an emphasis upon the spiritual.

The first Passover is recorded in Exodus 12:1-14. To a Christian, these verses should move us to a life of gratefulness and service to others. But it doesn't end there as we know. Verses 15 through 20 instruct us to keep the Passover for seven days, each day refraining from eating anything that contains yeast, as a means of reflecting on the sinless life of the Lamb. The Passover sacrifice was done as a *type* of the very Son of God who would ultimately die for the sins of the world. Many in the world today believe that after Christ's death all of the Old Testament

rituals were done away. However, nothing could be further from the truth. Paul attests to the keeping of the Passover and Days of Unleavened Bread long after Christ's death when he clearly said, "Let us KEEP the Feast" (1 Corinthians 5:8).

The shift from physical to spiritual is clear, not with the "old leaven", but with the 'unleavened bread' of 'sincerity and truth.' It is a cleansing of the heart that needs to take place. God's Truth sets us free from the clutches of Satan and the deception of the world.

We can spend hours physically cleaning our homes, thinking that is sufficient. However, there is more that needs to be done and we should not fail to look deep into our hearts to spiritually clean up what only God can see.

Let us indeed keep the Feast. Let us equally strive as we clean our homes, to put as much or better effort into cleaning our hearts. This will provide a pure and sparkling clean environment for God's Spirit to dwell in. It will be a place where He would be able to say, 'Well done, good and faithful servant.'

Pat and JoAnne Read -
Toronto

Lessons Learned

UNLEAVENED BREAD: MISTAKES ARE LESSONS LEARNED

In thinking over the importance of keeping the Feast of Unleavened Bread, the cleaning out and removing of everything that could possibly contain any type of leaven gives us valuable lessons. Despite being as careful as we can possibly be, nevertheless our humanity sometimes trips us up. I confess that I have made a mistake.....or two.

One occasion was very early after baptism. I awakened one morning during the Feast and had to rush off to accomplish some task which now escapes me. On rushing out the door, the only thought, amongst my other concerns for whatever lay ahead, was a nice cup of coffee - along with a muffin, at my favourite coffee establishment. I downed both with gusto. A short time later it registered that these were the *DAYS OF UNLEAVENED BREAD!!!* I felt guilty about how easy it was for me to forget when caught up in my day-to-day activities. A great lesson was learned: to pay closer attention to our daily walk with God, despite the busyness of our lives.

We respect God's Holy Days and the ultimate wonderful goal they spell out for us on our way to God's Kingdom. But I believe God has a great sense of humour. And if we don't take ourselves too seriously, though always mindful that we must seriously strive to pay attention to God's commands, we can perceive some humour in our efforts to be sincere on our Christian journey. Some of the stories from fellow church members have helped me to understand how very prone we all are to our human weaknesses.

Member stories.

One memorable story I heard, related long ago now, was how one family on a last-minute check as the sun was slowly inching towards the horizon, came across a bag of fluffy bread croutons left behind in a cabinet. With great alarm they grabbed the bag, tossed the contents into the toilet, and flushed. And with great alacrity the fluffy croutons resurfaced, refusing to disappear down the toilet. With subsequent flushes and becoming ever more waterlogged, they slowly began to disappear until finally, with much rejoicing and one

last flush, the toilet evacuated the last of the croutons out of the system, and hopefully out of the house.

Another story related was when some members stopped at a fast food spot to purchase hamburgers. Only after the purchase did it occur to them that they couldn't eat them. Trying not to attract too much attention, they slowly removed the buns from the meat, keeping the condiments, and quietly hid the buns within their napkins.

Another story related was how after the Feast, when a mother was baking a cake, her young daughters, helping in the process by adding some of the ingredients, asked when was she going to add in the "sin?" As the mother related, "That proves that young children do listen to the sermons."

Another family told how they stopped in at a Tim Horton's during Unleavened Bread, and one of their sons "won" a donut with a "roll up the rim to win" coffee cup. At another time, one very young son forgot his lunch during the Feast and so several of his classmates offered him a sandwich, to which he declined their kind offers. The teacher upon seeing this, said to him rather testily, "Well, if you're going to be that fussy then you're not getting anything to

eat." So of course he thought he would be going hungry the rest of the day. Imagine how happy he was to discover that Mom had brought his lunch to school after all, which he discovered when they went out for recess.

Then there was the couple who were very thorough in their Unleavened Bread clean-up, ensuring that there were absolutely no crumbs left anywhere. They lived on a hobby farm and had some chickens and a hen house. With all cleaning done they could finally relax, sit back and enjoy the Holy Days. The First Day of Unleavened Bread arrived and in walked the wife's parents, really excited because they had brought them a wonderful gift. As they came into the house, they proudly dis-

played crates full of day-old bread and donuts. They had been to a bakery and were able to get baked goods absolutely free, which were certainly good enough for the chickens. The husbands' eyes widened as he moved to help his father-in-law who was carrying in the heavy crates. He didn't know what to do, what to say, or where to put them. These parents were none too enthusiastic about the Church, and so not wanting to create any more stress than necessary, the husband quietly took the crates, walked out of the house, and set them outside on the neighbor's side of the yard. In the meantime Dad was expounding on the really good bread, only a day old, which could be frozen not only for the chickens but also for themselves and used later. After her parents left, the couple went out, retrieved the crates and quietly "dumped" all the bakery goods.

Now, you would think that I had learnt my own lesson after some thirty years in the Church. This past Feast of Unleavened Bread '06 arrived as usual and one morning I arose from bed and had to rush off to accomplish some task, which again now escapes me. On rushing out the door my only thought, amongst my other concerns for whatever lay ahead, was a nice cup of coffee along with a muffin, at my favourite

I downed both with gusto. A short time later it registered that these were the *DAYS OF UNLEAVENED BREAD!!!*

coffee establishment. As I lifted the warm, mouth-watering muffin and took a hefty bite, the words "*UNLEAVENED BREAD*" slowly scrawled themselves across my mind.

I quickly grabbed my napkin, and glancing about to see if anyone was watching, quickly removed the contents from my mouth. I have to be very honest.....it was really one of the tastiest muffins I had ever bitten into. But, seriously, I was greatly pleased in the fact that I did remember. It all just goes to show how our human weaknesses can really trip us up!

Isabelle Nicol – Ottawa

Are you a Martha, or a Mary, about Sabbath Services?

Imagine receiving a phone call to say that the head of the church was in town and would like to come and visit you. What would be your instant concerns? "Oh, I need to quickly shop, get supplies. I have to vacuum, polish and make the beds. Oh, I have to get the kids' rooms cleaned up."

Or, by contrast might it be, "Oh, I need to check my notebook and pen. I have to write everything down. There will be so much to learn. This will be a once in a lifetime opportunity."

