



2022 September 20 Thursdays in Black Webinar

The webinar recording begins with Rev. Michael Blair, one of the Canadian Ambassadors for the WCC global movement of Thursday in Black. Bishop Susan Johnson, our host for this event, is the other Canadian Ambassador. Other speakers will be introduced in the recording.

[00:00:00] **Michael Blair:** The Thursdays in Black movement is a global movement sponsored by the World Council of Churches. It is not a new movement. In fact, it's a movement that came out in the 1980s during the World Council of Churches Decade of the Churches in Solidarity with Women, which ran from 1988 to 1998.

[00:00:33] It was inspired by the campaign of the mothers of the disappeared in Argentina, who on Thursdays protested in the Plaza de Mayo against the disappearance of their children during the time of the violent dictatorship. It was also influenced and inspired by the Women in Black in Israel and Palestine, who up to now continue to protest the war and the violence in that part of the world.

[00:01:05] It was also inspired by the women in Rhodesia, in Rwanda and Bosnia, who were protesting against the use of rape as a weapon of war during the genocide period, was also inspired by the Black Sash movement in South Africa, protesting against Apartheid and its use of violence against black people. These movements inspired the initiative around Thursdays in Black, which was meant to be both a protest against the reality of gender-based

violence, violence against women and children and youth. It is also a statement about the active resistance and resilience of those who stand up for the realities of struggling against gender-based violence. The international movement, which now is an invitation for churches and civil societies across the globe to wear Black on Thursdays, to testify to the reality of the continuing reality of gender-based violence in our society, to act as a silent witness, but also to take the initiative to deal with the reality in their own context, whether that means advocating for policy change, that means working in partnership with others to end the systemic challenges of violence against women and children who seek to change patterns of behavior when it comes to the reality of gender-based violence.

[00:03:05] In our particular context in Canada, we want to be conscious of the fact that this is critical for us. And here are some stats that may help.

[00:03:18] 6.3 million women and girls in the Canadian context will experience some kind of violence, in their lifetime. 6.3 million women and girls in the Canadian society will experience some kind of violence in their lifetime. Every two and a half days, every two and a half days, a woman is murdered or experiences some form of gender-based violence in this society of ours.

[00:04:03] One focus that we want to give, particularly in the Canadian context, is the reality of violence against Indigenous women. An Indigenous woman is six times more likely to experience violence than other women in the context of the Canadian society.

[00:04:27] These are the realities that invites us into this place of consideration how we as churches and civil society in our context, can take a stand against gender-based violence in the Canadian context so we invite you to join us as part of Thursdays in Black.

[00:04:50] **Susan Johnson:** Thank you very much, Michael. I would like to introduce our first speakers now who come to us from the Moose Hide Campaign. Sage Lacerte is a Carrier from the Lake Babine Nation. Sage was instilled with the value of family, community, and culture from a very young age. Her role as Moose Hide Campaign's ambassador has been a natural evolution of her family's commitment to ending violence against women and children. Coupled with her own experiences as a youth assisting Indigenous women gain food security, financial independence, and safety, Sage continued her journey by completing her degree in gender studies from the University of Victoria, graduating with honors and being recognized with several academic awards, as well as receiving a grant from Indigenous Innovation Initiative.

[00:05:44] This seed money became the foundation of the SAGE Initiative, which provides Indigenous women the skill and pathways to become impact investors that honor Indigenous concepts of commerce. Sage was recently named to Social Purpose Founders to watch by the Future of Good, as well as Canada's Top 30 Under 30 Sustainability Leaders by Corporate Knights. Through her experience, knowledge and platform, Sage has become a tireless advocate for Indigenous women and children across Canada.

[00:06:18] We also welcome David Stevenson, who has spent the last 25 years leading Indigenous social wellness initiatives and is currently the CEO of the Moose Hide Campaign, an Indigenous led movement to engage men and boys and all Canadians in taking action to end violence against women and children. He has worked across systems from Native Youth Outreach Worker in Vancouver's downtown East End to executive positions in government, including CEO of the Vancouver Island Aboriginal Transition team, a government crown corporation tasked with redesigning First Nations child, and family, youth justice, and mental health services. David is currently chair of the Royal Roads University School of Leadership Studies Advisory Council. He lives on speaking people's territory with his partner and two daughters.

[00:07:20] Welcome to both of you. We're so glad that you are with us.

[00:07:23] **Sage Lacerte:** Mussy Cho. Thank you so much for the warm introductions. We're so happy to be welcomed into each of your circles and to be here with a focus on an issue that is so close to each of our hearts at the Moose Hide Campaign. I'll introduce myself in my language. Since I haven't met many of you before.

[00:07:50] I'll introduce myself properly. (Introduces herself in her language.)

[00:07:55] So I said Haddi, hello, my name is Sage Lacerte and my mom is the late Loretta Madam and she comes from Lake Babine Nation, which is a few hours north of Prince George here in BC and I shared that my dad is named Paul Lacerte and he's from Nadleh Whuten First Nation, also just north of Prince George on what is known as the Carrier Territory.

[00:08:34] I usually start by introducing my parents just so people know where we come from and who our family lines are. But our people are also matrilineal people, so our culture follows your mother's family line. And we have clan systems in the Carrier Territory so my mom and her mom and her mom and her mom and her mom we're all members of the Bear Clan.

[00:09:02] So all of my mom's kids are all a member of the Bear Clan, so I got that from her. And I just want to really hold her up and recognize how sacred the women and children are in our lives and the bond that's created between the nature of the relationship between us as peoples and the land and how we connect all of those things together.

[00:09:29] And that's really a part of the essence of the Moose Hide Campaign. And I just wanna share a little bit about what we have done since we started in 2011. I guess I can't really see most of you, but normally if we were able to actually be in circle, I would do a little bit of a check-in and see how familiar each of you are with the campaign because we do have reach in all different areas of Canada, including in education, both in K to 12 through post-secondary.

[00:10:02] We have connections through all levels of government, of course faith-based groups. And yeah, I see some folks have their cards there with them, so normally we would just see where folks have felt most connected to the campaign because this is really led by the community, by each of you so thank you for standing in this circle with us today.

[00:10:23] And I'll just share that the campaign is grassroots. We didn't start at this big national scale that we are today. We started as only our family and then a few friends who believed that we would need to ask both Indigenous and non-Indigenous men and boys across Canada to stand up against the violence that is occurring towards women and children in this country.

