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God's Earthkeepers

By Gail Reid

Controversy over climate change is forcing us to become accountable



On good days I turn off the lights in the rooms in our home where I'm not working. I drag the reusable carriers to the grocery store. I fill the recycling bins and collect disposable waste for the garden soil. I sift through my wardrobe for community care pickups and I resist the urge to buy the latest model of something I already have.

But on bad days it all seems like a waste of time – a clever trick to make us all think we are making a difference.

On those days I grumble over our new energy-efficient light bulbs that give so little light we need *more* lamps by which to read. I castigate Al Gore, thinking of *An Inconvenient Truth*, while I inch through traffic during an early winter storm that proves, in my frustration, climate warming is only in *his* imagination. Or I stop at a gas station on a sweltering day to toss in a box of plastic bottles of water that I know will add to the tons of garbage landfill. At that moment I don't care because I am dehydrated and who is going to know? After all, my name won't be on the bottles. Then I have a fear-filled thought – one day they might be numbered so they could track me down!

I know I am not alone in demonstrating such personal pettiness and inconsistency; it is apparent everywhere. Of course we want to make a positive difference for the next generation but it isn't easy to assess how we should do it. And when it gets personal it's easy to get confused about what action really will make a difference.

Part of this confusion is because we are in a state of transition. We are sur-

rounded by inconsistent news and debate. Who can we trust? Is there really a climate change? Is it too late to do anything about it? What would Jesus do?

Our *Faith Today* cover story, "A Primer on Climate Change," was written for people like me. People who want to know more about this controversy and how it relates to our evangelical faith. People who may still remember when garbage was thrown out car windows along the highway. People who remember a time before Earth Day when it all seemed like a hoax instead of a moral issue that needed us all to care.

On bad days it all seems a waste of time

In 1995 The Evangelical Fellowship of Canada led a partnership to raise environmental concerns among Evangelicals. *God's Earthkeepers* was published to raise the biblical call to care for God's creation. Though climate change is not a new concern for Evangelicals, it is now a public debate into which Evangelicals are making a contribution. In particular, Christian relief organizations in Canada are linking these environmental questions with issues of social justice such as poverty, hunger and shelter. In our care for one another worldwide, our concern for God's creation becomes foundational.

Many evangelical believers find John 3:16-17 anchors and expresses our faith. It proclaims how God sent His Son Jesus Christ into the world to save it. Why? Because He loves the world and everyone in it. And so must we. **ff**

Gail Reid is managing editor of Faith Today and director of communications for The Evangelical Fellowship of Canada.

Saint Teresa?

Re: *A Doubting Teresa* (Nov/Dec 2007)

It is presumptuous for the Vatican to claim the authority to “canonize” anyone as a saint, and its criteria for sainthood (good works, perceived holiness, and a miracle or two) are not scriptural. A true saint is a sinner saved by grace through faith in Christ alone.

If anyone could earn salvation through good works, that person would be Mother Teresa. But we can only hope that Mother Teresa also possessed at the time of her death a saving faith in Jesus, for no one can come to the Father except through Jesus according to John 14:6.

VALERIE MORSETTE
Thunder Bay, Ont.

More on Forgiveness

Re: *Ask a Theologian* (Sep/Oct 2007)

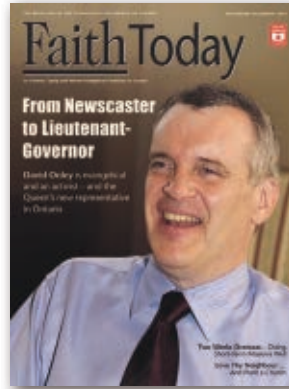
Thank you for an excellent magazine again. However, I found David Guretzki’s

article on forgiveness falling short.

If someone dies without repenting of their sin against me, am I to carry my unforgiveness to the grave? Would Christ have me live with such pain? My forgiveness of someone does not absolve them of a wrong committed any more than my forgiveness of those who may murder my child would get them out of serving their sentence. God will call them to account.

KEN GODEVENOS
Newmarket, Ont.

In his reference to Jesus’ prayer to the Father on behalf of the soldiers while on the cross, David Guretzki believes this is a unique situation. In Acts 7, Stephen, while he was being stoned to



death, prayed like Jesus did, “Lord, do not hold this sin against them.” What enabled Stephen to pray such a prayer at a time when he faced such hatred? I believe the answer is in verse 55: “But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God...” In light of such an amazing empowerment, when

seeing God’s glory and experiencing His grace in forgiving us, would I want to be responsible for sins that I have refused to forgive?

In this article the word “love” was not used once. Interestingly, in the same issue of *Faith Today*, we find the story of Kim Phuc, written by Emily Wierenga. Phuc endured such terrible suffering and yet was able to say, “The love of God and the love of people are more powerful than any weapon of war.” It was this love that empowered her to forgive.

KLAAS VANDEBELT
Kimberley, Ont.

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I read David Guretzki’s column with sadness. I am overjoyed that at the centre of the gospel is a love that is not triggered by anything I do, including my repentance. When I read the parable of the Prodigal Son, I confront a story of an even more prodigal father whose forgiveness of, and his extravagance toward his wayward son came before his son’s confession, not after. Why should the release of what is central to God’s heart, namely His passionate love declared to us, have to await our repentance?

I wonder at the frequency with which we make additions to this thing called grace. I wonder at the frequency with which we even make faith a work. Any addition to God’s grace is a subtraction from it being truly amazing. My need to forgive others, even when there has been no repentance on their part, seems thoroughly biblical, since that is what God did for me. Of course, this forgiveness may not lead to much reconciliation

Appointed: Dr. Ronald Toews as principal of Acts Seminaries in Langley, B.C., a partnership of six seminaries at Trinity Western University. Toews has taught there since 2002 as assistant professor of leadership studies. He succeeds Phil Zylla, who has moved to McMaster Divinity College in Hamilton, Ont. as academic dean and associate professor of pastoral theology.



Ronald Toews

College of Alberta. Krispin, a professor of religious studies, succeeds Richard Kraemer who retired June 30. Concordia is an institution of Lutheran Church – Canada.

Renamed: Central Pentecostal College (Saskatoon)

has been renamed Horizon College & Seminary. The institution is owned and operated by two districts of The Pentecostal Assemblies of Canada. Dr. Gordon Giesbrecht is president.

Appointed: Jennifer Bugg of Cambridge, Ont., as managing editor of *The Evangelical Baptist*, the magazine of the Fellowship of Evangelical Baptist Churches in Canada. Bugg succeeds Ginette Cotnoir, editor since 1988.

Appointed: Renee James as managing editor of *The Link & Visitor* magazine and director of communications for its publisher, the Baptist Women of Ontario and Quebec. James previously worked at Walmer Road Baptist Church in Toronto and as a freelance media specialist. She succeeds Esther Barnes, editor since 1984.

if there is no repentance. However God must sort that out, not me.

JERRY SALLOUM
West Montrose, Ont.

If we were to forgive only in the situations that David Guretzki proposes, life would be of the school yard “he hit me first” scenario. When it comes to forgiveness from Christ, it has been offered freely and it is up to us whether or not we accept the free gift. Jesus died on the cross for each of us before we repented, not after.

BRIAN STOCKFORD
Moncton, N.B.

Our Own Spiritual Poverty

Re: Mega-Conferences for Evangelicals (Jul/Aug 2007)

Reading through the Jul/Aug 2007 edition one cannot help but be impressed by the level of church activity in our land. What with mega-conferences, camps, church retreats, anti-poverty campaigns, it appears that evangelicalism is thriving.

However, if we are honest we must admit that no matter what we have been doing, the tide of events continues to sweep our society along towards moral chaos and anarchy.

Why do we seem to be failing at our main task of being salt and light to our culture? The key is our failure to recognize our own spiritual poverty and to

cry out to God for His help.

The pattern suggested by 2 Chronicles 7:14 (“If my people, who are called by my name...”) indicates the necessity of a decision on our part as believers, corporately, to take action.

The power of politicians to legislate good laws are limited by whatever the current mood of society happens to be. Only a revival of faith in the living God can change the mood of society – and only a revived Church can bring that change about.

To receive God’s help we must “humble” ourselves and “pray and seek His face,” according to the passage in Chronicles. Since we have not yet obeyed God’s call to humble ourselves and seek His face, does that mean we do not think we have any wicked ways to turn from?

BERT WARDEN
Abbotsford, B.C.

Church Signs

Re: A Time of the Signs (Jul/Aug 2007)

I appreciate Bruce Soderholm’s perspective on the use and abuse of church signs and his courage in raising his point. Has the church forgotten that we have something more to offer than slogans? Can we not stand more apart from the local golf course sign or the local bank that use similar quips?

Such signs simply marginalize us further, revealing a poverty of thought and

an entrenched lack of confidence in the Word of God. Thank you for pointing out what many have sensed with some embarrassment.

KEVIN MAHON
Petrolia, Ont.

I read and appreciated “A Time of the Signs.” I was quite surprised by the criticism levelled at Bruce Soderholm and *Faith Today* in the letters section. It made me look again. I stand by my first impression. It is not a trivial thing to call churches on signs that are trite, tasteless or insulting. Refreshing humour that insults no one may very well be positive, but “put-downs” or attempts at guilt? No thanks! Let the first impression be tasteful and inviting. I commend Soderholm for writing this thoughtful article and *Faith Today* for printing it.