There was such a scene in a small town called Bethany, a couple of miles outside Jerusalem. It was the home of Martha and where her sister Mary and brother Lazarus also lived. We can read of insightful home economics in Luke 10:38-42. There are only five short verses, but they are packed with teaching and instruction on 'choosing the good part.'

Scripture tells us that Jesus loved Martha (John 11:5), and that after Lazarus' resurrection Martha 'served' while Mary took a pound of costly spikenard ointment to anoint Christ's feet (John 12:2-3). We assume this is the same town, house and family that these scriptures are describing.

Now for the teaching. It was Martha who invited Christ to her home and we assume as perhaps a widow she was the house mistress. In that role she is naturally preoccupied with household duties needed to provide a proper welcoming meal for Christ and those with him. It is acknowledged that this is not a simple task for any woman, anytime. Martha was not being worldly – but caring. Yet there is a contrast brought out with her younger sister, Mary.

We find Mary is sitting at Christ's feet, listening. Sitting at the 'feet' of the teacher, like Paul did to Gamaliel (Acts 22:3), means Mary was a 'disciple' of Jesus and was listening attentively to His instructions and anxious to learn His teachings.

Now comes the clash of interests. Martha is busily trying to get her meal and hospitality underway and needs help. She had probably already attempted to catch her sister's eye, possibly had banged about on

pots in the kitchen to draw attention to her need, and finally in what we can assume was some exasperation, she actually enters the room and interrupts Christ in his teaching. She mildly reproaches Christ for not 'caring' that she has been left to do all the kitchen preparation while her sister just sits in the room with everyone else. Her improper reproof of Christ seems to imply that He had encouraged Mary to neglect her duty. She then adds that if Christ were to 'tell Mary' to leave listening and get to the kitchen, she would be forced to get up and serve.

One would think the scene must have been a little embarrassing. Christ responds with a tender reproof in return and says, "*Martha, Martha, you are troubled about so many things.*" And now came the vital teaching. "*But one thing is needed, and Mary has chosen that good part.*" It wasn't that her distraction with serving was wrong – it was all part of a necessary hospitality. But, when contrasted with the

again. It all goes so quickly. I'm really looking forward to sing hymns of praise to my unseen God in church fellowship. I hope there will be some spiritual 'key' to further overcome and strengthen me as a Firstfruit Christian. I look forward to insights from fellowship that carry me through each week."

Some Martha preoccupations might be that you've heard the topic before, why don't they speak up, can't stand that voice, or someone is singing out of tune. Or, "Oh, no - so and so is speaking, it'll be the same old thing, downloading the internet would have been better."

Positives in attending Sabbath services.

It's good to occasionally contrast the vast difference between the world's entertainment and church services. Consider movie time and content, with the length of church services. In Ottawa over the December period, the following is a sample of movies advertised: *Black Christmas*, 91 mins.

The short time at church provides us with a mini vacation from the frustrations of a Satan-influenced world around us.

words of eternal life, this physical serving was secondary. And Mary had made the right choice. Whether they eat sooner or later, whether a fine smorgasbord with serviettes and the best cutlery, or just bread, cheese and water using their fingers, really didn't matter compared to 'listening and hearing' the Word of God.

In your Sabbath attendance – are you a Martha or a Mary?

Is our two-hour church service too long for you? During Sabbath services are you worried about getting home, beating rush hour traffic, being late to a restaurant or movie? Do little irritations rob you of profit? Maybe you feel the hall is too hot or too cold, or the sound system inadequate. There are pesky irritations to concentration which can be noisy children or adults whispering too much. Some inconveniences are beyond our control while some are just personal irritations.

What might be a contrasting Mary response? "Oh, I can't wait to get to services

violence, gory scenes, coarse language; *Apocalypse*, 138 mins. violence, disturbing content; *Blood Diamond*, 143 mins. not rec. for children, violence, disturbing content, coarse language.

Even in an immoral world, theatres provide prior adult content warnings. Do these reflect what a true Christian would want to see or hear? Yet in any movie, along with screen ad. preview time, you will be sitting down longer than in a Sabbath service of God's Church. What a vast contrast in content, language and purpose. This helps illustrate appreciating coming to Church and what services can do for us.

A review of positive reasons.

A first response often given for attending church is to obey God (Hebrews 10:25). Yet, we all know you can obey yet still be unhappy about it! The task is to be positive at Church – not in a state of 'having' to be there. Here are some positives that church members have contributed.

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Sabbath services...

(Continued from page 10)

* To sing hymns of praise to God, aware He can be watching and listening (Psalm 139:7).

living for our children and ourselves.

* To be involved in something 'bigger' than ourselves or immediate family.

Church service time allows us to "hang out" with converted people, with the spiritually sound.

* To learn from people of different nationality or socio/economic background.

* To add to your family "adopted" aunts, uncles, grandparents, and cousins (Mark 10:29-30).

* To be able to express frustrations of 'being in the world but not of it' with people who understand and who can sometimes give helpful, coping perspectives.

* To share the joys, blessings, hurts and heartaches of others and ourselves.

* To have people who care enough to fast and pray for you when you need it most.

* To reach for higher standards yet understand that all humans make mistakes and fall short.

* To have examples of genuine Christian

* To share in the contagious enthusiasm of the Work by contact with other enthusiastic people.

* Services help us socialize with spiritually and theologically compatible people.

* Services provide us an opportunity to make friends and bond with others in the spiritual family.

Prepare ahead of time.

Spend some time in prayer before going to services, asking for an attitude of seeking to 'learn' from the day, from the messages, and from fellowship conversations.

Pray ahead of time that you might learn some vital 'key' to change your physical or spiritual life.

Pray before going that you can confidently take hold of any opportunity to assist someone in need – either by your example, conversation, experience, or comfort.

Strive to attend with an attitude to serve, contribute, help out, instead of just being an attendee who comes and goes at leisure while everyone else does the necessary set-up and clean-up tasks.

All Christians probably have a battle at some time or another with having a positive attitude and approach in attending Church. How are you doing currently? Are you a Martha? Or, a Mary who chose the better way!

When we strive for positives in attending church services, we are seeking to demonstrate to Christ, the Head of the Church and our eventual Judge, the hope that our attendance will be pleasing in His sight.

May your attendance at God's Church be a choosing of the 'good part.'

Graemme Marshall - Ottawa

God knows that **we need one another.**

He didn't design us to be alone; that's why we naturally crave relationships with others. Some have to give up friends and family for God's Truth. But Jesus promises He will give us far more friends and family through His church (Mark 10:29-30).

God knows that the **right kinds of friends will encourage and strengthen one another in the right way**, spurring 'love and good works.' On our own, it is all too easy to neglect that and make excuses. But true friends—and who could be truer friends than others who God has called to be part of His Church alongside you—will encourage one another in Christian growth, providing positive peer pressure to help us succeed.