[00:10:48] It's totally unacceptable and it has gone on for so long that we've needed various forms of solutions including national inquiries like the Murdered and Missing Indigenous Women and Girls Inquiry. But unfortunately, the violence has continued and we want to be a part of the solution and we want it to come from the people, from the community.

[00:11:13] So we are giving a bit of that land medicine that I talked about and asking folks to mobilize and take action within their families, within their communities, and within themselves as an individual. My sister was 16 when she founded the campaign. We're hunters. Our nationhood is really surrounded in hunting and gathering in our culture.

[00:11:37] So my sister and my dad went out hunting on our territory and he offers these teachings and there's this really beautiful moment. I'm not sure if any of you have kids, but when you are able to impart knowledge and teachings

that are really sacred and meaningful to you, to your child was a really sacred moment to them.

[00:11:59] And he said, I don't want anything ever bad to happen to you. I think that you deserve the utmost respect and that I want to influence other men around me to behave that way because it looks like some people are getting confused and think that it's okay and that it might even be a part of love to be violent or harmful to someone. And that is not love and it is not okay.

[00:12:30] And so my sister became overwhelmed knowing that members of our own family and community had gone missing and been murdered as a result of this violence. And at 16, I think it was overwhelming. And she just said, I'm so tired of hearing these stories of our people being hurt, of our people being harmed, being put in harm's way.

[00:12:57] And it feels like there's not enough being done. It feels like we need to be more actionable. It feels like we need to have a larger influence on folks and we need to do it in a good way. They didn't have any money. We weren't totally organized at that time, but what we did have was our cultural practice of doing the moose hunt.

[00:13:22] And we took home the moose hide from that hunt, and we hand it and we cut it into these little squares. They weren't as little as these are today. They started off way bigger. But me and my sisters sat around our dining room table and we cut them up and we punched a little hole in them and we wrote on an index card and we said we believe that women and children deserved the right to be safe and respected and live a life free of violence.

[00:13:51] And if you believe the same thing, please wear this pin to show your commitment to standing up and to having an influence on others to do the same. So we handed out the first 25,000 and quickly realized that similar to this circle and everyone in this room, each of us certainly know a woman or child who has experienced violence or harm in their life.

[00:14:19] Just listening to those statistics at the beginning of this circle that were shared, we know the rate of violence is tremendous and horrifying to hear and the numbers aren't going down unfortunately. And so especially through Covid, I think that there's a few intersecting pieces that are quite relevant today as well.

[00:14:43] One of the pieces that I really want to address that we talk about a lot at the campaign is why do we ask specifically men and boys and also why the

moose? So I explained a little bit about our hunt. This is what we call an innovation, an Indigenous innovation. It was created from our family's perspective and from our territory with that in mind. It also was heavily influenced by the Highway of Tears, Highway 16, where many of the murdered and missing Indigenous women in British Columbia did go missing along that highway. And so just calling attention to that founding story while recognizing that Canadians all across this country can relate to that story regardless if they are Indigenous.

[00:15:36] So we always just wanna call attention to that piece and remember that this is the reason why we chose moose is that you can have a little piece of the land with you and it's there right over your heart. So if you have a piece of moose hide, we would encourage you to wear one over your heart and to bring them into your organization and see how you can become more involved in having that influence in your workspace or in your family space as well.

[00:16:03] But we also recognize in terms of we would ask men and boys, and then I'll pass to one of the men in our circle here, Dave, who will share a little bit more about our work, is that we recognize that this has been burdening women's organizations and women have been asked to bear the burden of solving this issue of gender-based violence for far too long.

[00:16:27] This is not a woman's issue to solve, violence towards women. It's not a woman's issue to solve. And so we wanted to ask for men and boys to play a larger role in that solution-based actions towards asking folks to be more involved in their community. And to dig deeper into the medicine and dig deeper into the connection that would be involved in making sure that we're not doing any more of that harm.

[00:16:55] We did attend a gender-based violence conference where there were hundreds of people in attendance and my dad was there who co-founded the campaign with my sister. And he was one of only four men there. And it really frustrated him. He just said, again, I wanna have an influence on the men around me to make sure that they're acting from a place of dignity and respect.

[00:17:16] And I'm really disappointed to see that there aren't more men and boys here. So I want to be able to stand up as a role model. And we've continued using that model throughout the lifespan of the campaign, asking men and boys to stand up and to be a part of this solution.

[00:17:36] Thank you for being willing to hear. I know that it's Tuesday morning, and this is a challenging topic but the way that we're able to deepen

our connection with each other and the way that we're able to make change is by each of you coming and being willing to be vulnerable with me today and to hear my family story, knowing that it's a common thread for many families across Canada.

[00:18:00] So I'll turn to my Uncle Dave. And I can write my email in a chat. I know that there's some emotional supports here, folks, who if you have to reach out, then you're very welcome to, but we're always open to have conversations following these discussions. So Mussy Cho and I'll pass over to Dave.

[00:18:20] **David Stevenson:** Thanks, Sage. Like Sage, very honored to be here. I'm just gonna do a time check with Susan or Beth, whoever is doing that, just to make sure. I kind of lost track of time. Sorry. I always love hearing Sage talk. We did a lot of presentations together leading up to our last May event which I can share a bit about but we haven't done a lot of presentations since then, so I lost track of time.

So first of all, just, you know... I say that how is the peace with you as my ancestors would've said in a way that is asking if you remember the peace, not only within, your community, but within yourself. So I just wanna pick up on a couple of things that Sage shared. And first of all, just to say how grateful we are that we've been invited into your circle and this opportunity to share a little bit about the work that we're doing and the vision behind the work and the effort that we're trying to make. When Sage mentioned this conference, this conference was just before the campaign was founded and actually I was working in government overseeing Indigenous policy for the province of BC and we decided to put on this conference, and it was something to be there, it was a conference specifically focused on violence against Indigenous women in children in Canada.

[00:19:28] And this was before the Murdered and Missing Indigenous Women's Inquiry, which many of you might know about, a national inquiry, and I was only a few years away from, I used to be an outreach worker in the downtown east end of Vancouver and this conference was focused on this issue and there was only 10 men and we all went, Oh you know, where are all the men in this space?

[00:19:51] And so we've over time evolved the campaign to just say that, you know, it started before the Me Too movement or the MMIWG and so it started being just cooking along under the ground in a sort of grassroots kind of way. And we've never really promoted the campaign in any major way until about two years ago.