LLOYD ALSTAD
Stettler, Alta.

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Ministry Connects Canadian Women With Women Overseas



WOW team member Maeghan Ray dancing with Njewa village headwoman Ellen Nkhungwi in Malawi.

A new ministry, Women for Orphans and Widows (WOW), is connecting Canadian women with orphans, widows and their communities in Africa impacted by HIV and AIDS.

Rita Prins is WOW's executive director. A lab technologist, Toronto-based Prins says, "I had felt that I was one of the few who wasn't afraid of HIV and AIDS." She approached Jim Cantelon,

founder and president of Visionledd, a ministry that mobilizes churches to respond to the HIV/AIDS pandemic. "I had heard of Jim so I shared my heart with him," Prins recalls. "He said he had been waiting for the right person to come along" to help get WOW off the ground.

"Visionledd mobilizes churches to respond and WOW comes alongside those churches and enables them

to transform their communities in the name of Christ," explains Prins.

WOW executes its overseas programs through the local church in Africa and through the support of primarily Canadian women who pledge to support their overseas sisters. In a style similar to traditional child sponsorship, Canadian supporters can pledge a monthly amount to help an entire community ravaged by HIV and AIDS.



PHOTO: LINDA GIESBRECHT

WOW's latest initiative is the Patch Making Party, which helps provide warm quilts on cold nights to orphans and vulnerable children in Africa. Canadian women host the parties where participants create quilt patches. "The volunteers decorate these small white patches and make encouragement cards," says Prins. "Then the patches go back to women in Africa who quilt them and use them for children in need."

Currently WOW offers programs in Malawi and Zambia that focus primarily on providing home-based care for people infected with and affected by HIV and AIDS. "They [local volunteers] consistently visit a patient in the community two times a week," explains Prins. "It can be to pray with that person or to cook for the person. The WOW funding can now send food parcels, some basic medicine and mosquito nets too."

Canadian volunteers interested in a hands-on approach to serving women living with HIV and AIDS can participate in a short-term mission trip. For Prins, her own personal desire to do more was solidified on a recent mission trip to Malawi,

especially during a visit with one very sick woman.

"As I prayed I felt God saying that just as He can love more infinitely than I ever could, His heart ached more infinitely than mine did right then." That gave me all the incentive to care for that woman because ... Jesus would want me to." **†**

—STEPHANIE TOMBARI

For more information about WOW, visit www.wowmission.com.

New Book Is a Fit for Teens

Former model and author of the newly released *What Makes You Unique?* Carolyn Carleton claims she once had no self-esteem. During high school Carleton memorized the floors of her high school "because I never looked up." Kids can be cruel, and this resident of Prince Albert, Sask., knew it. "I ate lunch at my locker. I didn't have any friends – high school was a really big struggle for me."

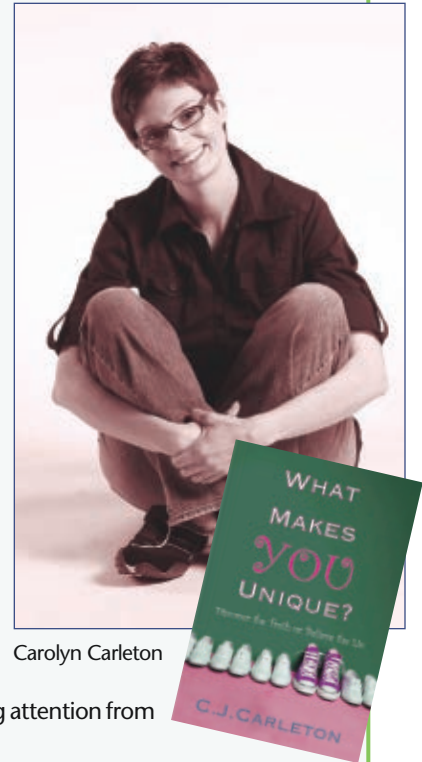
It wasn't until college that someone noticed Carleton's beauty and recommended she model. For the next three years she did runways and photo shoots. Yet, even then, "I was searching for so many answers, fame, popularity, money and I wasn't sure which would fix me." Carleton sunk into a dark depression, which opened the door to Scripture. "I got to Philippians 4:13 saying we can do all things through Christ and I thought, 'I need some of that strength.'" Carleton realized "God can offer the fulfillment and peace that I've never had."

A year at Muskoka Woods Sports Resort in Ontario solidified her commitment. "I met some incredible people who showed me what having a relationship with Christ was all about. That's where I discovered who God created me to be."

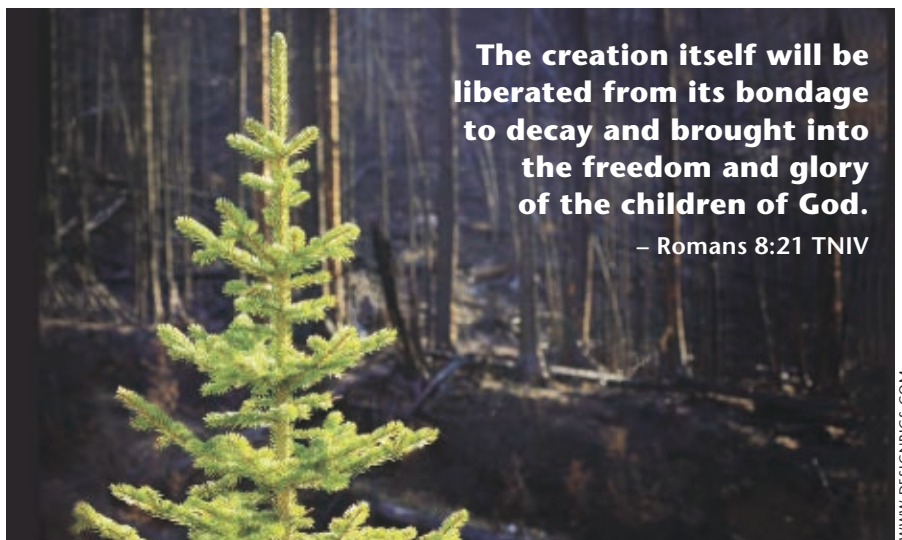
Following camp Carleton spent a year ministering with Campus Crusade. "I would talk in the assemblies about my self-esteem issues and I'd have all these girls coming up to me afterwards. It was always the same thing: girls feeling as if they don't fit in because they're Christian." Determined to help, Carleton began searching for answers. The result: *What Makes You Unique* (www.wordalive.ca), a book garnering attention from both mainstream and Christian markets.

The mother of two is already working on another manuscript. This one is geared toward women and their calling in Titus, where it says older women need to teach the younger women.

"I believe we're called into their lives to help guide them along," she says. That is exactly what this Canadian author is trying to do. **†** —EMILY WIERENGA



Carolyn Carleton



The creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

— Romans 8:21 TNIV

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Ministry Seeks to Protect Children

Stories of children abused by adults in a position of authority or trust fill the news every day. Canada's Winning Kids, Inc. has released *Plan to Protect*, a 250-page manual to help churches and ministries protect kids from the horrors of abuse and protect workers from false accusations. An earlier version of the manual was written under the umbrella of The Christian and Missionary Alliance in Canada in 1996.

Sensing a how-to guide was not enough, Carol Wiebe, Jane Cushing Cates and Melodie Bissell, the authors of the revised and updated *Plan to Protect*, created Winning Kids, Inc., a ministry designed to help churches implement the manual. "We found that over 60 per cent of our churches [Christian and Missionary Alliance] were implementing *Plan to Protect* to some degree but many feel overwhelmed with the responsibility of implementing a strong protection plan on their own," explains Bissell, executive director and CEO of Winning Kids, Inc. "The challenge of staying on top of it while meeting the weekly demands of ministry leaves many feeling frustrated."

Winning Kids, Inc. was formed to provide churches of any denomination with support and ongoing training in abuse prevention.

The manual includes an awareness and training section for board members and other leaders, policies, protection procedures for children and youth, an implementation strategy and case studies based on real incidences. "We really believe God has laid it on our hearts to raise up a generation of defenders who will take seriously the mandate to implement strong abuse prevention in their organizations," said Bissell. "We also believe the church should take the lead and it has the tools to do so. We can set a standard, help churches and organizations that value children and youth not only to meet the standard but also to surpass the standard of protection. Only then will children feel like winners."

For more information or to order *Plan to Protect*, visit www.winningkidsinc.ca.  —JENNIFER JACOBY SMITH

The Prodigal Son Makes It to the Big Screen



Jason Hildebrand is the writer, producer and sole performer in *The Prodigal Son Trilogy*, a 23-minute film based on the Luke 15 parable of the Prodigal Son.

"I like to tell good stories, and some of the best stories are Scripture stories," says Jason Hildebrand, 36, writer, producer and sole performer in *The Prodigal Son Trilogy*, a 23-minute film based on the Luke 15 parable of the Prodigal Son.

The Prodigal Son Trilogy is film separated into three acts. Each act reveals a different character in the story

— the younger son, the elder son and the father. In a remarkably believable performance, Hildebrand nails all three, giving the modern audience an enlightened look at the universality of each character in the story.