God knows that **we all need encouragement and support**—and His Church is intended to be a powerful support group in hard times. It's a miserable feeling to go through trials and difficulties all on our own, with no one there to help, offer encouragement, or sometimes just listen or offer a shoulder to cry on. As Paul wrote in 1 Corinthians 12:25-26: "The members should have the same care for one another. And if one member suffers, all the members suffer with it; or if one member is honoured, all the members rejoice with it."

Coming together on a regular basis brings the companionship, instruction and exhortation we need.

Besides spiritual learning, weekly Sabbath services provide a regular venue for praise and worship of God. This helps participants to face the coming week with a renewed spiritual zeal and focus.

Excerpts from *The Good News Magazine* article series—Tools For Spiritual Growth, Don Hooser

INTERVIEW – Paul and Kira Spenser, members in Sweden. Where were you born and what were those early days like?

Paul: I was born on the Isle of Man in 1972 when the island was still a tourist resort. I am the middle child of two brothers. My parents, who are now divorced, ran hotels from when I was five to the present. My father still owns one. We lived in a beach-front hotel, so I spent a lot of time in the sea swimming and fishing. Well, at least when I wasn't washing dishes in the hotel kitchen!

Kira: I was born in Sweden in 1976 and grew up in a small town where my dad had a hobby farm together with my uncle, until I was 14 years old. I had a great childhood with two older brothers who didn't mind me being around. The only really sad thing I can remember was when my parents separated for a few months. My mum took some pills which the doctor had prescribed but were the wrong dose and she kind of lost it and changed completely. Fortunately this was eventually discovered and my mum stopped the medication and moved back home. But they stayed in different bedrooms for a while which I found very disturbing. But before and after that episode they had, and have a very strong marriage and have now been married for 45 years. I grew up as a Lutheran and started attending children's groups in that church when I was three years old. I stayed in different youth groups until I was a young adult and found out about UCG.

When and where did you hear the truth?

Paul: I heard the truth around 1991 through a friend who was also a *Plain Truth* magazine reader. He had many booklets, so I along with a best friend started to read and discuss the truth. We began attending Church in '93 after Open House meetings were conducted and were baptised in '95 when we also attended our first Feast of Tabernacles.

Kira: I worked in a cathedral where they had just installed a computer with the internet and while surfing the web there I found out about United in 1999 and sent for my first literature. My job in the cathedral was mainly working as a caretaker and



tourist guide. I cleaned the church, prepared for services, funerals, weddings etc. and during services I took care of the sound system. I helped with school projects or worked with various children's groups. For years I had been unhappy with my former church and had studied religion at the University. While studying, I realized how pagan it all was and started to search for something else. So on the web, I just put in different words like The Sabbath, and UCG popped up.

What has been your experience and service to God's Church?

Paul: When UCG started on the Isle of Man (the whole Church joined and it was the day I was baptised), the Church formed a local council which has since become a Charity (the IOM is not part of the UK and is a British dependency with its own charity, and tax laws) and I was elected Treasurer. I was on the board for eight years and also served as Chairman. I was responsible for a major distribution of brochures to every household on the Island and also placing several newspaper advertisements and *Good News* magazine drops. I was also helping in a speaking capacity, giving

sermonettes and later sermons.

Kira: I am translating some literature into Swedish; some is on the web already and one booklet is at the printers...and one should soon go to the printers. I have also helped distribute brochures on the Isle of Man

What differences stand out most for you from living in Sweden compared to living on the Isle of Man?

Paul: The pace of life and that employees are treated better. The Swedes are not stressed and are far more equal, not having to have more chiefs than Indians. There are also four real seasons here with warmer summers and much colder, snowy winters. Taxes are far higher here, but the standard of living is good and the Swedes give themselves more time to enjoy it. I'd also say the family is more important to Swedes than to the British in general.

Kira: I have a network here in Sweden, family and so forth. Sweden is more relaxed and equal, better weather, nicer bosses. The standard of living is better in Sweden than in the UK, and most people have the same kind of standard. It is better

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Interview Paul and Kira Spenser

(Continued from page 12)

being a mum here since we get such a long maternity leave which is paid.

What is your overall service now to UCG?

Paul: Because we have no Church here it is more limited now. But I still speak at Feast sites and we join the weekly *Skyped* Bible study from the US to Estonia. I help Kira with proof reading the translations she and another member are doing. We are also working with the UCG Home Office and UCG British Isles with regards to advertising, brochure distribution, translations into Swedish and occasional speaking assignments when visiting the British Isles. For the month of December '06 we are being added to the Google advertising being done by the Home Office. Last year we also organised an open house meeting here when Council of Elders' member, Victor Kubik, visited the area with his wife Beverly.

Kira: I still translate some literature, but the lack of a church here makes it more difficult to do anything.

What are the pressing Swedish needs for UCG?

Paul: We have requested a pastor for the region and Ministerial Services is looking into how they can help serve the area. Our basic needs are to preach the Gospel and to hopefully be able to meet with other members. There are only a few Church of God

people that we know of in the whole of Scandinavia. And we are to our knowledge the only UCG members in Sweden. There is a family in Finland who moved there recently from Thailand who is also UCG. Being isolated is tough.

You asked about Manx Radio. The

Church can broadcast on Manx Radio as the Manx Government haven't set up a law as the UK has that you must believe in the Trinity to have religious broadcasting. Back in 98-99 the price was around 100 pounds for a 15-minute broadcast with a free repeat and 2 adverts on the day of broadcast. We did do some broadcasts but responses were not very good.

Where did you both first meet?

Kira: We first met in person in Manchester where Paul picked me up to take me to the youth camp. But before then we had spoken on the phone. By using the YACOG website I was looking for other Europeans who were going to keep the feast, and Paul offered with some friends that we could stay in a house they rented in York.

What is your own family now?

Kira: Paul, me, Isak and Aaron...plus a baby that will arrive in January. Paul is a floor layer and he is getting on very well with the Swedish language. I am a stay-at-home mum.



What do you both do for recreation?

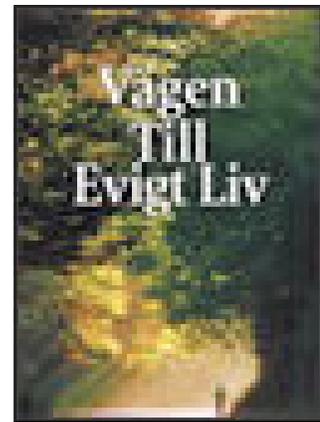
We like walking in the forest, picking berries and mushrooms, sometimes we go to my parents' summer house next to a lake where we can row a boat and do some fishing. We also like going to the cinema...but at the moment it is hard to leave the children with a babysitter.