[00:20:10] And part of that is that we just gave out the moose hides and so I just wanna share that you can go to our website, moosehidecampaign.ca and order pins for free. We consider them a medicine. And from a traditional perspective, you always offer the medicine. You never give the medicine, you offer it.

[00:20:29] There's a difference there. You offer the medicine for those who feel called to wear it always for free. We have a forever promise that they'll always be free. And so we offer this medicine as one of the ways of intervening into the unconsciousness of a society that allows the statistics to be where they are as Michael had shared.

[00:20:48] And this is a human condition, this unconsciousness. From a traditional perspective, we would call it unconnected, that to be in a violent space, you need to be unconnected from yourself, unconnected from any sense of grace within yourself to be egregious in your violence, to be unconnected from really the sort of alignment of whatever that means for you to be in alignment with the good intentions that are at the center of all human beings that we believe are.

[00:21:15] And so this lack of connection is also something that we wanna be very conscious of in this space, is that the hide is meant to be. It is never, and particularly for men, it's never a badge of honor or signaling some kind of special virtue that you have. It's a acknowledgement of a frailty and an ease of how quickly we can become, slip off the path of being aware of ourselves and being able to hold our own seat.

[00:21:41] And part of this goes back for us in the sense of there is, you know, we've anchored our work in focusing on men and boys, but we invite all Canadians from all genders and all gender identities and all backgrounds to be part of the campaign and it is an Indigenous medicine, but it's an Indigenous medicine specifically for any, each and every human being, and or like my puppy Sophie, who's beside me now, wears moose hide, any being who feels they want to stand with and be conscious of this issue and raise it out of the darkness.

[00:22:12] You know, violence and this particular kind of violence, gender-based violence, thrives in the darkness. So it's a bit of a light, we hope, into that dark space. It's an opportunity, I think to invite ourselves and each other to just take a little bit. It's not everything, it's not solving the world's problems, but it's just a little bit of being a little bit more aware, a little bit of practice.

[00:22:33] And it's actually something you can do. It's not just, it's something you can take a stand with. So it's a little piece of land, inch by inch that you can stand on this issue. We invite you when you order the moose side pins, order as many as you want. Have them on you, hand them out where you want to always with the intention of love.

[00:22:52] And so when people go, Hey, what's that on your lapel, we often just go, Thank you for asking. It's a piece of moose hide. I'm standing up against violence towards women and children. It's not right. It's not love. It's completely, completely preventable. This is not something inevitable that's outside of our control.

[00:23:09] It's something that is within our control individually and collectively. And so we have a vision of a million Canadians fasting together with us. We anchor ourselves in this little fasting. It's a very simple fasting ceremony. Sunrise to sunset for one day. Doesn't mean that we're not walking around complaining about it all day, but it's just one day, sunrise to sunset.

[00:23:29] We do want to do it every year. This coming next year, it'll be on May 11th. And the sunrise to sunset is an invitation to just go without for a bit of a day. I think many people in this call will know the connection that we, the embodiment of our values that comes through fasting, the embodiment of our commitments and our values, and the deepening of our faith, whatever faith that is, that says, I'm going to create some space in my body and my being for a little bit more than just food today. So that fasting piece we do every year. So we invite people into that fast. And we have a vision. I said a vision of a million because we think that the reality of domestic violence is egregious and we wanna have an egregious vision and goal to match that so we have a vision of 10 million Canadians wearing moose hides. We are lucky this year, Sage and I were honored to be able to gift our 3 million moose hide pin to the Honorable Murray Sinclair, who's been a big champion of us all the way along and the work we're trying to do.

[00:24:32] And I wanted to share that we've got a lot of impact measurement that we've done over the years. We know that for every moose hide pin we've given out, there's been at least five conversations. We have an independent impact measurement firm out of Vancouver that's followed us for five years.

[00:24:46] And they say, it could easily be up to 60 or 70 conversations per pin for those who wear them. We've had a lot of people come and say, I've had hundreds of conversations. If I wear this pin for a year, I'll have 20

conversations a month about it and or whatever the number is, and again, I wanted to go back that this is a medicine.

[00:25:04] We have a group of otherwise unemployed Indigenous women just up to peninsula from where we live here. We've created a lot of social enterprise and they do all the work around the moose hides. All the moose come from moose who have died on train tracks or in road accidents, a few from traditional hunters, but nobody's out hunting moose for the Moose Hide Campaign specifically. There's lots of moose hides that go unused and so we wanted to use those. And so again, the two things we have are the intervention of the moose hide pin with 3 million moose hide pins out there, and 5 million, you know five conversations that's 15 million conversations we're comfortable to say has happened and probably much more.

[00:25:40] And we're really trying to work at the K to 12 and postsecondary level. As well, we're very interested in the faith-based communities, partly because there's an anchoring of an understanding of how living our values is. You might have the same teachings but we have to meet the creator halfway. We can't just expect the world to be a good place. We have to meet the Creator halfway in our work. And so this is one way of just saying, we're gonna do something. I don't know that it's gonna work. We don't know. But we're just doing our best to try and create a space where people are aware and conscious.

[00:26:09] We have a lot of work going on in the K to 12. We had an event this year with hundreds of thousands of people tuned in for the K to 12 to hear, then to watch, take workshops, and we're hoping to have a million Canadians do that next year, a day where we sort of stop and you know, we can't fix everything today, but we're gonna fix this one thing and it's just gonna be today.

[00:26:31] So I just want to share again that we're really grateful to be on the call, and I'm sure I'm getting close to the time I should be winding down. We are a campaign that runs only on the donations and support of folks. In our way we always put out our verbal collection plate when we're meeting. If you are interested in supporting the campaign, any support that you offer would be able to go to creating moose hide pins and getting these moose hide pins into the hands of mostly K to 12 right now, that's where a lot of our focus is, trying to get into the young kids and the K to 12 space, but they go everywhere. There is well over 3000 communities and organizations that have ordered the moose hide pins and every time people order, they're offered an opportunity to leave a message or something and we have probably well over 10,000 messages of people saying things like, Hey, I got these pins. I gave them out to my sons and we had a long conversation. And we're doing a bake sale to raise money for the

women's shelter and like thousands of conversations of people taking this, making it their own and doing something in the world. And we just wanna offer and ask that if you do wear it, wear it and carry it in a way that makes sense to you in a way that is from your heart.

[00:27:44] And it's not our message, it's your message. We're just offering this as an opportunity to lightening rod this issue into our collective space. So thank you very much.