"When you tell the story and people enter into that and step into those shoes, there's a beautiful realization that we are not alone," says Toronto-based Hildebrand.

rand. “That’s what good art does. It allows us to process our lives in a way we might not have before. For the first time, we see our situation in a new way. Good art sneaks up and gets our brain out of the way.” Hildebrand says that “because [material for this film] is Scripture, there’s that added element of it being a living thing. It goes out and doesn’t return without something great happening.”


Hildebrand is best known for his stage adaptation of Donald Miller’s 2005 bestselling book *Blue Like Jazz*.

Adapted from *The Prodigal Son Trilogy* monologues Hildebrand wrote for the stage in 1999, the film version was accepted as a project by Imago, a Toronto-based Christian arts umbrella organization that provides qualified Christian art projects with its charitable status to help increase the attractiveness of the project to potential donors.

With help from other talents like acclaimed Canadian composer Michael Janzen who wrote the score for *The Prodigal Son Trilogy*, Hildebrand

has truly made one of the great parables a piece of living art.

“Christians should be the most prolific artists because we have the Holy Spirit living inside us,” explains Hildebrand. The Holy Spirit of the God who made all things is a “creative force.”

The film debuted in October at the historical Royal Cinema in Toronto. For more information about *The Prodigal Son Trilogy* or how to order, visit www.jasonhildebrand.com. 

—STEPHANIE TOMBARI

Engineers and Architects Draw on Skills Overseas

Before the sod is turned, before the foundation sets, before the cornerstone is laid, Engineering Ministries International (EMI) Canada volunteers have already finished their work.

Based in Calgary, EMI Canada’s three-person office sends out teams of eight to 10 design professionals, from architects to engineers to surveyors, on short-term mission trips. In one week, team members meet with ministry staff overseas who have a construction project in mind. The EMI team helps survey the proposed land and assess needs and resources, and then provides drawings that can be used for later construction or fundraising. While some projects never get built, many do thanks to the solid foundation (even if it’s only on paper) created by the EMI teams.

“It’s an amazing, intensive week of design work. We get done in a week what would normally take two to three months back home,” says Steve Ulrich, director of EMI Canada.

Ulrich ran his own architectural firm in Kelowna, B.C., until taking part in a Youth With a Mission (YWAM) Discipleship Training School (DTS) in 1995.

The DTS outreach portion landed him in the Philippines and Thailand, changing his career priorities. He soon sold his firm and began working for YWAM in Colorado. When that office moved, instead of packing up, Ulrich began working for EMI’s American head office that was founded in 1981.

By 2002 Ulrich’s family was ready to move back to Canada so he decided to start the EMI Canada office (www.emicanada.org). “Our biggest issue right now is getting known,” says Ulrich.

Including the two North American offices – and its counterparts in Guatemala, Uganda and Northern India – EMI has 55 staff and interns and has completed more than 450

projects in 75 countries.


Since EMI Canada opened, Canadian volunteers have been involved in about a dozen projects in countries like Kazakhstan, Brazil and Niger, and Ulrich is looking at possible projects in Rwanda, Haiti and Ukraine. Ulrich says they schedule projects about every four months, working around university schedules to allow students to take part in EMI’s intern program. The students put their studies into practice and are mentored by experienced design professionals.



PHOTO COURTESY EMI CANADA

An Engineering Ministries International Canada team squeezes about two months of design work into one week.

“It’s an awesome experience for them,” says Ulrich. “They get thrown into the deep end.”

In most cases, once the team leaves the drawings with the local ministry, they don’t see the finished project, which can be somewhat disappointing, says Ulrich. But “some people on a team have gone back to their churches and come back to take part in the building.” 

—ROBERT WHITE

Living In-Between

By Bruce J. Clemenger



Palestinian Christians can teach us how the Incarnation can influence our daily lives

We are now between Christmas and Easter, between our celebration of the incarnation of God in Jesus Christ – perfect God and perfect man – and our commemoration of the death and resurrection of Christ, the basis of our redemption and reconciliation with God and our new life in Christ.

I felt that “in-between” recently when I visited a church in Nazareth. I was travelling with a group to Israel and the West Bank to meet Christian leaders and see some of the work being conducted among Palestinians by our host, World Vision.

The church we visited in Nazareth is built over the well that was used by the women of Nazareth in the first century. This well is likely one that Mary used on a daily basis. Perhaps this was even the place where the angel appeared to tell her of God’s plan for her, for humanity and for all creation.

In this place of the Incarnation, where Mary became pregnant with the Christ child, Palestinian Christians have borne witness to the gospel through times of peace and turmoil since their first-century ancestors. It is a land that has been fought over and forgotten – the small strip of land to which God sent His Son to dwell among us.

Forgotten is how today’s Palestinian Christians feel – forgotten by the world and particularly by other Christians.

Yet we can learn much from the believers in Nazareth today if we watch how they work co-operatively and diligently and give witness to the gospel amid a regional Muslim majority and within the State of Israel.

They know how to live in between, to relate to Muslims, to live with adversity (Israel’s policies make life difficult for Palestinians) and to relate to other Christians who believe differently about God’s covenant and the Holy Land.

They can teach us about showing respect and seeking reconciliation in the middle of strong disagreements. In fact, their thinking and passion for reconciliation remind me of evangelical aboriginals in North America.

Among these Christians it is evident that incarnational living, working out the full meaning of our salvation, includes theology and practice, and extends to all aspects of life.

What did Mary think the Incarnation meant? She said: “He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty. He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors” (Luke 1:52-55a). Palestinians are also descendants of Abraham.

Often we tend to interpret Mary’s *Magnificat* as speaking to a faith dimension only and not pertaining to the material world. Yet this is where the theologies of the land advanced by the various descendants of Abraham agree, both by those who believe God’s covenant with the Jewish people remains and extends to the possession of the land and by those who believe the promises about the release from oppression and about justice for those who have been displaced from their historic lands.

Both agree the Bible speaks to all of life: the promises of God extend to the material and to the present.

The Incarnation is about the redemption, reconciliation and restoration God offers to us. The Incarnation has direct application today.

In this in between time, when God’s Kingdom has come but is not fully come, we are to be people and communities that reflect, advocate and manifest God’s reign in our lives.

That reign has implications for how we think and act in the world and for our treatment of others. Christ is in us and works through us to accomplish the purposes of God through the power of the Spirit. We are His body: the hands, feet and voice of Christ in the world.

Through the empowering of the Spirit and in submission to Christ, we are to express our love for God and our neighbours as persons and in community, bearing witness in word and deed.

This includes the hard work of wrestling together about the implications of our faith in the real politics of nations and peoples. Redemption has implications for both “rulers” and “the humble,” and will “fill the hungry with good things.” ☒

Bruce J. Clemenger is the president of The Evangelical Fellowship of Canada. Read more columns at www.evangelicalfellowship.ca/clemenger



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The Evangelical Fellowship of Canada is the national association of Evangelicals, gathered together for influence, impact and identity in ministry and public witness. Since 1964 the EFC has provided a national forum for Evangelicals and a constructive voice for biblical principles in life and society. Visit us at www.evangelicalfellowship.ca

EFC Contributes to Global Forum

Representatives of the The Evangelical Fellowship of Canada (EFC) participated in an important gathering of Christian leaders in Nairobi, Kenya. Bruce J. Clemenger, the EFC's president, was part of the drafting committee that produced a message unanimously accepted by all 245 participants.

The Global Christian Forum (www.globalchristianforum.org) included leaders from virtually every major Christian tradition. They gathered for three days in November to share their testimonies and consider what can be done together.

"Representatives of the historic Protestant Churches, the Catholic Church, the Orthodox Churches, the Pentecostal Churches, the broader Evangelical movement and other Christian Churches and communities have discerned the need to be brought into relationship with one another for the sake of witness to the Gospel . . . while respecting the diversity of our identities, traditions and individual gifts," reads part of the forum's final message.

Leading up to the Kenya meeting were regional meetings in North America (2002), Asia (2004), Africa (2005), Europe (2006) and Latin American (2007).

While recognizing that participants hold differing views on substantive issues, the goal was to facilitate a dialogue across Christian traditions. The participants agreed to pray for one another and work to convene similar local and regional events.

Participants also included individuals from Anglican, Holiness, Lutheran, Mennonite, Methodist, Reformed, Salvation Army, Seventh Day Adventist and other groups.

Church Planting Resources

The Imagine Church Planting Congress held in November in Gatineau, Que., coped with attendance well above the anticipated 500. Free handouts and other downloads, along with purchasable audio recordings of many presentations, are available at www.thecongress.ca. Many presenters are connected with the EFC, including Cam Roxburgh, Gerry Taillon and Sam Owusu. The next congress will be in Calgary in November 2009.

Higher Education Study

Two-thirds of Canadians don't know what "Christian higher education" means. Yet most Canadians also say they would consider Christian colleges or universities for post-secondary education, according to a study by Ipsos-Reid.

The study was sponsored by the EFC and by Christian Higher Education Canada (CHEC), an independent association the EFC helped to found. The \$150,000 study interviewed 7,698 Canadians and was released in October.