We both like music, I love to go to the theatre and opera but at the moment the kids are a bit small to be left for too long. **Being the only UCG members in Sweden, how do you make up for your isolation?**

We tune in to the live sermon which Johnnie Lambert is giving to the Estonian brethren. We try to keep in touch with friends in the church via phone, e-mail, Skype and letters. We get sermons sent to us from the Home Office and from San Antonio, Texas. It is hard sometimes to feel part of the 'big picture' but every time we do meet church brethren it is a big treat for us.

UNC

Below is a Swedish advertisement on the UCG website.



"...Ty den port är vid och den väg är bred som leder till fördärvet...och den väg är smal som leder till livet, och det är få som finner den" (Matt 7:13, 14)

Women's perspective.....

INTERVIEW – Lillie Robinson – Toronto deaconess

Where did you meet your husband and where were you married?

Gordon and I first met as teenagers near my hometown of Kingsville, Ontario at the wedding of family friends, at which I was singing. He paid little attention to me then. Four years later we met again at those same friends' home, who were now living in Toronto where Gordon lived. On this occasion, he showed some interest in me and my sister.

Later that summer when I returned to Toronto to take a six-week art course at the Ontario College of Art, Gord's parents, having heard that my sister and I were in the city, called us and invited us for a weekend to their cottage north of Peterborough. We accepted, and while there, Gord declared he was in love with me and wanted to marry me. When I rebuffed him with the fact that he hardly knew me, so such a thing was impossible, he did not give up and spent the next six months driving to Kingsville every weekend to court me. We were engaged on February 14, 1958, and married on August 16, 1958.

Where did you first hear of God's truth?

I was taught many basic truths from childhood by my parents, such as the Bible being God's Word and that He expected us to obey Him. The first scripture I was required to memorize was, "Thy word have I hid in my heart that I might not sin against Thee." As evangelical regular church attendees, I was taught to tithe, to pray, and to read the Bible. Repentance and water baptism by immersion were absolutely necessary. Also, I was given "Hurlbut's Story of the Bible" and I learned so much from it.

Even as a child I became concerned as to why there were so many churches with different names and conflicting doctrines. When I was about 7 or 8 years old, I remember praying and asking God why He couldn't drop down a book from heaven with a numbered list as to exactly what people should do.

My search and concern continued on to adulthood, and shortly after Gordon and I were married I converted to a church that

bore the name of Christ in it, and taught many correct doctrines from the Bible. However, Sunday was considered the Sabbath, so when I learned that it was the seventh day, I was back to my search.

One weekend in 1969, while visiting my parents in Kingsville, I noticed a book, "The United States and British Commonwealth in Prophecy," on my mom's kitchen counter. She had just ordered and received it. I read it voraciously while there, and was stunned to learn that we were physical Israelites, because of our English heritage. Suddenly it clicked, that all those years that I had read about the patriarchs, that I was actually reading about my ancestors, and God's dealings with them. A disconnect was now connected.

To top it all off, the book even talked about the Sabbath, and how God considered it a sign of His people. However, there was no church name mentioned, only Ambassador College. I wrote to find out if a church was connected and asked some specific questions about doctrines and a church name. I decided that if even one answer was contrary to the Bible that I would forget them. A letter never came, so as a busy mother of two babies, I let the matter slip my mind.

One noon hour later in 1969, our phone rang and a voice said, "I'm Gary Antion and I represent Ambassador College." I

was finally answering my prayers and my yearning for His truth, after so many years of searching. They were tears of relief and joy! Mr. Antion made sure that I was sent tons of booklets and the "Plain Truth" to assist me in learning more.

How many children do you have and where are they today?

Gordon and I have two children. The elder is Brett, and he lives in Toronto and works in Mississauga in a medical-related business. The younger is Patricia. She and her husband Frank (Roméo) live in Mississauga. They both teach school in Etobicoke.

What have been your hobbies and interests?

Music has permeated my whole life. As a very small child I was encouraged to sing by my father who had a fine voice. My sister and I sang duets at church from the time we were two and three years old. We were sent to piano lessons for many years. After I began to teach school, I took sing-



Even as a child I became concerned as to why there were so many churches with different names and conflicting doctrines.

When I was about 7 or 8 years old, I remember praying and asking God why He couldn't drop down a book from heaven with a numbered list as to exactly what people should do.

replied, "What's Ambassador College?" When he mentioned my inquiry regarding a church I had written about, I invited him and his fellow elder to our house to discuss my questions. All my concerns and questions were answered when Mr. Antion showed me scriptures from my own Bible. I was impressed with his knowledge of the truth and how things fit together. Suddenly I burst into tears at the realization that God

ing lessons in Windsor, and have a solo performer's ARCT (Associate of the Royal Conservatory of Toronto) from the University of Toronto. For many years I sang with a concert choir and opera group in Peterborough. I have three rose bowls that I won while competing in The Kiwanis Music Festivals. I find one can never be bored when there's music to be

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Women's perspective.....

(Continued from page 14)

played, sung or listened to. Drawing, painting and making crafts are also of great interest to me.

For four summers I attended The Ontario College of Art to enhance my teaching. This was so enjoyable, that after we were married, I joined an art group that traveled to different areas around Peterborough to paint and sketch on site. Some of my pictures hang in our home.

My love for sewing was sparked by a tiny Singer sewing machine turned by hand, that was given me by my parents before I began school. Starting then with my dolls, I have since made outfits for myself, all my family and many friends, and things for my home. It has not only been fun, but helpful to our household budget.

I am passionately fond of figure skating, and for years have followed it closely on TV and in skating magazines. Gordon and I attend skating competitions and shows as much as possible. It is a skillful and beautiful artistic sport that brings us pleasure.

Has God's calling kept you from any ambitions or dreams?

I truly believe that when we commit our ways to God that He will direct our paths. God does all things well, so I could never think that He has kept me from any ambition or dream. If He has, it surely would have been for my own good.

When were you ordained a deaconess?

I was ordained on the Last Day of Unleavened Bread, April 27, 1997 by Mr. Gary Antion. It was a huge surprise for me and I have never asked Mr. Antion why he considered me for a deaconess. For me, it had always been an honour to find ways to serve God and our brethren, even when I had no "office," so to speak.

How do you see the role of a deaconess?

A deaconess, I feel, must set a good example of service and lifestyle like Paul describes in 1 Timothy 3:8-13. Though a deaconess does not give sermonettes or sermons as many deacons do, I feel we become a living sermon in the way we act, and serve. A passage in Titus 2 addresses the behaviour of older women that I feel is also appropriate for a deaconess. It is important for us to bring honour to God so that His Word will not be blasphemed.

What is your main area of service to God's church?

One of my duties is training and directing the very dedicated Toronto church choir. This past fall I had the privilege to lead the Feast choir in Collingwood for the first time. Every third Sabbath I play the piano for the congregational singing of hymns.