[00:27:54] **Susan Johnson:** Sage and David, Mussy Cho. That was absolutely wonderful. I'm wearing my moose hide pin and I have spread them not just around my church and with my council and so on, but I've taken them to Palestine and I've taken them to Germany and I have plans to take them to other countries where they need these initiatives as well. So thank you very much. That was wonderful.

[00:28:18] We're gonna take a moment of silence now just to remember those who are victims and to honor their stories. So I'd invite you to join me in that silence, and there'll be a bell that plays at the end.

[00:28:33] 1 minute of silence for reflection

[00:28:33] **Susan Johnson:** Thank you all. I'm really pleased to introduce our next speaker to you. Danielle Strickland is a spiritual leader, justice advocate, communicator, and peacemaker. Her aggressive compassion, I love that phrase, aggressive compassion, has served people firsthand in countries all over the world, from establishing justice departments and church plants to launching global anti-trafficking initiatives, to creating new initiatives to mobilize people towards transformational spiritual life.

[00:30:09] Danielle trains, advocates and inspires people to live differently through initiatives like Amplify Peace, Brave Global, imby, Infinitum, and the Women's Speakers Collective. This year she released the book *The Other Side of Hope*, flipping the script on cynicism and despair, and rediscovering our humanity.

[00:30:34] In 2002, she published *Better Together*, how women and men can heal the divide and work together to transform the future. Her podcast is listened to by thousands globally. Currently based in Toronto, Danielle is the proud mom of three boys, wife to Stephen, and as an enneagram 7, has been affectionately called the Ambassador of Fun.

[00:31:01] Thank you so much for being with us, Danielle, and the floor is yours.

[00:31:06] **Danielle Strickland:** Thank you, Susan, and a special thank you to Sage and to David. Wow. Inspiring stuff. I've got a to-do list. I made copious notes, so I'm hoping to be in touch. Incredible and so many great reminders too about the real dilemma that is our current injustice that is facing us around the violence against women and girls. Particularly Sage, I love the reminder that it's really not a women and girls problem, it's just that we bear the results and the fruit, the unhealthy fruit of that problem. I wanted to share with you just a little thing here that might help you think through some of the implications.

[00:31:42] Can you see that? Okay. This is called a swastika forest. It's all over Germany and all over France. Actually, there's several of these. It wasn't discovered till the year 2000, but it was planted, they think, they estimate around 1936. They don't know exactly who, Nazi youth perhaps, or maybe some Nazi sympathizers in those regions, planted these special trees.

[00:32:09] So these trees are planted in these massive forests, but they're a particular kind of tree that actually turns a shade. You can see that yellow shade during one time of year. So for years, I think I calculated it over 60, 64 years, these trees just remained completely invisible. And then the country was ordering some aerial photographs to do some land stuff. And in one of those aerial photographs, it so happened that they captured this aerial photograph over this region and were surprised to discover this symbol raging on. And the reason I wanna share that is that I think violence against women, the cultural reality facing women and girls in Canada today, is not always seen.

[00:32:58] It's not always seen. It's been at work though, and it is deeply rooted and planted in our own cultural norm. And we don't often see it. When it takes campaigns like you know, the Moose Hide Campaign, for us to even recognize that it's still there, that there is something deeply wrong way back in a root system that needs to be undone.

[00:33:22] Now, what's interesting about this is when they discovered this, of course, they're horrified. And they need to fix it. But fixing it proved very difficult. And you can Google this and find it for yourself and read all the newspaper reports about it, but fixing it was hard because they didn't wanna destroy the existing forest.

[00:33:40] And they wanted to minimize the damage to the forest while getting rid of the embedded symbol of injustice within it. I can't think of a better image

of how we're trying to fight violence against women when it's embedded into some of what we would call normal culture and the stuff of what we're living.

[00:33:59] I wanna share one more image with you that reminds me of a trip that I took to Rwanda, a learning trip. I was there with an organization called World Relief, and I met a man. Can you see this tree here? I met a man who uses this, what he calls transformational mindset training.

[00:34:18] He used it in a region of Rwanda, and this region was 80% domestic violence. It was filled with domestic violence. And this one specific community leader, he happened to actually be a pastor. He took this training that taught him about this tree. They used a tree that's native to Rwanda and they talked through how transformational change happens.

[00:34:41] So if you look at, we see the results, what is seen, that's usually what we see first. Although many times, even in my own life, I don't look at the bad fruit of my life. I usually hide it. I put it in a basket and stick it somewhere else, and I point out the other fruit. But actually, the bravery to actually look at results that we're not proud of is one of the first steps towards transformation.

[00:35:03] So this man took this training. He's a pastor. And the reason he took it is because he was looking for transformation in his own life. He was pretty successful according to all of the measurements except at home. His home life, he said to me, it's really hot in Rwanda, but it's super ice cold in my own home.

[00:35:20] His relationship with his wife was terrible. His relationship with his kids were terrible, and he was asking himself why? So he had to look at this fruit. What are the results? The fruit is bad. Then what are the actions that are causing this? This would be the branches of the tree. What am I doing that's making this result?

[00:35:35] This is where most of us stop when it comes to change. I think even when it comes to violence against women, we're tempted to stop here. Just cut it out. I mean, just cut it out. Just stop it. Like, just stop being violent towards women. Like, come on, people, just cut it out. This behavior modification approach makes a lot of sense to us and we're really familiar with it.

[00:35:55] Anybody still diet, right? We're super familiar with this idea of change. It just doesn't bear any transformational results. And we know this, but it's important still to go through but there's just more to do. So he identified that the actions that were causing the bad fruit in his home was his own violence towards his wife.

[00:36:13] So he beat his wife and he actually was very physically authoritative with his children as well. So he recognized, okay, this action is causing a bad result in my home. And then if you wanna go a little bit deeper, you're gonna go to a value-based conversation, which is more like the main trunk.

[00:36:29] What is best? What are the values that are feeding this action, which is bearing these results? He identified very clearly the values associated with his behavior are control, are dominance, are his sense of self, are him being respected. All of these kinds of values that were big on his sort of patriarchal understanding of what it means to be a man.

[00:36:53] But that isn't enough either for transformational change. To really get to transformational change requires us to go even deeper still to our belief system. What is it that we believe to be true that then fuels our values, that then actually creates actions that produces fruit? What is it that's at the heart of the matter, the deeply rooted belief system?