Most Canadians think Christian higher education is only for those who plan careers in religion, whereas many Christian colleges and universities offer degree programs in science, the arts and many other disciplines.

Al Heibert, executive director of CHEC, says the 34 post-secondary institutions in CHEC are now collaborating on a promotional DVD. CHEC intends to distribute it to evangelical churches and Christian bookstores throughout the country. More details at www.checanada.ca.

Latest Public Policy Items

This fall the EFC presented governments with a number of submissions on issues relating to the unborn, Sunday elections, age of consent and education.

The EFC spoke in support of the Unborn Victims of Crime Bill (C-484) that would make the act of injuring or killing an unborn child by an assailant a separate offence recognized and punishable by law, apart from and in addition to whatever consequences ensue from injury to the mother.

The EFC expressed opposition to the Expanded Voting Opportunities Bill (C-16), a government proposal to add two advance polling days for elections, both on Sundays.

The EFC called for quick passage of the age of consent legislation found in part of the Tackling Violent Crimes Act (C-2), an omnibus bill that combines five pieces of justice legislation that did not pass before the last Parliament ended. The bill had reached the Senate by press time.

Finally, the EFC responded to a proposed guide for B.C. teachers. The guide aims to incorporate diversity and social justice issues throughout the K-12 curriculum. The EFC is concerned that discrimination because of religious belief be given equal weight with all other forms of prohibited discrimination.

Vietnam Report

The EFC Religious Liberty Commission released a 21-page report in October detailing recent religious freedom developments in Vietnam, available at www.evangelicalfellowship.ca/issues (click Issues, then Religious Freedom Internationally). ☐

COMING EVENTS

Details at www.evangelicalfellowship.ca/EFCevents or call 905-479-5885

- **Christian Leaders Connection (Manitoba)** – This year's travelling EFC seminar for ministry leaders is called Shifts: Changing Gears to Handle Issues Facing the Church in Canada Today. EFC staff, including President Bruce J. Clemenger, will discuss law, religious freedom, public witness and spiritual trends. In Steinbach, Brandon and Winkler, Man., Feb. 5-7.
- **Dare: Igniting a Culture of Courage** – Women's conference and awards ceremony in Mississauga, Ont., Feb. 28-March 1 (early-bird deadline Jan 28). The EFC is a part of the organizing group, the Leading Women Partnership.
- **Cross the Street** – A practical EFC conference on community engagement and church growth. Dynamic plenary speakers include Tony Campolo, Claude Houde, David Macfarlane and Mark Hughes. Winnipeg, April 11-12 (early-bird deadline Feb. 29). ☐

Church Hosts Biggest Bike Tour

The Christian Reformed Church in North America (CRC) is hosting a record-breaking cycling trek to increase awareness and raise funds for those living in poverty around the world.

About 130 riders, the majority Canadians, are registered for the Sea to Sea

2008 Bike Tour that begins June 28 in Seattle, Wash., and ends nine weeks later in Jersey City, N.J., on Aug. 30.

That makes it the biggest such tour in North America, says the church.

Registration remains open until January 31, 2008. In place of a registration fee, cyclists commit to raising \$10,000 each (or \$4,000 for one leg of the route).

The CRC hopes to raise \$1.5 million through the tour to fight poverty.

The denomination hosted a similar project in Canada in 2005, with cyclists riding from Vancouver to Halifax.

For information or to make a donation, call 1-888-272-2453 or visit www.SeatoSea.org. ■ —BILL FLEDDERUS

Christian Colleges Ranked

A ranking of Canadian universities published by the *Globe and Mail* in October took the unusual step of including four Christian institutions – and they all fared better than average in their category.

The *University Report Card 2007* graded 53 universities based on the opinions of more than 43,000 undergraduates.

Among the 12 schools with enrolment less than 4,000, the average grade was A-. However, The King's

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University College (Edmonton) earned an A+. And the three other Christian schools each earned an A: Concordia University College of Alberta, Redeemer University College (Ancaster, Ont.) and Trinity Western University (Langley, B.C.).

The survey, the sixth annual, was conducted by Strategic Counsel and the Educational Policy Institute. Details at www.globeandmail.com/education.

-BF

Prayer Along the Trans-Canada

A group called the Canadian Prayer Network co-ordinated a cross-Canada prayer drive last fall. Participants drove the Trans-Canada Highway in 35 segments from Victoria to St. John's, N.L., stopping to pray at various points along the way.

Two teleconference calls, Oct. 27 and Dec. 2, allowed participants to share and pray with each other at the beginning and end of the initiative.

A similar event was also held in the United States at the same time, and several groups linked up at border crossings Dec. 1.

Shirley Hildebrand of Manitoba was volunteer co-ordinator of Light the Trans-Canada Highway 2007. She says the idea came up at a conference last spring where the American intercessor Cindy Jacobs was speaking.

When the network proposed the

idea, its members from across the country stepped forward and made it possible, explains Hildebrand. "It seemed God had already been speaking to many in the nation about 'heart issues' like lost passion, wavering with divided hearts, returning to our first love, breaking disloyalty and serving only God as God, and seeking first the Kingdom of God and His righteousness." ■ -BF



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A Primer on Cl

An increasing number of Canadians, including Evangelicals, say they are concerned about the environment. So *Faith Today* asked two experts to share their understanding of climate change, informed by an evangelical perspective.

By John Wood and Geoff Strong

The sign in front of the church read “So you think this is hot?” It was an uncharacteristically warm August in 1972. A searing heat wave was gripping the West Coast. This clever pastor had just set up his Sunday sermon – he didn’t even need to complete his comparison.

Today that witty sign feels dated and not quite as funny. Global warming commands headlines and climate change is talked about everywhere from elementary schools to Parliament Hill.

The media often show us some amazing photos of planet Earth taken from space. Who doesn’t wonder at the beauty

of our watery blue planet, hanging like a jewel?

This “beautiful, warm, living object,” recalls James Irwin, an *Apollo 15* lunar module pilot, “looked so fragile, so delicate, that if you touched it with a finger it would crumble and fall apart. Seeing this has to change a man, has to make a man appreciate the creation of God and the love of God.”

Indeed! Although in the whirl of our lives today many of us can easily take for granted the ordinary blessings of God’s good Earth, many of us are also trying to assess the dire

warnings about climate change that are abroad in our day.

No respected voices are claiming that the Earth is likely to crumble and fall apart, but an increasing number of Earth scientists, climatologists and astronauts are encouraging us to recognize today that something fundamental is changing on the planet. Humans now have the power, leveraged

through our remarkable machines, to alter entire Earth systems significantly.

A Popular Issue

Global warming and energy efficiency became topics of coffee conversations across Canada two years ago, thanks in part to *An Inconvenient Truth*, the Oscar-winning movie by Al Gore, the former American vice-president. Then in October 2007, the Swedish Nobel Committee awarded its Peace Prize jointly to Gore and the Intergovernmental Panel on Climate Change (IPCC).

By claiming that the amount of carbon dioxide we are adding to the atmosphere is a moral issue, Gore has helped change public debate.

But a backlash has also grown, as it always does with such politicized issues. Word is getting around that some details in the movie are wrong or exaggerated, and some of us have decided we can safely ignore it.

Frankly, Gore *has* overstated some details, but it would be a mistake to dismiss the entire question of climate change based on those flaws. As Canadian astronaut Roberta Bondar has said, the movie “despite its weaknesses ... started important discussions in society.”

Hollywood of course gives out Oscars for powerful stories, not for scientific accuracy. But the Nobel Committee gave Gore the Peace Prize for his “effort to build up and disseminate greater knowledge about man-made climate change.”

At least Christians need to acknowledge we can have sympathy with his highlighting the moral aspect of this issue in public discussion.

In one way or the other, Canadians seem to have taken the message to heart. A recent Environics poll suggests 49 per cent of Canadians want our country to be a world leader in taking action to fight climate change.

However, that doesn’t mean all the controversy about global warming has passed.

Science and Politics

To understand the controversy requires a basic understanding of the physics and chemistry of atmospheric processes. Most



Global warming and energy conservation became popular topics once again through Al Gore’s *An Inconvenient Truth*.

imate Change

climate scientists point to two major processes at work setting planetary temperatures.

First, we know the Earth is warmer overall than it would be without naturally occurring greenhouse gases, such as water vapour, carbon dioxide and methane. Acting like a one-way window, they save some of the solar energy that would otherwise be radiated back to space. Without this natural warming, the typical surface temperature would be a chilly -18 degrees or so. We would be living with unearthly conditions like those of the planet Mars where the atmosphere no longer has these heat-trapping gases.

Second, as the IPCC reports, humans are making additions of greenhouse gases, primarily carbon dioxide. The IPCC concludes that these human additions are raising surface temperatures – and most, but not all, scientists agree. A few argue that temperatures are not rising significantly, or that greenhouse gases are not the main cause, or that trying to reduce these human additions is not worth the cost.

(There are certainly disputes within the IPCC, as would be expected with more than 2,000 scientists from around the world involved. It should be noted that some Evangelicals, especially in the United Kingdom, have been deeply involved in the IPCC process.)