Preparing the linens and setting up the Passover table each spring is an undertaking I particularly love. Also, each Holy Day there are tables to set and decorate, and I help in the kitchen for the meals the brethren partake of. I send cards on behalf of the church to sick or bereaved brethren, and make phone calls to them when the need arises.

What have you observed about good or bad music?

The saying, "Beauty is in the eye of the beholder," I suppose could be restated, "Beauty in music is in the ear of the listener." I do enjoy different types of music, but much prefer classical music for that was how I was trained. The structure, order and beauty of the classics I find exciting, pleasing and calming. For me it brings pleasure. I do not enjoy the music of this current pop generation. It sets me on edge with its tedious, repetitive, raucous ear-splitting sounds and sometimes offensive words. I have on several occasions left a store where it was playing, because it made me irritable and uncomfortable.

What are the best Christian experiences you have had during your church years?

My most amazing experience came soon after I made my commitment to follow God's way. When Gordon learned that I was going to keep the Sabbath, it upset him and he told me that he would prove to me that the Sabbath was on Sunday. He began to diligently read his Bible, as never before. He felt that my new belief was driving a wedge between us, and he did not want me to take our children to church on the Sabbath any more. I was broken-hearted. Mr. Antion had warned me not to try to convert him. God would do that. I

tried to be patient and answer any questions Gordon would ask while reading the scriptures.

One day I went to God and told Him that I would obey Him and be baptized, even if it meant I had to lose my husband and my children. It was but a day or so later that Gordon came in the door after work, and called out, "Guess what?" "I don't know," I replied. Then I heard him say, "The Sabbath IS on Saturday!"

I flew out of the kitchen and ask him to repeat it. He told me that suddenly the things he had learned from his reading had fallen into place while he was working that day. That very next Sabbath he came to Toronto to church with me and the children, and asked to be baptized. After counseling us, Mr. Antion baptized us both on June 6, 1970.

What have been lean times in the church?

Like so many others, I became very distressed in the early 1990's as changes in church doctrines became more apparent in what was being written and preached. It was so difficult for me to believe that this would be done on purpose. It seemed as though we were being betrayed by many

My most amazing experience came soon after I made my commitment to follow God's way. When Gordon learned that I was going to keep the Sabbath, it upset him and he told me that he would prove to me that the Sabbath was on Sunday.

whom we had looked up to. That hurt! Beliefs that I once had held when I was an evangelical were now being taught as "new truth." To me, it was not new for I learned it as a child; nor was it truth for I had proved it wrong. Out came all my old church literature and my Bible. And with many tears and prayers and study, I set about to prove again the "faith once delivered." It became apparent to me that though the name of God was still part of the church name, another gospel was being preached. It was devastating for me!

My husband and I decided that we could not re-embrace those former beliefs that we had rejected twenty five years before,

(Continued on page 18)

Touring through Labrador

It was interesting leaving St. John's Newfoundland after the 2006 Feast of Tabernacles to head home. Having spent the feast socializing with people, it was a bit strange to drive towards Labrador, and later on, Ontario. It felt strange because for most of our trip we would be in very thinly populated areas. Our touring party comprised Walter, Owen, and Ezra Martin and myself.

After travelling for almost a full day we arrived at Gros Morne, the beautiful park containing mountains, a glacier and strange landscapes called the Tablelands. Nothing really grows in the table lands and everything is yellowish because of a mineral in the soil. It is a surreal area. We had been looking forward to climbing Gros Morne mountain for quite some time and as we climbed up we got further and further from the road that took us there. After awhile we would just hear the wind. Much to our joy, we made it up in good time. The view is beautiful, with views of many lakes off in the distance.

As we made our way through Labrador

the roads became less busy and everything became a lot quieter. When we were in Labrador we found ourselves on a gravel road called the Trans Labrador Highway. This was definitely the most remote part of the trip. You could drive for 50 kilometers and not see a single person or vehicle. Labrador is a strangely beautiful place. In one valley old trees will only come to your waist and in the next the trees will tower high above you. You'll hit a flat area with red grass, light green and purple moss and yellowish stones and the next moment you'll be in a hilly area. Wherever you go there is calm and quiet, however.

One night we camped out in the wilderness. Of all of the remote places I have been I have never seen that many stars in my life, not even in the northernmost parts of Ontario. You could not only see the stars we normally see but clouds and clouds of more distant stars. It was beautiful. It was God's creation and just us.

Eventually our trip through Labrador came to an end. We drove home by going back through Newfoundland and saw Gros

Morne again. We then took a ferry into Nova Scotia and drove through New Brunswick, at which point we crossed over into Quebec. As we got closer and closer to Quebec City the roads got busier. Many times I remarked on feeling a bit claustrophobic the closer we came to major towns or cities.

Although I greatly enjoy the benefits of modern city living, it was strange to start seeing so many people again.

Walter noticed it was actually a faster drive going on a gravel road through Labrador than driving on Hwy. 401 in Toronto! This was a trip we won't soon forget. Richard O'Donnel - Toronto

Pictures: An Old Quebec shopping street contrasted with deserted Trans Labrador Highway.

Bottom left: Labrador countryside; scene from the top of Gros Morne mountain; the historic Viking settlement site at L'Anse aux Meadows.

Pictures—Richard O'Donnel.



Teaching Challenge

Teaching at an Aboriginal School in Canada

Having spent 27 years in the full time ministry, we feel God gave us a tremendous opportunity to broaden our understanding by teaching for the last 6 years at an aboriginal school. It is an experience that has given us understanding and lessons neither of us will ever forget. It has been an insightful and fulfilling time.

Teaching on a reserve has brought us face to face with the difficulties with which Canadian natives are facing. There is a culture crisis as many of the older people are desperately trying to encourage the younger generation to hold onto their native customs, but on the other hand many of the youth want to integrate into white society. Many are attending the public school system rather than the reserve school.

The native people used to have a very close family structure and children demonstrated tremendous respect for their elders. Sadly, this close family relationship was destroyed due to the Residential School policy being enforced by the government years ago.

The Residential School situation became probably the worst of the difficulties the natives have had to deal with. It was a dark day for the aboriginal people. Children were taken out of their homes and sent away to these schools. As a consequence, a generation was produced that had experienced no example of proper family structure in which to grow. They therefore have a problem knowing how to parent their own children today and it has been disastrous for their family life. As we know, the family is the key to a successful society.

In our experience the majority of native people are warm and friendly and respond to kindness and concern. They are a sharing people who will give a helping hand if needed. There is a certain amount of mistrust with the "white man" with some and this can cause turmoil as they need outside help in several areas of their lives – especially education of their youth. They desperately want self-rule and it is true that there is a lack of understanding between the aboriginal way and the white way of doing things, hence hurt feelings and mis-

trust prevails.