[00:37:15] And when he was doing this training, he said, I literally remembered a conversation I had with my dad, or rather a conversation my dad had with me saying to me, "You are not a man until you are respected. You are not a man unless your children fear you." He said, I remember this conversation with my dad when I was doing this training.

[00:37:33] And he said, then I actually started to remember other men that I highly respected for their relationship with their wives. He's a pastor so he said, then I actually looked at the life of Jesus and I looked at how he treated women. And I started to realize, wait a minute. I think that belief system is not true, that to be a man being dominant over your wife or whatever it is, being physically violent towards your children or whatever it is, it deconstructed that belief system.

[00:38:02] He was like, Aha, that is not what it means to be a man. And he replaced that belief with the belief that to be a man means to be connected. Beautiful words there, David, that you shared earlier about this connectedness being the problem. How's your peace? Right. And to be a man is deeply tied to that connectedness, to that value, to that respect to other people.

[00:38:23] And that belief system began to transform the way that he related to his wife, the way that he related to his children, and it began to transform their home. What's really cool in the story is that because he was a community leader, his church leadership team saw what was happening in him, and said, Can you teach us too?

[00:38:42] And he started to do this mindset training all across his region and decreased the domestic violence rate by over 60 percent. Unheard of. How on earth? That's why we got into this conversation and shared this because I said, How did you do that? Tell me everything. I need to know everything.

[00:38:58] The reason I wanna share that is because I think that same principle at work around transformational change is not even just true in our own lives. I think it's deeply connected to our own lives, but I also think it's deeply connected to our cultural value systems and our beliefs, our deeply rooted belief systems.

[00:39:19] And in my experience, sort of even some of the narrative that we have around equality. You know, our rhetoric is not the problem. It's our actual fruit that's the problem. That is evidence that there's something else wrong. This is not just a behavior modification problem, it's a deeply rooted belief system that is a problem.

[00:39:39] And I wanted to share just a couple of stories in my experience in Canada. And a lot of my work has been with women who I've been trying to help and who have been building resilience to get out of sexual exploitation in a variety of ways. And one of them I wanted to share was in Edmonton.

[00:39:56] I lived in Edmonton for many years and did survival sexual exploitation relief and sort of invitations to partner with women to get out of that cycle of violence. But also, we did what we call brothel chaplaincy, where we went in and tried to create meaningful connections with people who were inside massage parlors and I remember becoming unusual friends with a woman who ran, who managed, several of those massage parlors, which are really just nice Canadian ways of saying brothel.

[00:40:27] We were friends, which was weird because we were on the opposite table of legislation. So we were like both going in different directions of what we thought were the solution to the problem, but we actually connected to each other. She was an incredible woman, obviously super successful, business savvy. She was strong. She was capable. She was smart. And I remember asking her one day, why, with all of these things that are true of you, with all your success and your skills and all these things, why do you do this with your life? I'm just wondering why. And I remember her taking me into a back room and shutting the doors so no one else would see.

[00:41:04] And she said to me, when I was 11 years old, I was raped by my father for the last time. I ran away from home. I literally ran up this very street

this massage parlour's on looking for some safety, and a man in a truck pulled over and offered me a place to stay for the night if I would have sex with him.

[00:41:25] And she said I was 11 years old and I turned my first trick and she said I cried the whole night. And then I cried the next night, and then I cried the next night. And she said, eventually I got so tired of crying that I decided to do the very best with what I'd been given. And when she turned to look at me, her eyes were, for the first time ever, seeing this kind of like tender child within her, where she was filled with tears, and she said to me, Where were you when I was 11?

[00:42:01] What I realized in that moment, I was overcome, of course, for her, I was filled with that pain. But what I realized in that moment was the familiarity of the story. I realized that I have heard hundreds of stories so similar to that one that leads to extreme versions of violence and death, and I don't know if this ever happens to you, but sometimes you get this, you know, these moments where this question becomes amplified. Where were you when I was 11? Where were you when I was 11? And shortly thereafter ended up with some friends and we started a campaign called Brave Global, which is getting to girls, specifically girls who are at most risk or most vulnerable to trafficking, to try to prevent it. It's called Brave Global.

[00:42:51] And there's a Canadian chapter of that trying to get to girls with a message that would help identify a belief system where they have been told and it has been demonstrated and oftentimes seared inside of their belief system, that they are not worthy or that this is the best they can do with what they've been given, or that they are rejected or they are unseen.

[00:43:19] But here's what I've also discovered. I've discovered that what I want to be true is I want this extreme version of violence to be something that happens over there to those people. I want it to be segregated outside of me. Obviously, these things do interconnect and in poverty and interconnect in all kinds of racism and interconnect and all of these things.

[00:43:41] And I want it just to be another person's problem. That's what I want more than anything. And the truth of the matter is that the more we actually choose to see the fruit of a violence against women tree, the more we see it everywhere.

[00:43:56] So years and years later, I'm in Toronto. I'm serving as a teaching pastor at a megachurch, very successful, beautiful rhetoric, a great theology around women as equals and serving together, which is one of the reasons why I

went there. And within a year and a half, a woman came to me and disclosed her own abuse history with the executive pastor of that church, someone who I esteemed, someone who I thought highly of, someone who I thought, no, that can't be. That man thinks, right. And it exposed that same belief system, that same story of women as unworthy, as what it means to be a man to take, to demand, greed at the heart of things and the objectification of women to see them as someone you can get something of and take something from, that belief system that is rooted and embedded into a life that bears selfish, greedy, terrible, violent fruit.

[00:45:05] And I started realizing that, and maybe I continue every day to realize this, that this is not a problem over there. This is not a problem for those people. This is a problem everywhere. This is like in the forests of Canada, these deeply rooted swastikas, these symbolic moments where we catch sight. We see a glimpse of what has been rooted and established in our culture and in our lives. The commitment for me and even this like beauty of Thursdays in Black, and by the way, I have been praying every Thursday in black, for I don't know, six or seven months now. I met with some Afghani judge, friends of mine who asked me if I would pray publicly, not just privately, because they couldn't raise their voices for fear of death, and I promised them I would.

