

2009 NGM Native Christian Conference

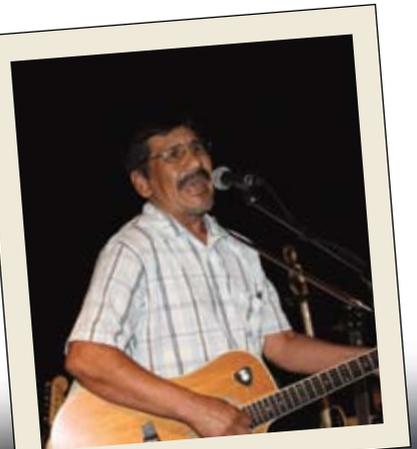
Native Gospel Ministries of Canada, Inc. (NGM) hosted its 14th annual Native Christian Conference at the Metropolitan Bible Church in Ottawa from June 12 – 14th. We were blessed to have our services in the 200 seat theatre of the Met's brand new church building. Pastor Paul Moses from Waskaganish, Quebec was the keynote speaker for the Conference. Paul attended Briercrest Bible College in Caronport, Saskatchewan from 1993 to 1997 where he obtained his Bachelor of Arts in Pastoral Leadership. He is the Pastor of the Waskaganish Cree Gospel Fellowship. Paul and his wife Hannah have 4 sons, Jason, Darren, Devin and Tyler. We were happy that Hannah was able to join her husband for the weekend.

Native people enjoy listening to different kinds of gospel music and we always make sure the Conference has lots of music by various musicians. This is also the reason why we have been highlighting the celebration of gospel music during our last two annual Conferences. This year the special music for the Conference was provided by Rick and George Small from Moose Factory, Ontario. We also invited The Chief Shepherd Band and Samuel Mianscum from Mistissini, Quebec. Scott Towaij and his gospel band from Ottawa also provided special music. The people were blessed by the special music and the testimonies from the Conference guests. We also had a healing service and several people came forward to receive prayer for physical and spiritual healing. *Continued next page*

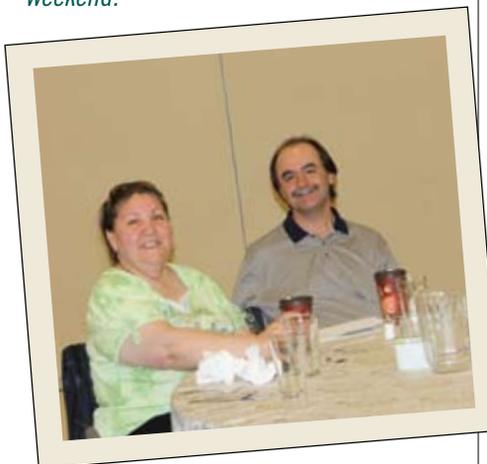
Scott Towaij



Harry Jolly with guitar



George and Rick Small and Samuel Mianscum



Pastor Paul Moses and his wife Hannah

Attendance for the conference was just slightly lower than last year. Sometimes we have a slight decrease in attendance at the Conference but then the next year there will be a dramatic increase in attendance. This past year a young lady told me that she and her husband were planning to attend the Conference in Ottawa because she heard that we have good Conferences. I was encouraged by her comment because we do try our best to ensure that each Conference will be a success. It was nice to see that everyone who came to the Conference this year enjoyed the close Christian fellowship throughout the weekend. We had our fellowship meal again and we thank Richard and Miriam Williams for all their hard work in making the event was a complete success. After the meal we had our regular service in the theatre.

Healing Service



Richard and Miriam Williams preparing meal

On Sunday evening I had an opportunity to share a brief report of NGM's ministry during the Met's regular evening service. This gave me an opportunity to give an update of our Conference and to thank the church members, Board of Directors and the pastoral staff workers at the Met for letting us use their new church facilities. Sheila and I were both saved at the Met and we attend the church whenever we are in the city. We are both glad that our son Joseph Seth enjoys the small group classes with the youth his own age. There are other Native people who attend the Met and it is good to see them at the Conference. Scott Towaij's group led the worship singing and Samuel Mianscum also shared a song.

