

The Book of Genesis is the first book of the Bible, and its storyline divides into two main parts. There's chapters one through 11, which tells the story of God in the whole world. And then there's chapters 12 through 50, which zoom in and tell the story of God and just one man, Abraham, and then his family. And these two parts are connected by a hinge story at the beginning of chapter 12. And this design gives us a clue to how to understand the message of the book as a whole, and how it introduces the story of the whole Bible. So the book begins with God taking the disorder and the darkness described in the second sentence of the Bible, and God brings out of it order and beauty and goodness. He makes a world where life can flourish, and God makes these creatures called humans or Adam in Hebrew. He makes them in his image, which has to do with their role and purpose in God's world. So the humans are made to be reflections of God's character out into the world, and they're appointed as God's representatives to rule his world on his behalf, which in context means to harness all of its potential to care for it and make it a place where even more life can flourish. God blesses the humans. That's the key word in this book, and he gives them a garden, like a place from which they begin starting to build this new world. Now, the key is that the humans have a choice about how they're going to go about building this world, and that's represented by the tree of the knowledge of good and evil. Up till now, God has provided and defined what is good and what is not good. But now God is giving the humans the dignity and the freedom of a choice. Are they going to trust God's definition of good and evil, or are they going to seize autonomy and define good and evil for themselves? And the stakes are really high. To rebel against God is to embrace death, because you're turning away from the giver of life himself. This is represented by the tree of Life. And so in chapter three, a mysterious figure, a snake, enters into the story. The snakes are given no introduction other than it's a creature that God made, and it becomes clear that it's a creature in rebellion against God, and it wants to lead the humans into rebellion and their death. The snake tells a different story about the tree and the choice. It says that seizing the knowledge of good and evil are not going to bring death, that it's actually the way to life and becoming like God themselves. Now, the irony of this is tragic because we know the humans, they're already like God. They were made to reflect God's image. But instead of trusting God, the human sees autonomy. They take the knowledge of good and evil for themselves, and in an instant, the whole story spirals out of control. The first casualty is human relationships the man and the woman. They suddenly realize how vulnerable they are now. They can't even trust each other. And so they make clothes and they hide their bodies from one another. The second casualty is that intimacy between God and the humans is lost. So they go and run and hide from God. And then when God finds them, they start this game of blame shifting about who rebelled first. Now, right here, the story stops and there's a series of short poems where God declares to the snake and then to the humans the tragic consequences of their actions. God first tells the snake that despite its apparent victory, it is destined for defeat to eat dust. God promises that one day a seed or a descendant will come from the woman who's going to deliver a lethal strike to the snake's head. Which sounds like great news, but this victory is going to come with a cost, because the snake, too, will deliver a lethal strike to the descendants. Heal as it's being crushed. It's a very mysterious promise of this wounded Victor. But in the flow of the story so far, you see this as an act of God's grace. The humans, they've just rebelled. And what does God do? He promises to rescue them. But this doesn't erase the consequences of the humans decision. So God informs them that now every aspect of their life, together, at home and out in the field, it's going to be fraught with grief and pain because of the rebellion all leading to their death. From here, the story then spirals downward. Chapters three through 11. They trace the widening ripple effect of the rebellion and of human relationships fracturing at every level. So there's a story about two brothers, Cain and Abel. Cain, so jealous of his brother that he wants to murder him. And God warns him not to give in to the temptation, but he does anyway. He murders him in the field. So Cain then goes on to build a city where violence and oppression reign. And this is all

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Final Report of the Truth and Reconciliation Commission of Canada, Volume One: Summary The Truth and Reconciliation Commission of Canada, 2015-07-27 This is the Final Report of Canada's Truth and Reconciliation Commission and its six year investigation of the residential school system for Aboriginal youth and the legacy of these schools This report the summary volume includes the history of residential schools the legacy of that school system and the full text of the Commission's 94 recommendations for action to address that legacy This report lays bare a part of Canada's history that until recently was little known to most non Aboriginal Canadians The Commission discusses the logic of the colonization of Canada's territories and why and how policy and practice developed to end the existence of distinct societies of Aboriginal peoples Using brief excerpts from the powerful testimony heard from Survivors this report documents the residential school system which forced children into institutions where they were forbidden to speak their language required to discard their clothing in favour of institutional wear given inadequate food housed in inferior and fire prone buildings required to work when they should have been studying and subjected to emotional psychological and often physical abuse In this setting cruel punishments were all too common as was sexual abuse More than 30 000 Survivors have been compensated financially by the Government of Canada for their experiences in residential schools but the legacy of this experience is ongoing today This report explains the links to high rates of Aboriginal children being taken from their families abuse of drugs and alcohol and high rates of suicide The report documents the drastic decline in the presence of Aboriginal languages even as Survivors and others work to maintain their distinctive cultures traditions and governance The report offers 94 calls to action on the part of governments churches public institutions and non Aboriginal Canadians as a path to meaningful

reconciliation of Canada today with Aboriginal citizens Even though the historical experience of residential schools constituted an act of cultural genocide by Canadian government authorities the United Nations declaration of the rights of aboriginal peoples and the specific recommendations of the Commission offer a path to move from apology for these events to true reconciliation that can be embraced by all Canadians

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The Monthly Army List Great Britain. Army, 1901

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