[00:45:57] And when I asked this victim survivor, who disclosed this information and the pastor has now been removed and he's under criminal charges as well. This continues. I asked her instead of constantly calling her victim, it felt so unpersonal. I asked her if she would ask God for a name. What name would you like us to call you? Or would you like to be a survivor? She actually really believed that God wanted her to be called Hagar. And if you know anything about the story of scripture it's a beautiful name because it's a woman who is used by the people of God, by the way, by the great patriarch, by the family, where the journey of faith came from for so many different faiths around the world. And used, sexually abused, and then discarded, literally just sent out to die. And in her invisibleness, I can imagine this woman at 11 years old walking down the street in Edmonton, like nobody cares and no one's doing anything and nobody even sees, and this doesn't matter and I don't matter. And this belief system inside of her being formed so deeply. Someone interrupts. Someone divine, God himself comes and says, I see you, and I not only see you, but you are so worthy and you are so valuable. I see your future. I see next generations upon next generations. She actually turns around and goes back, refuses to be marginalized anymore, and goes back and knocks on the door and says, I've actually seen God. She's the first person in the scripture story to name God. And they say, Who is God? And she says, Oh, God is the God who sees, God is the God who sees. And so that conviction, I suppose, is what drives me and continues to drive me, is that I want to get to the root. If you go further into

the belief tree, the transformational tree, you'll understand that the root, our belief systems are formed by the soil that we're rooted in.

[00:48:05] And all of those things need to be changed. All of those things need to be challenged. All of those things need to be revisited and transformed if we're actually going to transform and change the fruit we're producing, whether it's individually in our lives, whether it's in our own relationships with other people, or whether it's in systems and structures that we're in that keep producing this tragic fruit and whatever it is that we need to do, I'm all for doing it and I hope you are too.

[00:48:34] **Susan Johnson:** Thank you very much, Danielle. Wonderful to hear your stories, your experiences for sharing the story of Hagar and for giving that us that beautiful, beautiful image of the tree. Thank you. And again, let's take a moment of silence to remember the people that you have named and the hurts that we have acknowledged, the harms that we have acknowledged.

[00:48:56] 1 minute of silence for reflection

[00:48:56] **Susan Johnson:** Thank you. I'm now going to invite Beth Baskin, who's going to work with you all in a period of question and answer. And Beth, I'll get you to describe how that's gonna work.

[00:49:08] **Beth Baskin:** Thank you. My name is Beth Baskin and I'm a staff person at the United Church of Canada who gets the honor of facilitating this time together. I'm coming to you from the shores of Lake Ontario and the Don River in the territory of the Mississaugas of the New Credit, the traditional territory of Huron-Wendat, Haudenosaunee, and in fact, the home of many, many nations, Metis, Inuit and First Nations, folks who share this piece of Turtle Island with me.

[00:49:42] I'm gonna invite you to put questions the chat, and I'm gonna invite Sage and Danielle and David to come back and join me on screen.

[00:49:53] I really, really want to say a deep thank you to all three of you because the way you have helped us reflect on this is that it's not over there and that it's not an insoluble problem. There are some clear ways of being together in this work.

[00:50:13] And so I really have to say how much I've appreciated that in setting the tone. We'll give it a minute or two to see if some questions come into the chat. But I guess for me, one of the questions that I always carry with me when

I'm doing this work, and I think you've both touched on it a little bit, but maybe if you could just say a little bit more about what sustains you, how you continue to get up every day and bring this issue into the light and bring this issue out to one another in the ways that you do.

[00:50:48] PANEL AND QUESTIONS

[00:50:48] **David Stevenson:** I'll just say one thing. Sage had to leave, so Danielle, please go ahead if you will, and I'll follow you.

[00:50:54] **Danielle Strickland:** Sure. Well, I was just gonna say, you brought me a lot of hope and hearing stories, I think of hopefulness and stories of resiliency. And one of the things you kept saying, Dave, which has been something that's really been deep in my heart, is that light is the way that we begin, right? Light is the way that we begin. So I feel like every time there is an exposing, every time there is some light, some revelation of what is true, whether it's bad or good, that actually is super helpful cuz it means we're moving towards the light.

[00:51:26] So that's been super helpful. I have just released a book called *The Other Side of Hope*, where I talk a little bit about developing a framework of our lives, that where hope can be displayed. And one of the things that I've really grown in conviction about is that hope is not happy. And I think sometimes we get mistaken by thinking hope equals happy.

[00:51:46] And when we're not happy, we think we're not hopeful. That's not true. Hope isn't happy. It's honest. Hope is honest. And when we get honest with ourselves, with other people in our relationships, that's where hope actually is seen, spotted, cultivated, discovered. And that is because another thing that I think I misbelieve that keeps me demotivated and cynical is that sorrow is despair.

[00:52:12] It's not. Sorrow is a good thing to do when there are things that we need to be sorrowful about and a great deal of lament that needs to happen for us to really cultivate authentic hope. So I think sometimes we avoid sorrow because we think that's not hopeful, that's despairing. And the exact opposite is true of my life.

[00:52:32] The more honest I am, the more sorrowful I am about what is true, the more I discover that God is at work in those places, that's hope. That's hope that there's nowhere that you can go where there isn't some sense of good and redemption and light being present in those spaces.

[00:52:51] **Beth Baskin:** That's great. Thank you. What about you, David?

[00:52:55] **David Stevenson:** Yeah, well, it's a great question and for me it's practice. I can get very theoretical and up in my head and spend my day. I can spend years there as I think I have so I really try and do daily little practices that remind me of things.

[00:53:10] So I have a meditation practice, that kind of thing. And you know, the question itself posits and I ask the same question of myself and others too. So, but it posits this sort of like egregious reality and us, the little people pushing against it. I get to read when I want to, the little snippets of people who order moose hides and there's very, very few people that I've met my life who are actually not in their core. Even people that we worked with in institutions and stuff like that, that at their core don't know that this is not okay. They know it on some level. Even lots of people who aren't active perpetrators or anything like that, we know this thing.

[00:53:56] And the disconnection I was speaking about before is, to my understanding, it's a experience that people have that causes them to disconnect and they are begging on some deep level for connection. Now that might be to the Creator, that might be to however that connection happens. And that connection is super intuitive for us.

[00:54:21] For us, we have little ceremonies where you hear this thing "in all my relations". You might have heard that saying. It really means for our teachings that all we're asking for is to be connected. We're asking to feel not isolated and when we act out of that isolation, we can get quite confused quite quickly.

[00:54:41] So all of that to say that for me, I think there is a massive army and movement afoot in the human heart. It's just, we gotta pivot places to come out and it doesn't matter where it happens. I think that there is goodness. I see some fairly toxic stuff in leadership positions down in the States that made me despaired for about four years.