The Conference, as always, was free of charge. We rely upon the goodwill offerings for the special guests' accommodations, meals and travel expenses, honorariums and other related expenses.

To host a Conference is always a major expense. This year our total expenses came close to 9,000.00. With the offerings at the Conference and other donations we received through our office, we thank the Lord that we were able to cover all of our expenses. PTL!



Fellowship meal at the Conference



Group picture at the Conference

On the Go with Dr. Joe 2009

December 2008

In December 2008 I went to Eastmain, Ouje Bougoumou and Waskaganish. While I was in Waskaganish I did a workshop on leadership for the Elders Council. I always enjoy working with the Elders Council because I learn a lot about cross-culture communications from them. As the facilitator for the workshop I worked with the Elders Council in defining their role, responsibility and mission statement. From the beginning my goal was to guide them and let them come up with the solution. I felt confident they could state everything in their own words. I didn't want to do the work for them because I wanted them to claim ownership for the finished document. The Elders Council is elected by the members of the Cree Nation of Waskaganish. While I was there I also shared at the Waskaganish Cree Gospel Fellowship.



Joseph Seth getting ready to hit the ice

After I finished my meetings and counseling services in northern Quebec we went to Moose Factory for the Christmas holidays. I spoke a few times at the Cree Gospel Chapel while we were there. After Boxing Day our son Joseph Seth played in a hockey tournament. It was good to watch him play and to see him having so much fun with the other boys his own age.

January 2009

It found it very relaxing to spend almost the whole month of January in Ottawa. The only place I went was to Waskaganish, which was the last week of the month. While I was there I shared at the Waskaganish Cree Gospel Fellowship. Whenever I minister there I always preach in Cree and sing a few gospel songs.

February 2009

During the month of February I went to Mistissini and Eastmain. I have relatives in both these communities and I know a lot of people about my age that also went to residential school. As residential school survivors we have a strong connection with each other, which is based from our past life experiences. I remember sharing at a Conference one time in Timmins, Ontario when a Native Chief, whom I knew in school, approached me just to say that he was proud of the work I was doing and what I had achieved academically. He said, "We went to school together and we should show our support to each other." I let him know that I was also proud of what he had achieved in his own personal life. I see lots of Native people in the Cree communities that I went to school with and I always make a point to stop and visit with them.



March 2009

Sheila worked really hard this past year to complete her program at Briercrest Biblical Seminary. In March 3 – 5 she went to Caronport, Saskatchewan by herself to do her Oral Exam as part of her graduation requirement. She was pleased to know that she passed her exam successfully. After she got back to Ottawa I went to Waskaganish for my regular visit. I also went to Moose Factory to do counseling services for the Mocrebec Health Program. While I was in Moose Factory I shared at the Cree Gospel Chapel.

April 2009

During the first week of April I went to Eastmain. Then on April 9th Joseph Seth came with me to Moose Factory for our annual goose hunt. We drove from Ottawa to Cochrane the first day and the next morning caught the train to Moosonee. I shared twice at the Cree Gospel Chapel, which was on Easter Sunday. We had made our plans to leave for the camp on Monday morning. Since it was cold and the river was still frozen solid we ended up going by skidoo to the camp with my older brother Allan. Joseph Seth was excited to go on this long skidoo trail where his grandpa used to travel.

My late father George Jolly was a trapper and he had a trap line close to Moose Factory. While my parents were still living we found out that it was a good spot for spring goose hunting and our family has hunted there for years now. My brother Allan is the Tallyman and he has been successful to carry on the traditional skills of hunting and trapping from our parents. Allan's two sons Michael and Aaron and two of his older grandchildren come to the camp to hunt so that gives Little Joe a chance to bond with his uncle and cousins.

God is so good and He blessed our hunt this spring. Little Joe had a lot of fun chasing after the wounded geese and shooting them with his 22 caliber. I told him that he actually killed the geese according to "grandpa's rule." Two of the geese he shot only had their wings broken so they were still very much alive. After killing the two wounded geese he came back to the blind sweating and a little out of breath because he worked hard chasing after them in the deep snow. That was a major highlight for him at the camp because he told afterwards that now he can go back to Ottawa and tell his friends that he killed three geese altogether. *Continued on page 9*



Sheila with Dr. Magnus and my brother Abraham



Joseph Seth on a skidoo



Little Joe at the blind

Suicide

Suicide is the second leading cause of death in young people today.