Sarah and I enjoyed working with the children. They are friendly, and have a smile on their faces the majority of the time. Many are mischievous and are in need of structure in their lives as most children are. Unfortunately there is a large amount of Fetal Alcohol Syndrome and Fetal Alcohol Effects disorders on the reserves and these children need special help. Many of them have parents who due to various difficulties are on drugs or alcohol and these children need extra love and attention to settle them down so they can concentrate to take in their classes. Some can become violent, as it depends on the time the alcohol was drunk during pregnancy as to which part of the brain has become affected. These children need special classes with fully trained staff to help them.

I taught Physical Education from Grade 1-12 for most of the time and learned much about how to cope with their different temperaments and problems. I found they loved Phys. Ed. and responded to the challenges they were given and had very little problem behaviorally in those classes. For one year I also was given the responsibility of teaching Grade 9 Science, Health, and Language Arts. I also taught Grade

instructions), and Relaxation methods to calm down those who were more emotional and became out of control.

My wife was a Special Needs Teacher Aide, and worked in Special Education with those that had specific problems, as well as in the classroom setting, helping out the teacher with the whole class. She found the children fun-loving and responsive. A universal principle is to gain trust when dealing with anyone and this was the first thing that was necessary to be able to reach out to these children with problems. Patience and love was necessary. Children always know who really cares about them. Being willing to sit and listen sometimes, rather than trying to force them to concentrate and work, helped. Finding different ways to have them complete assignments was a challenge that was best met by thinking up different games which helped make the work fun. Rewards for trying and completing work assignments brought amazing results. Children with FAS/FAE often suffer from short term memory loss and do not understand consequences and so repeat problems over and over. Correction had to be instant and there needed to be a structured environment where they had the rules written out so they could be reminded constantly. Reward for good

'Residential schools were originally an extension of the missionary work of European religious settlers who sought to convert aboriginals to Christianity. The federal government became involved in joint ventures with the churches in 1874 and took over the schools completely in 1969. The last residential school was closed in 1996.'

Revealing new layers of dark history, *Globe and Mail*, 02/01/07

7/8 Option classes where I was able to teach them Outdoor Education and hunting with both rifle and bow.

Sarah and I benefited a lot as we took classes on the different behavioral disabilities. This helped our understanding of their situation and how to deal appropriately with them i.e. Non Violent Crisis Intervention and knowing how to read IPP's (Individual Program Plan for individual students with learning and behavioral disabilities) which explained their particular problems; CPR & First Aid, FAS/FAE lectures; Oppositional Defiant Disorder (students who refuse to listen and defy

behavior and no reward for bad behavior worked well.

The school taught the Cree language and various other cultural activities such as bead work and crafts. Many of the children excel artistically and their art work was outstanding. There was often a shortage of money in the area of education and therefore equipment did not get fixed very often and teachers had to learn to improvise. Unfortunately there would be broken windows around the school from vandalism and they were not replaced for months. There was a school lunch program and

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Teaching

(Continued from page 17)

snacks first thing in the morning as many of the children did not eat before coming to school. Some would turn up just before lunchtime to make sure they received a meal! Education was not a priority for most attending school. Parent/Teacher evenings were thinly attended and the teachers had a challenge to motivate the students to work. Unfortunately welfare has become a way of life for many and they know it will be there for them after graduation.

We loved working among the natives and have learned so many interesting and neat things about their culture and way of life.

There are many difficulties that lie ahead for them, as few outsiders really understand the cultural differences and so more distrust will ensue. There are those amongst them that want only aboriginals as teachers in their schools and to be governed by their own Chief and Council. This is understandable, but if they want their children to have good jobs and get ahead this discourages integration and the youth learning how to get along in the society around them. Natives do not lack the intelligence or capacity but lack the motivation to learn and do well in school.

Some of the elders have tremendous understanding that I wish could be preserved

in books. Their knowledge of herbs for healing purposes is extensive – there are roots and plants for everything. The problem is they prefer to hand down this knowledge by oral tradition and much of the information is lost when a generation passes on.

We feel God will use their talents and capabilities in the future and will lead them back to having a wonderful family structure once again where they will be at peace and have trust of the “white” man with mutual respect for each other. I’m sure we are all looking forward to that day.

Laurie and Sarah Nyhus—
Valleyview, Alberta.

(Continued from page 15) **Interview.**

and so welcomed the formation of UCG in Canada. It was thrilling to attend that very first service in Toronto in August 1995, with the Antions back to Canada to pastor us. It was disheartening though, when I saw how few in number we were. I had truly loved my brethren of our former association, and so it was painful to leave them. It was the hardest thing I had ever experienced, for my life had been bound up with them. However I had prayed earlier and told God that even if I had to go it alone, I would not deny His truth.

What is a main key you have learnt through your Christian experiences?

I’ve learned that in order to cope with life’s trials, it is necessary to keep my mind focused daily on the fantastic future that God has promised His children. It is absolutely essential that I not let Satan, or any person, myself included, cloud that hope and get me off track. Just listening to the news these days makes me yearn even more for God’s Kingdom.

What advice would you have for someone in severe trials?

Remember the word “precious.” God has paid a great price to redeem us and that makes us very “precious” possessions to Him. He promises to never leave or forsake us. That is only one of His many “precious” promises made to us. Christ wants us to come to Him and He promises to give us rest. Making an effort to search out these “precious” promises and list

them on a sheet of paper, or in a Precious Promise Book can bring much comfort when trials occur. I keep some verses written out and taped to the inside of my kitchen cupboard doors, to peek at from time to time.

Another thing that I find that helps in a time of trouble, is to take a hymn book and sing to God from time to time during the day. It helps to get my mind off myself, and lifts my spirits. Someday, God will sing for joy over us, we’re told in Zephaniah 3:17. How awesome and exciting is

line and neckline.

On the Sabbath, when I appear before our great Creator, and King of the universe, to worship before Him, I try to wear my very best. Dressing down is not an option for me, for I certainly would not go to a wedding, or to meet a famous person, or head of state in anything less than my best.

What advice would you pass on to someone who is new to God’s Truth and Church?

It is important for us all to keep our eyes on the example of Jesus Christ and never

Someday, God will sing for joy over us, we’re told in
Zephaniah 3:17.

How awesome and exciting is that precious promise?
Just thinking about my Creator singing about us, His children,
proves to me that we are all “precious” to Him and that brings
comfort!

that precious promise? Just thinking about my Creator singing about us, His children, proves to me that we are all “precious” to Him and brings comfort!

How have you coped with changing women’s fashions and Sabbath dress?

Through the years I have tried to make or buy clothing that is basically suited to my build, and might be considered ageless. I can still wear some outfits that might be many years old, because I try to resist fadish fashions that readily date one’s cloth

ing. Of course I try to be modest in hem-

give up in trying to be like Him. We all need to be careful not to look at others’ faults and become critical and bitter. Our job is to imitate Christ, even if others aren’t. It will not be easy, but our Father is there when we call on Him, and true brethren want to encourage and support us in our Christian journey to God’s Kingdom.