[00:55:01] I won't point fingers, but it caused me to go Oh, like we have the capacity collectively to fall, to be confused, to roll around in the mud, to do all kinds of bad things. But our general trajectory is towards that connection and that connection will sustain us. And that's kind of the broad theoretical framework, so just go back to the final piece of that is that's a daily practice piece for me. It's not enough for me to know that. I have to practice that and find ways to do it.

[00:55:36] **Beth Baskin:** Thank you. I really appreciate that. One of the questions that has come in starts with a bit of a thank you here, and it says thank you so much, Sage. First time hearing about this campaign, although I've worked with the White Ribbon Campaign, which is a similar mandate, but not to the extent and gravity of what the Indigenous community has faced and is still facing. Why does the White Ribbon Campaign not include messages about the Moose Hide Campaign? So, I guess the question really is, is there a connection between Moose Hide and White ribbon at all?

[00:56:04] **David Stevenson:** Well, there is on a couple of levels. So we've actually met with them and had like good conversations and sort of said to each other like, let's just support each other in whichever way we can. There's no shortage of work in this space and need in this space.

[00:56:16] So yeah, we do have a connection with them. Interesting enough, part of my journey around this was I was actually at the Ecole Polytechnique about a block and a half away one day in the eighties when all these sirens started happening, all this stuff. So I don't know if you know, but the White Ribbon Campaign in Canada started up around the Ecole Polytechnique massacre.

[00:56:37] One of the original people to be involved in initiating that was Jack Layton, who folks might know was the previous NDP leadership in Canada and Jack, of course, passed away. So we've had this connection with them and they were in our minds in the early days of the campaign. The Moose Hide Campaign was something that in the early days it was just really, Sage didn't point this out, but the Highway of Tears intersects their territory and the actual campaign started within earshot, literally of the Highway of Tears. So it was meant to be sort of, well, we need something in this community that will get to these communities and give connection in these communities.

[00:57:18] So, yeah, so we've got a good relationship with them. We put on a national event and they've come and done workshops there and stuff like that.

[00:57:23] **Beth Baskin:** Great. Thank you. Another question that has come in says, missing and murdered Indigenous men and boys outnumber missing and murdered Indigenous women and girls by a substantial margin. Some estimates put it at two to one versus the general population, and then goes on to say, it seems to me the argument for holding up missing and murdered Indigenous women and girls versus missing and murdered Indigenous men and boys is because men and boys form a perpetrator class. Can we really continue to save our sisters while blaming our brothers when social science research shows again

and again that gender violence is symmetrical. My reading does not show that it is symmetrical but maybe you want to respond to that question.

David Stevenson: I'm happy to but Danielle, please go ahead.

[00:58:14] **Danielle Strickland:** Well, you know, much like when you identify fruit that's unhealthy and unusable, you're not trying to disparage other unhealthy fruits. That's not the point. You're just clarifying what specifically you are impacted and moved to help solve. So it's not a competition, basically. So there's that. And then the other thing I'm unsure of what specifically you're referring to, but even when men are the recipients of violence, it is over 80% perpetuated by men, even when it's against boys and men. So there is enough, both statistical evidence and analysis, as well as personal evidence and analysis that this is a problem and to identify it is to move towards solutions, which I think David, your language around connection, this deep desire for people to move out of disconnection into a connected life as a solution is what we're aiming for. We're not aiming for vilifying or further disconnecting people. We're actually calling people to healing and connection and to be part of a movement that would liberate not only the people who are bearing the brunt of the oppression or injustice, but also the people who are doing it. We'd love to see them set free as well.

[00:59:33] **David Stevenson:** That's a great answer. I have nothing to add to that unless that would be helpful.

[00:59:39] **Beth Baskin:** We're gonna wrap up in just about another minute. We do have one more question here. It says, I've worked to promote this campaign in my work, especially in relation to MMIWG2S+, and thank them for the resources, respect inequality where traditions in most matriarchal Indigenous tribal societies like mine, the Stoney Nakoda. Where do you see decolonization and working against or dismantling patriarchy, helping your work?

[01:00:15] **David Stevenson:** Hmm, great question. First of all, thank you for the question and for acknowledging that and for spreading the campaign. We really appreciate that. I've thought about this and I'll give a quick answer that is probably a two dimensional answer to a three dimensional question. So, decolonization is, and the work of this is again, a practice. There's lots to guide that practice. One of the things that I think we are trying to do with the campaign, and I really appreciate Danielle's work. I love the idea that hope isn't happy, it's honest. I love that. Is that decolonization for me and I hope for a lot of us, is such a journey, right? Look, there's a good reason why the UN has said

that what happened in Canada and history was a genocide. That's a highly legalistic word.

[01:01:04] That's a high bar to meet and we are just tapping the surface of what happened. We haven't really talked about the tuberculosis and the hospitals. That's yet to come. We have not fully got our minds around what actually happened in Canada, but in no uncertain terms was it a genocide in my opinion. And so decolonization and the depth of truth that needs to happen, truth and reconciliation, is still a journey we're still not making, but one of the things we want to do and this is at the center of my personal work when I think about decolonization and in my family, is it's not enough to take the pain out. We have to put the love back in. So we have to be able to as one of my elders say, you have to be able to drop your pedals at the same time you're blooming. You have to hold the paradox of letting all the pain still be real and be grief and don't turn away from it to a happy place necessarily, but be in the joy and gratitude of the gifts of life and the things that matter and why we want to be alive and be in this world.

[01:02:12] At the same time we're dropping them. So doing those things simultaneously to me is part of the work of reconciliation. And so I turn to people. I have a mentor, a Chief, Robert Joseph, who folks might know. He runs Reconciliation Canada, has been a close friend. We worked together in the downtown East End years ago, and he's been my guide around that.

[01:02:30] Here's an individual who went through as I have, two elders that inspire me in this, but through absolutely egregious, historical, histories and have come to the place where those histories don't define them. They don't limit them in their love, they don't limit them in their ability to say, I love people and I love myself, even though all this happened, and Bobby Joel will even say, I love Canada. And Canada is founded on the backs and the bones and the burnt bodies of Indigenous people in no uncertain terms. We shouldn't be ambiguous about that because it doesn't help us. We can be truthful as Daniel was saying and that truth. I love that, that hope is not about being happy. We can just be truthful about that and move forward.