A recent national survey revealed over 70 percent of teens felt suicide could be best prevented through suicide awareness programs for youth and parents.

Young people who attempt to commit suicide often have low self-esteem, a sense of worthlessness.

Suicidal youths rarely wish to die; they just wish to escape what they consider to be an intolerable condition.

In many instances lack of communication between a parent and a child is a significant factor in the young people's desire to take their lives.

Suicide does not occur suddenly, impulsively, unpredictably, or inevitably. It is the final step of a progressive failure at adaptation.

Among would-be suicides, 70 to 75 percent indicate their intentions in one way or another. . . . This is why it is important to be aware of the clues and warnings that are communicated by the suicidal person.

Every suicide attempt should be taken with the greatest seriousness, no matter how harmless or frivolous as it may seem.



Dr. Joseph Jolly

The Situational Hint

Stressful circumstances may make people vulnerable to suicide. . . . The most common participating factors are as follows:

1. Progressive illness – such as AIDS
2. Economic distress
3. Death of a loved one
4. Divorce and domestic difficulties

The Family Hint

To understand suicidal people, one must be aware of their family circumstances because they often mirror their family's emotional disturbances. The environmental situation could determine whether their potential for self-destruction becomes realized. . . . Suicide cannot be meaningfully studied unless it is related to the social setting of the person involved. . . . One must understand the emotional climate of the family as well as the suicidal individual.

The Emotional Hint

The majority of potential suicides suffer from depression.

Behavioral Hints

In young people, the strongest clue to a suicidal tendency is abuse of drugs and alcohol.

Those Most Susceptible to Suicide

- previous suicide attempt
- suicide threat - direct or veiled
- family history of suicide
- alcoholism
- chronic use of bromides, barbiturates, and/or hallucinogenic agents
- affective disorders, especially severe depression
- manic-depressive psychosis
- schizophrenia with secondary depression
- chronic or terminal illness, e.g., AIDS
- bereavement, especially widowhood during the first year of the death of spouse
- marital difficulties such as separation, divorce
- financial stress – joblessness, bankruptcy, loss of farm

In addition, the following have been found to have a greater risk of suicide:

- Youths with negative, interpersonal relationships, “loners,” those who exhibit alcohol or drug abuse, academic decline, or dangerous, illegal, or assaultive behavior.
- Gay men and lesbians
- Native Americans, especially males, in their twenties and thirties
- Elderly sick and abandoned individual

The Grieving Process

The goals in ministering to the family of the suicide are similar to those helping all who face bereavement. . . . But in comforting the bereaved, one must take into account the special kind of death. There are many survivor-victims. The immediate family members typically bear the brunt of social stigma, and respond with deepened grief because of the blame placed on them by the community and by other family members themselves. Parents and siblings find it agonizing to bear the responsibility for such a death.

The only cure for grief is to grieve. . . . Grief is nature’s way of healing a broken heart.

- Accept Your Grief Allow yourself and those around you to feel the emotions that are a normal response to being so seriously wounded.
- In the beginning you may be in shock. You are bewildered, literally stunned.
- Anger may be acute. It may be self-directed.
- Emotional suffering following suicide often brings physical distress.
- One of the most powerful reactions to loss to suicide is guilt.
- Pathological grief – Among the many factors that can cause distorted mourning reactions is untimely loss by suicide. A death for which one is so completely unprepared has a more devastating impact than the loss of life from chronic disease. . . . When grief work is not done, survivor-victims may suffer morbid distress characterized by delayed and pathological reactions. You may show great fortitude at the funeral but later develop symptoms of agitated depression and bodily affliction. You may complain of psychosomatic diseases such as ulcerative colitis, rheumatoid arthritis, asthma, and hypochondriasis (imaginary ills).

When to Seek Professional Help

There are dangers in prolonged depression and loneliness when:

- you continually feel hostile toward people you once cared about
- you are uninterested in anything and everyone
- your health is suffering markedly
- you are relying more and more on drugs and/or alcohol
- you avoid all social activities, wishing to be alone most of the time
- you, yourself are preoccupied with thoughts of suicide.