World climate, like any complex system, will always contain some level of uncertainty. Scientists have been telling us for over a decade that significant warming is occurring. And what the technical studies have been saying seems to be evident for



FOTO POLLEX / CANADIAN PRESS IMAGES

Something fundamental is changing the Earth. Insets: Melting Arctic ice is raising sea levels; a record number of droughts are causing crop failures in Africa; unusual flooding has affected Europe, Asia and North America.



all to see. From ice fields melting in the Rockies to the sea level rising in the Maldives islands, or record drought and flooding in Mozambique, the story is the same.

Governmental responses to climate change are the most political part of the issue. In response to joint statements of concern by many national academies of science around the world, some international treaty action has developed. The Kyoto Protocol has been symbolically important – but spectacularly ineffective – in achieving the policy goal of emissions reduction.

The reasons for this failure are currently being dissected. Among them, and often overlooked, is that the public does not believe or understand the scope of the problem – not to mention its moral magnitude. Of course it's also very hard to get political support for policy change when faced with the potential economic costs.

But recently this political situation seems to be changing.



Markku Kostamo leads A Rocha Canada, a Christian environmental group.

We'll have to wait to see how long the changes in popular opinion and political will can continue here in Canada. Some early adopters of new technologies – such as Sweden, Germany and other European Union countries – are already seeing economic benefits. If these prove significant, they could help fuel continued change in Canada.

A Bigger Picture

Global warming and climate change are emblematic of a larger set of issues

around global industrialization that must also include the relationship between science, faith and technology.

Our industrial civilization is “not physically sustainable in its present” way of operating, argues retired engineer Jack Swearingen in his new book *Beyond Paradise: Technology and the Kingdom of God* (Wipf & Stock, 2007). Demand for natural materials, energy and disposal sites, he says, “is exhausting our *sources* and saturating our *sinks*, not just within our borders, but globally.”

Some ask if we actually have reached a limit, polluting on a global scale. In theological terms they wonder if God would allow human greed, sin and technology to span the globe. This nicely sums up one major disagreement.

A second source of controversy lies within the science itself, and how scientific discoveries inform public policy. The

IPCC Fourth Assessment Report has recently been released. In it is the consensus not only on climate science but also on policy implications. The assessment makes the point that, yes, we now know at a high level of confidence that there are human-caused climate impacts.

The report estimates in detail the impacts around the world. In Africa, for instance, 250 million people may struggle with water stress in just over a decade. Africa is said to be “one of the most vulnerable continents to climate variability and change because of multiple stresses and low adaptive capacity.”

The report illustrates how climate change puts pressure on social dynamics and amplifies existing structural weaknesses, not only ecological ones. But we can only paint these scenarios with very broad brush strokes. Each region will have its own particular set of challenges.

Nor will every change be detrimental. Undoubtedly, the report says, some places will benefit from climate change. It is possible that parts of Canada may actually benefit in the near-term. (But the potential risks to future generations are great and must be considered when it comes to legislation on carbon emissions.)

One of the more difficult facets of climate change is that the effects fall unequally on both the rich and poor around the world. There will be ongoing debate around the process of placing what we know from science into a policy context.

But does a consensus report mean all scientists must agree? Certainly not – scientists never do totally agree, but the impression given in the press that deep and equal divisions exist is not accurate. For example, a series called “Climate Change – The Deniers” in the *National Post* has profiled 38 scientists, giving the false impression that scientific dissension is widespread. The British Channel 4 documentary *The Great Warming Swindle* also quotes a variety of dissenters. Given such apparently strong differences of opinion, how can we be sure about the scientific story?

The problem here, says Henry Hengeveld, emeritus science adviser for Environment Canada, is that scientists have not done a good job communicating how science works.

No matter how sound the science is, he explains, it is never entirely certain. For very complex systems, we are learning that the typical statistical test, at a 95 per cent confidence level, will not answer all questions.

Newer, less certain and still controversial “risk management approaches similar to those used in the SARS epidemic” are developing, Hengeveld says. When people started dying from this new ailment, the medical community did not wait for definitive proof of cause but began to act.

Atmospheric and Earth-systems scientists are still discovering basic and fundamental facts about how the world works. But waiting until we have all the information in hand would foolishly risk the lives and livelihoods of millions of



ALFRED DE MONTESQUIOU / CANADIAN PRESS IMAGES

A girl struggles against the wind in a sand storm near a water point in the Darfur refugee camp of Abu Shouk in Sudan last April. Decades of drought in Sudan have contributed to violence and social unrest.

people, not to mention creatures too. From our perspective the science is clear enough to begin taking action.

Canadian Relief Agencies React

Thankfully, many Canadian Christians realize it is unwise to wait for complete consensus before they act on this issue. Nearly every Christian relief agency is already dealing with the effects of climate-related change. And their actions help illustrate a way past the impasse of public debate about climate change.

Relief agencies are linking what were once only environmental questions to the social justice concerns of poverty, hunger and shelter. We are beginning to see the global implications of what were once only local considerations.

“Most relief agencies are well aware of this problem,” says Wayne de Jong, a board member for the Canadian Christian Relief and Development Agency (CCRDA).

Deforestation, flooding, crop shifts and failures, and desertification of once-prime agricultural land are all occurring in developing countries, seemingly with increasing frequency.

“We are already experiencing the effects” at CCRDA, De Jong says, “and seeing a clear pattern in our work.”

Canada is one of the great breadbaskets of the world. And Canadian charity for people in need is well known. Still it can be a challenge to hear the cry of the poor over the cacophony from business as usual.

Steve Bell, the Juno-winning gospel musician from Winnipeg, recently visited Ethiopia. He found a sobering connection between here and there. “Some of our daily actions,” he concluded, “are influencing droughts half a world away.” He summed up the trip saying “Climate change is one of the most pressing moral issues of our day.” He is backing up those words on tour, together with the Canadian Foodgrains Bank, for a campaign called End Hunger Fast

(www.endhungerfast.com).

Another hopeful example is Habitat for Humanity-Canada. In its international work Habitat is focused, De Jong says, “on the environmental impact of housing.” This includes making environmental impact assessments required by the government funding agencies (CIDA) for development projects.

Habitat is proposing a sustainable corrugated bamboo roofing industry in Nepal. Using locally grown materials and a manufacturing process developed in India, this community-based project will encourage reforestation (thus reducing flooding) and provide agricultural jobs in rural communities.

Several major conferences touching on climate change are also coming up for evangel-

ical organizations in Canada. This fall a second Creation Care conference will be hosted in Winnipeg by Canadian Mennonite University and the Christian environmental group A Rocha Canada (read about the inaugural 2006 event at www.cmu.ca/news/creationcare06.html). This spring CCRDA members will undoubtedly discuss the topic at their development conference, as will members of the Canadian Evangelical Theological Association, which will hear papers fitting the theme of “Biblical and Theological Perspectives on Creation and the Environment” at its annual meeting in May.

The cultural roots of climate change run deep. It will take a careful conversation to help us see our neighbour today in this new light. A recent editorial headline, “Crisis for capitalists: Make people want less,” identifies a key issue. The core logic of increasing desire, which has brought such economic growth to some of us – can it be maintained when extended to a global scale? The crisis of sustainability is a matter of sufficiency and trust.

Using a profound ecological metaphor, Jesus challenged His disciples regarding these same issues (Matthew 6). Look, He said, at the birds of the air. And consider the lilies of the field. They don’t toil, worry and run after all these things. But they remain beautifully clothed by the Father.

So we need to reflect carefully on how the world works. Much of our problem today stems, we suggest, not from a crisis in greenhouse gases but in a crisis of trust.

Reflecting on our attitudes and values should have practical implications. If we conclude we do want to reduce our “carbon footprint” (how many things are burned to produce the products and energy we consume), we need new tools to help.

Yes, some of us are already trying to do our part. A recent poll for The Evangelical Fellowship of Canada (EFC) suggests that roughly two in 10 Evangelicals are increasing their



Jack Swearingen (clockwise from left) argues our industrial civilization is “not physically sustainable”; Wayne de Jong says most relief agencies are well aware of climate change; Henry Hengeveld admits many of us are “somewhat behind the curve” on climate change.

use of public transit “very often,” seven in 10 consciously try to reduce electricity use at home “very often” and three in 10 buy products that are produced with minimum impact on the environment “very often” even if they cost a little more.

An additional one in 10 Evangelicals are “sometimes” using transit more, two in 10 are “sometimes” conscious about saving hydro, and five in 10 “sometimes” buy green products, according to the Ipsos Reid poll. These are small but important steps.

The Christian environmental group A Rocha Canada is helping develop additional options. Director Markku Kostamo describes its new Climate Stewards program (www.climatestewards.ca) as a long-term, community-based way to account for carbon. It encourages people to calculate how much carbon is emitted in an airplane trip or to heat a building. Users can then donate a related amount to fund tree planting, which helps reabsorb carbon dioxide. Donations are channelled through local A Rocha chapters working in a community context.

Another website for Christians is www.re-energize.org, produced by Kairos: Canadian Ecumenical Justice Initiatives.

One other missing element has been the lack of deep and informed reflection by many Evangelicals on climate change. The Church does have some fine publications, including *God’s EarthKeepers: Biblical Action and Reflection on the Environment* published by a partnership led by the EFC (search for the author “Bill Van Geest” at www.evangelicalfellowship.ca to get a free copy).