Lillie Robinson - Toronto

Love to neighbour....

I found that ‘loving your neighbour’ helped overcome the stress of restrictions placed upon me as a school bus driver. I have been driving a school bus for many years now. In my job I have three bosses—the School Board Transportation Department, the principal of the school, and the owner of the company I work for. To ensure student safety getting on and off, and while riding the bus, the School Board has rules we all have to adhere to, including the students. One of these rules states that student misbehaviour is to be written up in an incident report, which is given to the principal, who has the authority to discipline the student. Unfortunately, these

adjust to the “new rules.” My motto, which all my students know, is “Be kind to each other always.” This prevented the name calling and the fighting.

I also started taking the time to listen to each student with empathy. I look for the good in each individual student and praise good behaviour. I never yell or lose my temper. If there is a reason to speak with a student concerning a behaviour problem, it is done with only a teacher present.

Sometimes misbehaving is due to tiredness, and silent submission is all that is needed for a safe ride home. By giving respect to and allowing my students to know I care about them, I have received



me the courage to step out in total faith and live His way, not only in my personal life, but also in my career. I am grateful to grow spiritually in my Christian life and to show kindness and help to others whenever I can.

My motto, which all my students know, is “Be kind to each other always.” This prevented the name calling and the fighting.

rules are not working. They are at best, a temporary solution to the problem. The students need protection from each other—they have a “me first” attitude without any compassion for each other.

Three years ago, I became a baptized member of UCG-Ottawa. By the end of the school year of my first year of being baptized, I was mentally worn down. I had spent numerous hours in meetings with my boss and the principal, due to the increased incident reports handed in, and I was always the one with the problem as far as the parents were concerned.

During the following summer months, I spent a lot of time talking with God and meditating. By September I knew that whatever I decided to do with my job, it had to be according to God’s way. So I stepped out in total faith, and to this day, I do my job well, according to God’s laws and values.

I took each rule from the School Board’s policy and added to it when I could. For example, on the rule of “No Profanity”, I included the name of God and His Son, Jesus Christ, which, by the way, is included when you look up the word “profanity” in the dictionary. For the rule “Always remain in your seat,” I added, “smile and share your fun adventures with your neighbour.”

It took about a month for the students to

their respect, and that respect is abiding by the rules of the bus.

I did have another meeting with my boss,

At the end of our conversation he could not say that my “God” rules were wrong or dangerous to my students. God’s way is best for me and my students--I am generating a positive attitude towards good behaviour, and the students are learning to respect themselves and each other.

because the principal had contacted him as I had not handed in a single incident report, and it was going into the third month of the semester. She had concerns that perhaps I had been ignoring my students. I asked my boss to inform the principal that I am doing my job well—the students are being transported safely and the fights have stopped. Of course, I did tell my boss what I had done. At the end of our conversation he could not say that my “God” rules were wrong or dangerous to my students. God’s way is best for me and my students--I am generating a positive attitude towards good behaviour, and the students are learning to respect themselves and each other. There are still arguments, as they are human, but the name calling and the physical violence has stopped.

I am humbled and still feel so much joy because of my calling. I am thankful God answered my prayers so quickly and gave

My students gave me many reasons to fervently pray for God’s Kingdom to come and have Jesus Christ, our Saviour and King, rule over all humanity. That will finally give mankind a “happy” place to live.

Kathie Menard – Jasper, Ontario



Winter Youth Weekend.....

LOUISVILLE, Kentucky - Winter Weekend Short, but Oh So Sweet.

Three of us left Montreal prepared to face a 15-hour-long ride to meet up with over 1,600 people of like mind from all over North America. It was a long ride, but well worth the trip. We drove through Buffalo N.Y, Pennsylvania to Cincinnati and then on to Louisville, Kentucky. When we first arrived we were greeted with excited *Hello's* that would all too soon be followed with tearful *goodbyes* at the end of the weekend. Church members took up three hotels for their accommodation.

Many activities for all ages were planned by the church, including the youth, teens, adults and the seniors. There were sports during the day and dances and fun fairs in the evening. Even with all these activities, many people got together whenever there was free time from the planned events. No spare moment was taken for granted. That's what's so great about these church get-togethers, it's a time to get caught up with friends who live all across North America, and to make new friends. It's easy to make friends among people you don't know because they all share at least one thing in common, the love for the word of God.

One of the popular places for dinner was *Ichiban*, a Japanese steak house. The owner knew that we would once again be in town and decided to keep his restaurant open for us. Everyone had fun and if you go there you can see pictures of church members on the wall of fame at *Ichibans*.

This year a new basketball champion was named. Team Texas beat Old School (older people) who had been winners of the basketball tournament for the past cou-

ple of years. It was a nail-biter and a final basket before the buzzer was what sealed the win for Team Texas.

On the final morning, as people zipped up their suitcases and loaded their cars, you could hear people exchanging e-mail addresses and "Where are you going for the Feast?"

After the final hugs and good-byes we headed back towards home, already planning our trip back next year.



Pictured above: From left is Jessica Delfino, Leah Sproul from Pennsylvania, and Veronica Delfino — at Ichiban restaurant.

Below: a volleyball game in progress. Pictures courtesy Veronica.

Veronica Delfino – Montreal, Quebec



(Continued from page 6)

Pastoral Seminar—Cincinnati

However, a warm welcome from the Home Office made up for inconveniences along with the evident camaraderie that developed between all the participants. The ten days were packed with helpful information and the openness in discussion was most useful.

With all we had gained in hand, we both left for home, enlightened, a little tired and yet with anticipation for the next sessions.

We anticipate even more knowledge and practical values for service in our local area, and to deepen the friendships that were developed at the Home office.

Dennis Horlick - Toronto



Church News across Canada.....



No Snow For Winter Social

On Sunday, December 24, 2006, some forty people from the Toronto UCG congregation drove to Bethany, Ontario to participate in a Winter Social, at the home of Gordon and Lillie Robinson. Most brethren arrived in the late morning, and immediately the socializing, games, movies, singing and piano playing commenced, creating a buzz.

The happy sounds continued until lunch interrupted the activities. A menu consisting of four varieties of homemade soups, roll-ups, sandwich buns, crudités (raw vegetables), cookies, and various drinks was served. No sooner was the food

cleared from the tables when the games reappeared, even being played on the floor by some.

As the weather was very mild, and the landscape was green, there could be no tobogganing, or snowman creations, as in past years. However many went for a walk through the woods to the hilltop, or to the adjacent ski club property down the road. A few even chose to have a nap, cuddling up in blankets here and there.