A Summons for Community Action

- Making suicide more understandable
- Support the suicide prevention movement
- Education is the most valuable tool to help in this endeavor. There must be an increased public awareness of the severity of the problem to encourage the development of new prevention programs and postvention efforts. Professionals must be better trained to detect the early warning signals and to learn how to take more effective prevention action. Schools – public, private, and religious – should set up programs not only on the topic of suicide, but also on how all of us can better handle stress and depression.

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Lighting candles in remembrance of suicide victims and survivors



Psychologist Normand D'Aragn was one of the plenary speakers for the "Life is Precious Regional Conference"

Conclusion

From a biblical perspective, suicide is in opposition to the will of God. . . . It is most often a desperate attempt to escape from the pain and despair of one's present condition. Suicide may also be considered in some cases as an attempt to get one's own way with God and with others. In some cases, suicide is motivated by the wish to get even with a loved one for some real or imagined hurt or rejection.

There is strong scientific evidence that faith in God and involvement in the church that has characterized many African Americans since the time of slavery is the factor responsible for the much lower suicide rate.

Suicide is rarely an impulsive act. It is often an act that emerges with a history behind it. People who commit suicide frequently have a low self-esteem condition. People in this condition will often manifest a number of problems such as excessive anxiety, frequent depressed mood swings, rejection, hypersensitivity, and personality disorders that often involve being focused on having one's own way.

People in a low self-esteem condition will most often have a very negative image of themselves. This negative self-image is part of the related problem of self-rejection. Having a very negative image of themselves, they will often assume that other people have a very negative image of them. One of the results of this false assumption is excessive fear of being observed and examined by others

while performing, eating, or engaging in other activities. This persistent anxiety is called social anxiety disorder. Largely based on their self-rejection, negative self-image, and social anxiety disorder, suicide attempts and completed suicides are a frequent occurrence in the life of people so affected.

There is research evidence, especially over the last twenty-five years, that people who have an active faith in God and who pray, read Scriptures, and attend church on a regular basis have a much lower incidence and prevalence of both emotional and chronic physical illnesses. . . . In addition, elderly people with an active faith in God have a better-functioning immune systems, helping them fight off chronic infections, physical diseases, and depression.

What is a suicidal condition?

To be in a suicidal condition is to be in a condition of despair or chronic repressed rage. Persons who are in a suicidal condition are most often focused on self-gratification and are determined to get their own way. In addition, such people most often have a very negative self-image and suffer from varying degrees of self-rejection. Frequently they suffer from clinical depression, social anxiety disorder, panic disorder, agoraphobia, and often times generalized anxiety disorder. It is also true that alcohol and other drug abuse and dependence is very frequent in this group. It is very likely that the self-rejection, the very negative self image, and the high level of anxiety strongly relate to persistent self-centered behavior, which results in spiritual and social isolation and therefore a high incidence of completed suicides.

Some people who become suicidal and who go on to commit suicide have a family background of neglect, rejection, abuse, and a lack of spiritual nurture and guidance during childhood and adolescence.

The high prevalence of suicide in our nation and in the Western industrialized world today is an unmistakable sign that too many people have turned away from God and that our values have become primarily physical, or materialistic rather than spiritual.

Several examples of suicide are reported in the Bible. Among these are Saul (I Samuel 31:4), Saul's armor-bearer (I Samuel 31:5), Ahithophel (II Samuel 17:23), Zimri (I Kings 16:18), and Judas (Matthew 27:5). Each of these individuals were highly self-centered, determined to have their own way, and therefore wanted to be equal with God.

On the Go with Dr. Joe 2009 *Continued*

Years I went goose hunting in the fall with my dad out in the James Bay area. A small flock of waxies flew over our blind and I shot one down. I went to pick it up and after I made sure it was dead, or at least I thought, I propped its neck up with a willow stick and placed it among the decoys. Shortly after that I was standing around outside the blind and I happened to notice my father slowly crouching and pointing his gun toward a goose on the ground. He shot the goose and went to pick it up. Apparently, the goose I shot regained consciousness and started to walk away. When my dad came to the blind with the goose he told me, "When you kill a goose, make sure it is dead!" I still laugh about that today and the interesting thing is he kept the goose for himself. This is what I meant by "grandpa's rule" to my son when he shot those geese.