[01:03:18] **Beth Baskin:** Well, thank you both very much. There was one more question I was gonna try and squeeze in but I'm aware that some folks have other commitments and we wanted to give people some resources and opportunities so I'm just gonna leave us all with this question. Neither of you need to answer it, cuz I know folks need to get off here. But the question is, "How deep are the roots of violence and what must we consider giving up? We live in an economic system that depends on violence and treats others as less

human to be maintained. What then of our lifestyles, our access to wealth and comfort, do we need to let go of? How do we help each other to make that possible?" And I think you have offered to us some answers to that question, and there are lots more answers that hopefully we can continue to seek together. And if, after the fact, you wanna send any written notes or any follow up to answer that question, I can get that to you but I wanna say thank you again to both of you and to Sage who had to leave us a wee bit early, and just really offer you blessings in the work that you do and we're gonna move into a little bit of practical other resources. So thank you so, so much.

[01:04:27] One of the gifts that we have had in planning this together has been drawing on work and expertise of a number of different churches and different individuals who have done this work for far longer than I have and I appreciate that we have that here.

[01:04:45] And so one of the things that we're gonna put in the chat momentarily is a link to the Women's Inter-Church Council website. When I arrived at my job in January of 2017, I think one of the very first things I was asked to do was to look at a hard copy binder of a resource that was designed to help church people look at violence against women, specifically at that moment in time.

[01:05:14] And that they were transitioning it to a digital resource. And so that's coming up on nearly six years ago and so there is an incredible resource on the Women's Inter-Church Council website called Restore, that offers a number of different pieces of resources there. Also thanks to Cath MacKeil and the folks at the Women's Inter-Church Council, WICC.

[01:05:39] We were able to put up an action plan, an action sheet page and so these actions come out of our experience in our conversations over the last six to nine months, that we invite you individually to see what's available to women in your community. <https://wicc.org/resources/thursday-in-black-action-sheet/>

And there's a national website called Shelter Safe, that gives you specific ways, specific places to get help.

[01:06:09] There's also an opportunity for you to educate yourself using those resources I just touched on that are called Restore. <https://wicc.org/restore/>

One of the things that some of us in the circle have done is simply to find out who is your local shelter and offer to help. How can you provide toiletries or other personal supplies to them?

[01:06:31] Often privacy is important, so you'll want to contact them by phone or email and discover the best ways to concretely help folks at that shelter. Our churches are not immune from this, and so one of the most commonly accessed pages is the Clergy Abuse page on the women's Inter-Church Council page.

[01:06:54] So we invite you to make sure that the policies are known within your community and that there's a real sense of accountability, because, as David, and Sage and Danielle have all said, if we're talking about this, if we're bringing the issue into the light, it is less able to flourish. And so one step towards ending gender-based violence is policies, people being aware of policies, knowing how to access those policies, training folks to look for signs and indications of violence.

[01:07:32] And again, there is a link within that action page that can give you some more wisdom on that. The other piece is we can hold our elected leaders to account and our colleagues within the Presbyterian Church really named this as an issue in their current assembly, and they sent a letter to the Canadian government, really naming housing as one of the challenges.

[01:08:02] And we are inviting you on our action page to read their letter and to consider writing your own letter to the elected officials, inviting them to really look at some of those underlying challenges, some of those underlying roots and problems. And so those are some of the resources you will find on that page.

[01:08:24] Also, through those links, you are able to access WICC and we can find additional resources and are happy to have further conversations with you.

[01:08:35] And I think that's all I have to say on resources, unless one of my colleagues would like to add something else.

[01:08:43] **Susan Johnson:** Thank you very much, Beth. I really appreciate that and I hope and invite all of you to take a look into those resources and to think about how best you can use them as individuals within your church community, within the community you live in, so that we can continue to work together across this country.

[01:09:04] We're going to close with prayer. It is a litany, and you will hear the phrase "Living God in your mercy" and I invite you to join in and say, "Hear our prayer".

[01:09:15] PRAYER

[01:09:15] **Susan Johnson:** God of wisdom and care, we pray to you for all whom you call to share in the work of transforming the world so that all people may live, work, and learn together with respect and dignity; for maternal and children's health workers and advocates for girls' education;

[01:09:33] Living God, in your mercy, hear our prayer.

[01:09:37] For lawmakers, policy makers, and lobby groups, including the Moose Hide Campaign, shaping structures that protect and promote women's wellbeing;

[01:09:47] Living God, in your mercy, hear our prayer.

[01:09:51] For marriage counselors and relationship educators developing healthy partnerships and good parenting skills;

[01:09:59] Living God, in your mercy, hear our prayer.

[01:10:03] For religious leaders and communities of faith shaping beliefs about the worth of women and girls and gender minorities:

[01:10:12] Living God, in your mercy, hear our prayer.

[01:10:16] For women in business, industry, politics, and education leading by example and providing role models;

[01:10:24] Living God, in your mercy, hear our prayer.

[01:10:28] For police and community workers sifting through the damage done by domestic violence;

[01:10:34] Living God, in your mercy, hear our prayer.

[01:10:39] For prison chaplains and restorative justice programs, giving hope where violence has shattered many lives;

[01:10:46] Living God, in your mercy, hear our prayer.

[01:10:50] For counselors and social workers offering a new start for survivors of domestic violence:

[01:10:56] Living God, in your mercy, hear our prayer.

[01:11:01] For women's refuges and men's support groups, for those who harbor and protect gender minorities, creating safe spaces for problems to be named and tackled;

[01:11:14] Living God, in your mercy, hear our prayer.

[01:11:18] For campaigners against human trafficking in the sex trade, pricking the conscience of complacent societies;

[01:11:25] Living God, in your mercy, hear our prayer.

[01:11:29] For organizations, programs, and individuals offering support to survivors of murder, rape, and sexual abuse;

[01:11:38] Living God, in your mercy, hear our prayer.

[01:11:42] For specialized care for traumatized children, bringing healing and hope for a life beyond suffering;

[01:11:49] Living God, in your mercy, hear our prayer.

[01:11:53] For the participants here today, that we will all be filled with hope to continue this work against gender-based violence;

[01:12:02] Living God, in your mercy, hear our prayer.

[01:12:06] Hear our prayers, O God, for you will take no rest from your work of healing until you have wiped away the tears from every face. Through our savior, Jesus Christ. Amen.

[01:12:19] Thank you. Merci. Megwech. Mussy Cho. I'm really glad you were all here today. Blessings, as you continue from here.