But until recently the discussion of climate change has not been getting traction among Evangelicals. Now campaigns such as End Hunger Fast and the Micah Challenge (www.micahchallenge.ca) are making new connections between the

Bible, social concern and environment. Christian relief agencies and environmental groups are leading in care and calling us to prayer, reflection and action on these important public issues.

Thoughts on Creatures

Humans are not the only creatures under stress from climate change. The Fourth IPCC Assessment lists many natural systems at risk. Rivers and lakes are warming – and ice breakup and melt-water run-off are occurring – earlier each spring. Global warming is changing the timing of biological processes from fish spawning and leaf unfolding to songbird arrival and insect hatching.

These ecological facts present a challenging theological question. We know from Scripture that humans are the apple of God’s eye. He loves us with an everlasting, redeeming love through His Son Jesus Christ. But in our zeal to emphasize this central truth, we seem to have missed God’s love and care for the rest of creation.

When we read Paul’s paean of praise for the supremacy of Christ in Colossians 1, do we notice the expansive language? “All things have been created through him and for him . . . and in him all things hold together . . . and through him to reconcile to himself all things.” Nothing it seems is left out.

The evangelical thinker Francis Schaeffer put it this way nearly 40 years ago: “If I love the Lover, then I love what the Lover has made.”

Shalom is what we seek. But the biblical concept we call “peace” is so much more than a simple ceasing of hostilities between enemies. It is, as a number of theologians tell us, nothing less than the full flourishing of all of creation – the “webbing together of God, humans and all creation in justice,” as one has said following the sentiment of the psalmist.

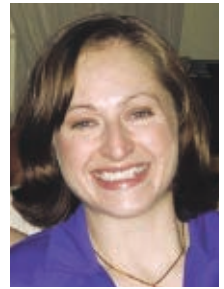
In some ways climate change is only a symptom of a bigger challenge we face. We are being asked if we truly care for the entire creation – human and non-human alike, each in its appropriate place and role. Now that is a moral question. ■

For further reading: *The John Ray Initiative in the United Kingdom* (www.jri.org.uk) has produced some excellent materials on climate change and other environmental questions for Christians. John Houghton, an Evangelical who co-chaired part of the IPCC for four years, does an admirable job with the science and the biblical implications: http://www.jri.org.uk/brief/Briefing14_print.pdf.

Dr. John R. Wood is professor of biology and environmental studies at The King’s University College (TKUC) in Edmonton, where he directs the environmental studies program. He also serves as academic dean at the Au Sable Institute, a centre for Christian environmental study based in Michigan. Dr. Geoff Strong is an atmospheric scientist who retired from Environment Canada in 1998. He is past-president of the Canadian Meteorological and Oceanographic Society and an adjunct professor at the University of Alberta (in Earth and atmospheric sciences). He also teaches physical geography at TKUC.

Taking It Everywhere

By Marcy Kennedy



The month I treated my Bible like my cellphone

Since my to-do list already feels too long I usually delete forwarded e-mail messages without reading them. But the subject of one recently caught my attention: “What if we treated our Bibles like our cellphones?”

I got a few chuckles from the series of witty *what ifs* implying that many of us are more attached to our cellphones than to our Bibles. Then I sent it to the trash can. Yet days later I still couldn’t stop thinking about it. What if, for one month, I really did treat my Bible the way I treat my cellphone? How hard could it be? Would it make a difference?

It was true I toted my cellphone with me everywhere but left my Bible at home. Although we now consider it normal to set aside an allotted time for personal devotions and to leave our Bibles behind the rest of the time, this wasn’t the case for the ancient Israelites. They interpreted the instructions about God’s commands found in Deuteronomy 6:6-8 literally:

[They] are to be on your hearts. Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. Tie them as symbols on your hands and bind them on your foreheads.

So Israelite men wore little black boxes called phylacteries filled with verses of Scripture.

The practice degraded into legalism in later Judaism (see Matthew 23:5) but, initially, the Jews followed this command as a memory aid. The best way to commit the Lord’s commands to heart was to have the words with them all the time. As they walked on a journey they could study the verses of Scripture in their phylacteries. The words were always present as a visible sign or reminder of their covenant relationship with God and the responsibilities of that relationship.

In theory, taking my Bible with me everywhere seemed to be an inspired idea when I considered how many minutes I waste every day waiting in offices or lines. In the past 10 months, I’ve already spent five hours in the waiting room of my dentist’s office. And I frittered away those hours playing games on my cellphone.

I sent fewer text messages on my phone but I received more “messages” from the text of Scripture

I say “in theory” because my normal Bible is 2,040 pages. If I planned to carry it around I’d have to risk spilling coffee over my shirt or give up my Tim Hortons – and forsaking Timmy’s is unthinkable.

Fortunately, the e-mail that began it all had asked what would happen if we carried our Bibles around in our pockets or purses. I realized that, just as I’d upgraded my phone to a more compact version, I also needed to upgrade my Bible. I found a palm-sized copy of the New Testament that fit into the pocket of my coat.

For the following month, I took my experiment seriously. I turned back when I forgot my Bible because I’d have done the same if I’d forgotten my cellphone. (I now keep a Bible in the glove compartment of my truck so I won’t forget it.) Because of the added time spent in the pages of my Bible, I sent fewer text messages on my phone, but I received more “messages” from the text of Scripture.

And I learned to value having it with me in case of an emergency so I’d never experience another night like the one when I got the call that my best friend had been killed in a car accident. I was away from home and wanted my Bible but didn’t have it.

I didn’t decide to toss my cellphone because of my month-long experiment, nor did my life change dramatically, but I found out in many ways the e-mail was right. I am attached to my cellphone, and I did benefit from treating my Bible more like I treat my phone.

At the very least I learned it’s easier to find time to read God’s word as long as my Bible is with me when free minutes arise. I’ve even learned to appreciate the time I spend in waiting rooms.

I’ll let you in on a secret: I’m almost disappointed when my appointment is on time. Who would have thought the woman who sat tapping her foot in impatience would ever *want* an appointment to be late?

Perhaps treating my Bible like my cellphone has wrought bigger changes in me than I thought. ■

Marcy Kennedy lives near Wallaceburg, Ont.

“Rock Solid” in Wit

When you're working underground, the roar of the drill often makes conversation impossible. It's also amazingly dangerous: the vibrations can break loose a chunk of rock weighing thousands of pounds, a chunk that can separate from an underground roof or wall without anyone hearing and instantly crush the life out of a 200-pound driller.

Glen MacPherson, a mining contractor based in Northern Ontario, refers to all of this when he says, “My faith has helped get me through many long shifts over the years.”

Since 1965 his career has taken him as far afield as Saudi Arabia, Canada's Yukon and Northwest Territories, and nearly two miles underground at the giant Kidd Creek operation at Timmins, Ont.

And since he became a Christian in 1973, he has witnessed wherever he has gone.

It's evident even on the job that MacPherson finds comfort in his faith. An example comes up as he talks about the early 1980s when he was working for a mining development company at the 1,000-foot level of the Camlaren Mine at Gordon Lake in the Northwest Territories. His partner was an affable mining professional named McPhail.

“We were up in a raise [a tunnel connecting two different levels of a mine] and conversation was impossible because of the noise,” recalls MacPherson. “My partner kept looking back at me as if something were wrong, as if he were wondering why my lips were always moving.”

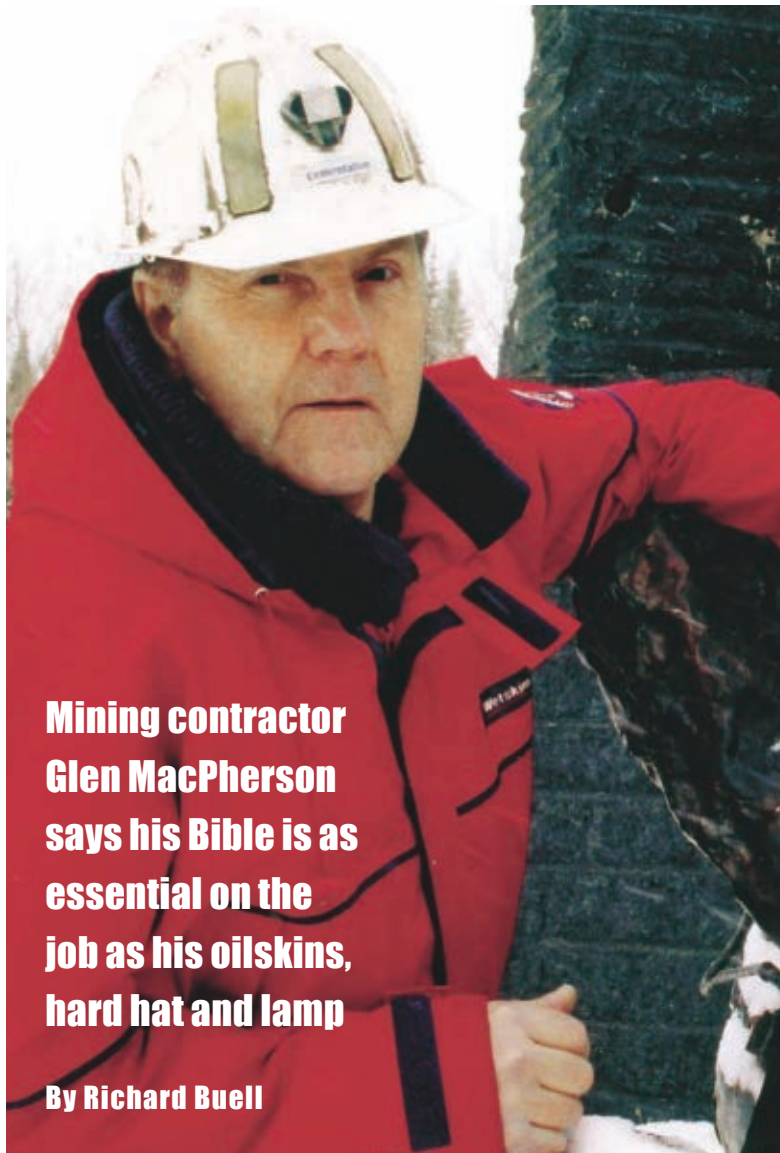
When the drill stopped, McPhail had his answer. MacPherson's deep, rich baritone was still bouncing off the rock walls. He had been singing hymns and other songs of praise throughout the entire drilling procedure.