Dr. Joe with a goose

During the last week of April I went to Mistissini for my regular visit. The Crees in Mistissini were only starting their goose hunt while I was there and I had a chance to see where my uncle Don MacLeod hunts. He has one of the best hunting spots that I've ever seen. It may sound incredible to believe but his blind is only about a two minute walk from his house, which makes it very convenient on cold days. It was also amazing to see a few large flocks of geese landing in the open water close to their blind, especially when it is situated right in the community. In Mistissini I ate some fresh cooked geese a couple of times, usually at my Uncle Luke's place.

May

My schedule was quite full in May and as a result I was away from home a lot. On May 4 – 7th, I was invited by the Scott Mission to do a grief workshop in Collingwood, Ontario. While I was there I had good opportunity to visit and have fellowship with Michael Cheena. Michael is a brother in the Lord and has attended a number of our Conferences in Ottawa. He works full-time with Scott Mission in Toronto and he is also quite involved in the political affairs of Native people in the city. Over the years I have ministered a number of times at Scott Mission and I have seen first hand of how challenging it is to work with street people everyday.

During the third week in May I went to Moose Factory to do counseling services for the Mocrebec Heath Program and the Social Services of the Moose Factory Cree Nation. After that I went to Waskaganish and then to Nemaska.

In my ministry one of the things I have always enjoyed doing is to perform weddings. I've done many weddings over the years and each one was always a special blessing. One of the most memorable weddings I did was for my late father George Jolly and his wife Jackie. Some of the weddings were large and others were small. A few times I've done weddings in the home with only the immediate family present.



Michael Cheena



Dr. Joe

Continued next page

On May 23rd I performed the wedding for Nathan and Prudence Loon. This small wedding was held outdoors much to the delight of the invited guests. It was a blessing for me and Sheila to celebrate this joyous occasion with our friends Kenny and Wanda Loon. The reception meal was excellent but we didn't stay for the dance afterwards.



Nathan and Prudence's wedding



Nathan and Prudence

June

During the first week of June I went to Eastmain for my regular visit. The following week we had our annual NGM Conference. We also had our Board of Directors meeting on June 14th, which was during the Conference. Right after the Conference I went by myself to Mistissini. On June 24 – 26th I went to Montreal with Little Joe, where I was one of the facilitators for the Cree Regional Authority's (CRA) Conference for the Childcare Workers from all the 9 communities.



Chief Shepherd Band from Mistissini Lake, Quebec

July

On July 2 – 7th Sheila and Little Joe came with me to Waskaganish. After that we made a quick trip to Moose Factory, Ontario. I performed the wedding for Kathy Faries and Roy Quachegan on July 10th. Kathy is Sheila's cousin so it was good to see many of her relatives at the wedding. The wedding was a blessing but we couldn't stay for reception meal because we had to catch the train.

Roy Quachegan and Kathy Faries



We had to go back to Moose Factory on July 24 – 30th. Sheila's cousin Bert Chilton committed suicide in Thunder Bay and we went down to Moose Factory where the funeral was held. While I was there I shared a few times at the Cree *Continued next page*

Gospel Chapel and on their Radio Gospel Broadcast. The church services at the Cree Gospel Chapel are taped on a video camera and can be seen on the local cable TV. We extended our visit in Moose Factory because the Mocreebec Health Program asked me to do counseling services for 3 days. The Moose Factory Cree Nation had their annual cultural days while we were there and Sheila was asked to do a one day workshop on her grief journey and how she was able to overcome it. She plans to do workshops and seminars in the future that will help the Aboriginal women overcome low self-esteem.

I went to the Cree community of Eastmain for my regular visit on July 11- 14th. While I was there a young man committed suicide, which was a great shock to everyone in the community. Since this was a crisis situation I extended my visit for an extra 3 days. Whenever there is a suicide in the Cree communities there is always a need for counselors to be available.