Snacks of fruit, chocolate bars, nuts, and chips with dip sustained the group through the afternoon. When the clock displayed 6:00 pm, a marvelous array of potluck dishes materialized, and all gathered

around to heap their plates with the delicious offerings. There was much oo-ing and ah-ing and smacking of lips as the meal was consumed. All agreed that the women of the church are terrific cooks!

Following the supper many activities continued to be enjoyed. By 9:00 pm most guests were saying their goodbyes, and trekking back to their homes, remarking how restful and relaxed their day had been.

Lillie Robinson – Toronto

Pictures of the Toronto Seniors Social held Saturday, 28th January 2007.

Top left: Miriam Braithwaite on a tenor saxophone with Kristina Archer on the clarinet, playing two hymns.

At right: Mrs. Lillie Robinson rehearsing some commercials from her childhood.

Bottom right: part of the audience enjoying that social occasion.

Pictures courtesy Lora Yap



Toronto winter social pictures....



Pictures from the Toronto Seniors Social evening of Saturday, January 28th, 2007. Above top left is Mrs. Deb Read and son Simon. Top right is Mr. Sixto yapping and singing, "Walk With Faith." Below are Ezra and Rebecca Martin performing a skit called 'Who's On First?' - a skit originally performed by Abbott and Costello of past comedy fame.

Computer fraud alert.....

STUDENT HACKERS - AND INTERNET CRIME

Millions use computers in this modern age. People, all over the world communicate by e-mail, and purchase everything from auction items on eBay to vacation packages as well as banking electronically. So it's no surprise that like every other aspect of society the criminal element attempts to invade the worldwide web. Now university students are being approached on campus, at computer clubs and in online forums by organized gangs to commit crimes on the Internet; according to a report by Internet security firm McAfee.

The students then write computer viruses, commit identity theft and run spam programs in a multibillion-dollar industry. "Although organized criminals may

have less of the expertise and access needed to commit cyber crimes, they have the funds to buy the necessary people to do it for them," the report said. McAfee's Virtual Criminology report was released in Europe December 11th, 2006 and released in North America the week of January 8th, 2007.

Students from Eastern Europe, where wages are low and unemployment is high, are in some cases offered financial aid for school. Other students caught poking around secure websites are also threatened with exposure unless they join the organizations.

The typical hacker is not an existing criminal but rather a student whose curiosity leads him to develop expertise in circumventing security software, the report said. "A lot of these people go into chat

rooms, discussion sites, and start a discussion; organized crime is involved in that," McAfee security analyst Greg Day told the Guardian newspaper. McAfee based its findings in part on reports from the FBI and European intelligence.

In recent years, computer viruses and malicious software have transformed from programs that were merely disruptive to those looking to make financial gain.

"Phishing attacks, where people are sent fraudulent e-mails intended to trick them into revealing credit card numbers, are on the rise. A report earlier this year from security firm Symantec found phishing had climbed 81 per cent from the first six months of 2006 compared with the second half of 2005." (CBC)

David Palmer - Vancouver

The Canadian Office receives a large volume of e-mails. A large portion of them are subscription and/or literature requests from various sources, as well as changes of address and questions.

The office also receives a significant number of 'spam' e-mails. These are usually caught by the filters that are in place. Nonetheless, those e-mails are an annoyance.

The office did receive an interesting e-mail in 2006 that was purportedly from our bank. The e-mail had the bank's logo and looked quite real. The message had to do with updating our online banking agreement. Everything looked legitimate – even the spelling and punctuation were correct.

(This is often a tip-off. Most messages similar to the one we received contain a number of spelling, punctuation and grammatical errors).

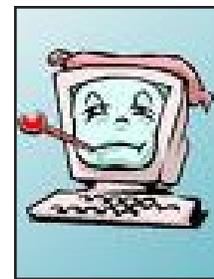
When we contacted our bank by phone about the e-mail, they had no record of an e-mail being sent and they said they would not perform updates in that way. We did not respond to the e-mail nor did we follow the instructions given in the message. If we had, we might have become victims of identity theft. It pays to ask questions.

We have another problem with some e-mails. Some people are well-intentioned when they send out virus and scam alerts.

However, a large number of these alerts turn out to be hoaxes. (Then again, some-

times the hoaxes are hoaxes). It pays to check these things out before sending or forwarding mass e-mails. There are websites that can be accessed to see if alerts are real or not.

Ed van Pelt—Toronto



google image

Virus Detection and Prevention Tips

1. **Update your anti-virus software regularly!** Over 300 viruses are discovered each month, so you'll want to be protected. Remember, just because you have updated virus software does not make your machine impenetrable.
2. **Update your Operating System regularly.**
3. **Back up your files on a regular basis.** If a virus destroys your files, at least you can replace them with your back-up copy. You should store your backup copy in a separate location from your work files, one that is preferably not on your computer.
4. **Do not open** files that end with .exe, .vbs, .pif, .scr, .com, .bat, .ovl, .drv, .sys, .bin, .cmd, .dll even if it looks like it came from a trusted source (remember, viruses can spoof the return name and address).
5. **Do not open** email attachments or download files from unknown, suspicious or untrustworthy sources.
6. **Do not open** any files attached to an email if the subject line is questionable or unexpected.
7. **Delete** hoaxes, chain emails and junk email. Do not forward or reply to any to them. These types of email are considered spam, which is unsolicited, intrusive mail that clogs up the network.
8. **When in doubt,** always err on the side of caution and do not open, download, or execute any files or email attachments. Not executing is the more important of these caveats.

Paul Wasilkoff—Cincinnati

A Survey of Canadian Hopes and Dreams — Reginald W Bibby, Vanier Institute of the Family

What People Want for Their Children

Table 4.7
Greatest Hopes for One's "Kids"

Happiness	47%
Health	18%
Success	13%
Fulfillment	12%
Good character	10%
.....	
Good citizens	4%
Religious commitment	4%
.....	
Education	3%

What Kind of People Parents Hope Their Children Will Become

Table 4.9
"How important do you think it is for parents to instill these values into their children?"

Responsibility for one's actions	92%
Getting along with others	84%
Concern for others	80%
Good manners	79%
Being a good citizen	75%
Respect for the environment	73%
.....	
Respect for authority	68%

Canadians are nearly unanimous in endorsing the importance of children learning to be responsible for their actions. And what values, in turn, do Canadians see as leading to such a good interpersonal life—the means to such goals?

Table 4.10
Most Important Children's Values: Interpersonal Means

Honesty	98%
Politeness	85%
Reliability	84%
Forgiveness	83%
Morality	78%
Generosity	77%
Working hard	76%
Friendliness	73%
Humour	68%
Sensitivity	67%
Need to follow rules	64%

As a personal study, consider answering these questions:

Are the parental aspirations in the survey achieved in our society?

What main reasons are indicated as to why they aren't?

What are significant Scriptures to illustrate why they are not achieved?

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