Later, back on the surface, McPhail was heard to say, “When the drill stopped, for a minute I didn't know if I was down there with MacPherson drilling in a raise or whether I was in a Pentecostal church.”

Although MacPherson didn't particularly influence his partner in spiritual matters, neither was he ostracized or even criticized for carrying his faith around as easily as he carried the lunch in his tin pail, he says.

Co-workers in many places know MacPherson's faith is a key part of who he is, whether he's close to 10,000 feet underground at the giant Xstrata Kidd Creek Deep Mine project at Timmins, Ont., or two miles in the air flying to a gold producer near Yellowknife.

Criticism is not something MacPherson hears often. Perhaps that's due in part to his size – at six foot five he physically



Mining contractor Glen MacPherson says his Bible is as essential on the job as his oilskins, hard hat and lamp

By Richard Buell

dominates a workspace, a church pew or the driver's seat of a pickup truck. But within his towering frame is a gentle demeanor, an aspect that makes his witnessing attractive rather than threatening.

“Glen is probably the most gentle person I've ever met in my life,” says former diamond driller Don Deering of Kirkland Lake, Ont. “We worked together back in the 1980s at the Lake Shore Mine in Kirkland Lake before it closed. He showed me how to lay track underground and taught me a lot about the industry, but he also taught me a lot about accepting people for who they are.”

“To this day he never stops telling me about his faith. I'm nowhere near where he is in a relationship with God, but it's

nessing



Glen MacPherson at a large monument to the mining history of Kirkland Lake, Ont.

PHOTO: RICHARD BUELL

comforting to me that I can watch Glen *live* what he believes rather than having his faith forced on me. I don't think I've ever heard anybody say anything bad about Glen. He's a friend I'd trust with my life in any environment, mining or otherwise."

MacPherson doesn't see himself as remarkably saintly. "I was always a believer, but in my youth I don't think I really grasped the importance of God and what He could do in my life – giving me the peace, serenity and security of knowing *my* problems are *His* problems."

In his early working years he struggled to find his way in the rough-and-tumble world of hard-boiled miners.

"Things began to change for me when I married Emmaline," he says. "We were living in a small Northern Ontario town and

I had a job as a truck driver in the open pit of an asbestos mine. It was a good job and I enjoyed being around my fellow workers, but it was pretty unchristian stuff much of the time."

MacPherson felt he was at a crossroads and he didn't hesitate. On September 7, 1973, two weeks after Emma had accepted Jesus, MacPherson confessed his sins and accepted Christ himself.

"I practically wore out a Bible over the next few months," he says. "One afternoon I was sitting in the cab of my Euclid, listening to the boulders crash into the dump box from the bucket of the shovel, and I reached for a cigarette. At the same time I was reading from Paul's first letter to the Corinthians, the verses that talked about my body being a temple where God's Spirit lives.

"Here I was ready to light another cigarette and I was being told God's Spirit was living inside me. I was about to pollute it with cigarette smoke. I was defiling His temple. I threw the cigarettes out the window and I've never missed them."

When the cigarettes went out the window, a willingness to witness took their place.

"I just love to talk about the Lord," he says today. "It didn't take me long to learn the difference between casual questions and searching questions about God. I could sense when people wanted to reach out for the same peace of mind I was enjoying."

Once, up at Gordon Lake, one of the other contractors asked MacPherson if he could speak a bit in private about the Bible. MacPherson readily agreed and the one-on-one Bible study began in MacPherson's bunkhouse room.

"By the time it was over there were 14 people – not only in the room but also sitting on the floor up against the walls of the corridor outside my room," he says.

Life becomes less complicated for a mining contractor as more experience is gained. Whether he's flying off to a contract up at Gordon Lake or driving to projects in Timmins or Sudbury from his home in Larder Lake, Ont., MacPherson has learned to carry with him only what he needs.

He wouldn't think of leaving home without his necessary mining gear – the yellow oilskins, the hard hat with the front lamp attachment, the orange tool bag – the ever-present cognizance of the inherent dangers in mining, the love of Emmaline (his wife of nearly 40 years) and the most important safety tool of all – his Bible. **■**

Richard Buell is a freelance writer in Kirkland Lake, Ont., and owner/editor of Frosted Forest Christian Publishing.

Dying Well

By Barry Buzza

Humans are unique among all of God's created beings for we understand the concepts of death and afterlife. We therefore are the only creatures who have been given the privilege of preparing ourselves for that coming day.

The Apostle Paul was about 65 years of age when he wrote his last letter. It was addressed to his young protégé Timothy. About a month before he was martyred, Paul wrote these words: "[T]he time for my departure is near. I have fought the good fight, I have finished the race."

The Greek word Paul chose to use for his leaving Earth pictured a sailor in his ship setting out on a long voyage. It implies pulling up anchor, untying the

ropes from the dock, setting his sails and catching a breeze into the open waters. Can you see the ship sailing out of sight to a far-off destination?

A friend of mine used the same metaphor for her departure a year ago. Judy was an avid kayaker so, three weeks before she died of ovarian cancer, she asked her husband and daughter to help her down to the lake near their home. Hardly able to walk, her family had to assist her to the waiting boat. After climbing in, gathering up her strength and donning her trademark smile, Judy told her husband, Dave, to turn on the video camera. Then she spoke of her undying love for her family and friends and of her deep faith in God. She quoted a couple of Scriptures that had been a source of strength to her, pulled up anchor, waved goodbye and paddled out into the distance. I don't need to tell you of the response from her gathered friends.

As a pastor I often have the privilege of sitting with friends just before they cross the earthly finish line. Some do it well and others fight it all the way. Because every one of us will have to die one day, we might as well learn now how to approach death with grace.

When my mom died of lung cancer just before her 43rd birthday, it all happened too quickly for her to sit down with us six teenagers and talk about her death and our futures. She did, thankfully, talk with my dad. She told him how much she loved him, how happy her life had been, that she hoped he would marry again and how she'd even given thought to whom he could marry. A friend, whom they'd both known

years before, had lost her husband to cancer some time earlier. My mom held my dad's hand and looked into his eyes and said, "Honey, when I die, please look up Audrey." (He did, they fell in love and were married for 40 years.)

Jesus, too, prepared for His death. For several days before His arrest, trial and execution, He spent hours with His disciples telling them He loved them, encouraging them and giving instructions for them after He was gone. Death was a real part of life for Jesus.

I sit with couples regularly who are preparing diligently for their approaching weddings. When a new baby is expected, we parents work feverishly to get our nurseries ready. Many of us save and plan excitedly for our vacations. But how much planning and preparation do we do for the most significant departure of our lives?

I'd like to suggest a few considerations that should precede our inevitable death.

Am I prepared spiritually?

Believers do not need to fear death. For any person who has received God's free gifts of love, acceptance and forgiveness, His sure promise is that, as soon as we close our eyes in death, we will open our eyes in eternal life. The first person whom we will see in heaven will be Jesus.

How are my relationships?

Along with our preparations for our spirit, there are at least four conversations that should take place relating to our souls. Because none of us knows

"It was a great game."

– Bing Crosby, who collapsed after sinking a final putt on a golf course in Spain (1904-1977)

"O my God! It is over. I have come to the end of it – the end, the end. To have only one life, and to have done with it! To have lived, and loved, and triumphed, and now to know it is over! One may defy everything else, but this."

– Queen Elizabeth I (1533-1603)

"My God, what's happened?"

– Diana, Princess of Wales, in the Pont de l'Alma tunnel, as recorded in the official police files in Paris (1961-1997)



WWW.DESIGNPICS.COM

for sure the day when our departure will come, we'd be wise to have these conversations sooner than later.

"I'm good with God." Assure your family and friends that you are a believer, you've handed the reins of your life over to God and you are a follower of Jesus.

"I'm sorry." This one is about taking care of family business. Is there anyone to whom you need to apologize? We've all failed in many areas of life. Saying "I'm sorry" sincerely will expedite the soul health of family and friends we are leaving behind.