While I was in Eastmain I did a group session on the grief process with the staff and teachers at the school. For two nights I went to the family services in the home of George and Minnie Gilpin, who are the parents of the deceased. I was asked to share words of comfort during one of the services. I was also asked to share the grief process for the youth healing circle services. There was a good turnout of youth in both services. The people in Eastmain were glad that I made myself available to help out with the funeral service. On Sunday I spoke on the local radio station on the topic of "Suicide Awareness."

August

On August 24 – 28th, I went by myself to Mistissini for my regular visit. While I was there I had a chance to briefly sit in some of the meetings at the General Assembly of the nine James Bay Cree Communities. It was privilege to witness the inauguration of Mathew Coon Come as the Grand Chief and Ashley Iserhoff as the Deputy Chief.

September

On September 15th I went on a charter plane from Ottawa to Waskaganish along with a number of Native people who work in the city to attend a funeral for the late Albert W. Diamond. During the last week of September I also went to Kashechewan for counseling services.

October

During the month of October I did a wedding in Kahnawake, Quebec for Will Nicholls and Amy German. It was my first time there. The following week I did a wedding in Niagara Falls for my niece Maria. I also went to Eastmain and Mistissini for my regular visits.

This has been a busy year for us in the ministry but it also has its rewards. I thank the Lord for the many opportunities I had to share the Word of God in the different Cree communities I visited. In my counseling I talked to a lot of individual people and we usually talk about spiritual matters. I have conducted a few grief seminars, shared in healing circles and preached a number of times in Native churches. I have also shared on the radio numerous times. There were a few times I prayed with individual Native people to receive Christ as their Lord and Saviour. Praise the Lord for the new souls that were added to the kingdom of God.

Will Nicholls and Amy German



Devin and Maria Kapashesit

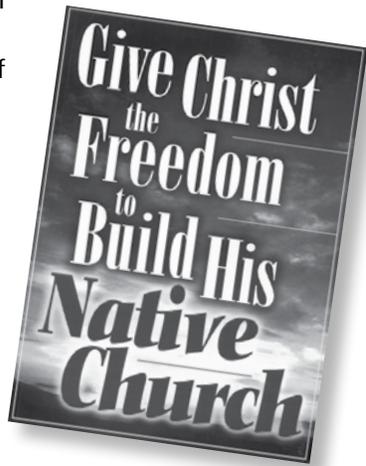
DISSERTATION PROJECT:

Give Christ the Freedom to Build His Native Church

Give Christ the Freedom to Build His Native Church by Dr. Joseph Jolly is a review of cross-cultural principles which examines the strategies and methodologies of planting indigenous churches.

This dissertation is written, first of all, to provide a resource book for Native leaders, incumbent missionaries, and missionary candidates who are or will be working among the Native Indian people of Canada. It is also written to provide information to anyone who is interested in knowing more about Aboriginal people and their cultural values. The main emphasis in the dissertation focuses on the strategy and principles of indigenization and contextualization in church planting.

The cost of the dissertation project is \$20.00 which includes mailing and postage. Send your cheque or money order to our NGM office.



GRIEF BOOK ON SALE

The author Joseph Jolly is Native, so the book has a Native perspective, but it is applicable to everybody. Based on a biblical perspective, the grief book emphasizes that ultimately God is our greatest source of strength when we face the pain of sorrow and the hardships of life. The book informs the reader that people going through grief are affected emotionally, mentally, physically and spiritually.

The cost of the book is \$16.95 which also includes mailing and postage. If you order twenty copies or more, the wholesale price per book is \$12.00. Please send your cheque or money order to:

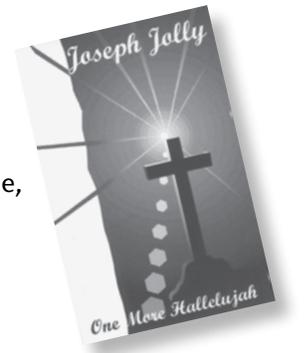
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ONE MORE HALLELUJAH

Joseph Jolly

To order a CD or a cassette tape, please contact our NGM office



NGM Newstracker

The official newsletter of
Native Gospel Ministries of Canada



The headquarters of NGM is located in Ottawa, Ontario

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