"I forgive you." Likewise, think carefully about offering forgiveness to those who are in need of it. The three simple words "I forgive you" are powerful antidotes to damaged relationships.

"I love you." Lastly and probably most important are the life-releasing words "I love you." Use them liberally

and often with all family and friends. God's promise is that *love will never lose its influence or cease to have force* even after we're gone.

What will happen to my resources and treasures?

What shall we leave to whom? Besides giving to your church, take time to pray about giving significantly to missions or to help a young future pastor go through Bible college. You may be able to accomplish more in your death than you did in your life.

Distributing our assets and personal possessions is not all about money either. One of my most valued treasures from my mom is a short encouraging note she wrote to me when I was a young boy.

The Apostle Paul's last metaphor was "I have finished the race." Having spent several months in Corinth, likely

having watched the Isthmus Games, he was alluding to the relay races. The Apostle had made reference before to stripping away any outer weights that may slow us down, keeping our eyes fixed on the finish line, running with passion and making sure we place the baton securely into the next runner's hands.

Now, there he was at the end of his own race, having completed the prescribed distance and stretching out to the finish line. He could almost feel the winner's olive wreath on his head. Paul concluded this thought with the promise "Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day – and not only to me, but also to all who have longed for his appearing."

This subject of our final journey is too important to ignore. If we are well prepared spiritually, relationally

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Resources to Help Prepare for Death

- *Dying Well: Leaving Life With Well-Being.* By Barry Buzza. *Life Pathways*, 2006. Practical advice from a Canadian pastor about how to prepare for the inevitable and what to do immediately after someone dies. Covers the distributing of assets and personal possessions, planning a memorial service (including one's own), and even dealing with our physical remains. www.barrybuzza.com/dying_well.html.
- *Finding Your Way to Say Goodbye: Comfort for the Dying and Those Who Care for Them.* By Harold Ivan Smith. *Ave Maria Press*, 2002. This author from Missouri has written many books on bereavement and has taught at Northern Baptist Seminary and at Nazarene Theological Seminary. He is also a former funeral director and a member of the Association for Death Education and Counseling. Among his other titles: *On Grieving the Death of a Father*, *Grieving the Death of a*

Friend and When Your Friend Dies.

- *Room 217 Series.* A series of comforting music CDs by Canadian Christian musician Bev Foster. The music ranges through a variety of styles and transcends generations with its appeal. www.room217.ca. Her website also recommends other resources such as *The Grief Journey* by Dr. Bill Webster (www.GriefJourney.com) and Roberts Press, a Canadian publisher focused on resources for death and dying (www.robertspress.com).
- *Sunsets: Reflections For Life's Final Journey.* By Deborah Howard. *Crossway Books*, 2005. A Christian hospice nurse helps prepare readers for the pain and grief of death. Sensitive, experiential and Christ-centred.

For additional resources on dying and death, see the version of the article at www.faithtoday.ca.

Barry Buzza of Coquitlam, B.C., is president of the Foursquare Gospel Church of Canada and a pastor at Northside Foursquare Church. He has authored 15 books on practical and theological subjects. This article also appeared Sept. 6 at CanadianChristianity.com

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Faith in Health Care

The Challenges Facing Christian Health-Care Professionals

Faith Today recently interviewed a variety of Christian medical professionals and asked them to share their concerns.

By Ben Volman

In a side room of a crowded emergency ward, a patient shifts uncomfortably. A tired intern in green scrubs is charged with conveying some difficult news – and so he prepares with a brief, silent prayer. He enters the room and gently says “Let’s talk about your tests.”

In an era when Canada’s health-care system is stretched to its limits there are Christian physicians and nurses who don’t restrict their faith to their personal life. Many are innovators, teachers and students who subtly bring their faith into the workplace as an essential part of who they are.

Faith Today recently interviewed a variety of Christian medical profession-

als from across Canada and asked them to share their concerns on a range of health-care issues.

Many medical professionals are affiliated with the national Christian Medical and Dental Society (CMDS) directed by Dr. Roger Gingerich, of Steinbach, Man.

The first priority for CMDS is to encourage physicians to act on their faith, says Gingerich. Specific provocative issues – abortion and euthanasia – are currently secondary compared with helping believers cope in a work culture that is insensitive to faith issues, where personal achievement and financial success are prized above all else.

“We are about walking closer to our

God and letting grace permeate everything we do,” says Gingerich.

NURSES CHALLENGED

All kinds of medical professionals agree this can be a major challenge: a workplace that has no time for spirituality.

“Many nurses are reluctant to demonstrate their faith because they’re afraid it will be an offence,” says Rev. Carol Hamilton, national director of the Nurses Christian Fellowship of Canada (NCF) based in Stratford, Ont.

Hamilton has looked beyond the health-care system for career satisfaction. After developing expertise in the care of newborns, she became a nurse

entrepreneur working for families. Sensing a call, she earned a master of divinity degree before taking on her leadership role with NCF, a branch ministry of InterVarsity Christian Fellowship, in April 2007.

Medical personnel need to be empowered to provide spiritual care, says Hamilton. "I'm hearing that they don't

feel valued – they don't feel worth or appreciation."

"Within the first five years many nurses leave the profession," says Hamilton. "They are short-staffed and experiencing harassment as they've never seen before – from both colleagues and patients. There are shorter recovery times in hospital and [patients] are

sicker when they go home."

Her observations are corroborated by statistics from the Canadian Institute of Health Information, which pegged the nurse population at 252,950 in 2006. (See www.cihi.ca, also the source for the following stats.)

Doctors are equally stressed. In a country with too few doctors, their numbers – 62,300 in 2006 – are only increasing at the same rate as the general population. Their average age was 49 in 2006, with those under 40 comprising 23 per cent and those over 60 comprising 19 per cent. Doctors receive about 13 per cent of Canada's estimated \$148 billion in health expenses.

Cutting-Edge Care for Missionaries

Louise Kirby, RN, helped found the Missionary Health Institute (MHI) in Toronto. She felt keenly how tragic it was that many workers were lost on the mission field because of poor training in health care.

She grew up in an era when missionaries sent their belongings abroad in a coffin and few returned. In 1936, unable to serve overseas as a nurse, Kirby and co-founder Alice Jeffries created the institute to train missionaries in basic medical, nursing, dental and hygiene procedures.

In 1959 the institute grew into Bethesda Hospital, a treatment centre for Canadians returning from overseas with tropical and rare diseases. In 1968 Bethesda's charter was used to establish North York General Hospital, which went on – without further ties to MHI – to become one of Canada's leading community hospitals.

For the past 25 years the current executive director of MHI, Dr. Ken Gamble, has nurtured the institute's "visionary culture" with his own commitment to honour the personal faithfulness of missionaries.

"It all starts with our identification with their calling and passion," says Gamble. "We share their ultimate goal to extend God's kingdom."

For many years Gamble was the family doctor of overseas missions families who thought of "Dr. Ken" as their trusted physician. The scope of care has increased with a larger staff.

"There are about 600 [mission] families we oversee formally as patients," he says, "and we partner with about 40 sending agencies, most of them overseas missions."

But Gamble also envisioned a new role for the institute. He promoted a model of comprehensive care for missionaries that is truly holistic – before, during and after their overseas assignments. After years of resolute focus the institute recently occupied new facilities to serve mission families as a leading innovator in care for overseas workers.

"Our model started to shift and we began to provide solutions as a partner to the missions," says Gamble. One solution was to allow missionaries to take the institute's health-care training online. Another major advance required the development of specialized software. "About 70 per cent of missionaries didn't have their medical records with them," he says. "We can provide them with web-based secure files and real-time access to their records."

For those in crisis or managing a persistent health-care condition, worldwide Internet access gives them confidence that their health needs will be managed and they can fulfil their call on the field.

In addition, an expanded for-profit clinic will support future innovations. Under Gamble's leadership the staff has grown from a single doctor's clinic to two locations and a staff of 20, with three physicians, nurses, counselling services, administrative staff and volunteers.

"We're still continuously challenged to embrace the needs of the individual," says Gamble. "We put these systems in place but the goal is that our missionaries feel cared for." (For more information, see www.mhicanada.ca) ■ –BV

BALANCING A PERSONAL LIFE

Stress remains an issue for most doctors throughout their careers. Many struggle with balancing personal life and hard-won careers, says Dr. Gingerich of CMDS. "We all know doctors who have served everyone else but failed their spouses and children. How many physicians have missed the mark for their families? Their children are asking 'What about me? Have you got time for me?'"

Dr. Sandra Brickell is currently a part-time doctor in rural Ontario. She and her husband, also a doctor, are surprised to find themselves pursuing traditional roles as they raise young children.

"Putting Christ first means you can't just slot Christ in when you want. Everything has to be oriented around Him," says Brickell. "As a practising Christian doctor, the most important part has been to be surrendered to Christ around having a career."

Brickell's life choices stand in contrast to some colleagues. "I feel blessed to be able to work part time. I know others who are having their children raised by nannies."

PRIORITIES FOR STUDENTS

Learning to put Christ first is a priority doctors need to learn when they are students, says Dr. Shermeen Chan



Clockwise from top: John Harvey mentors Christian medical students to help them meet a variety of ethical challenges; Carol Hamilton says “Many nurses are reluctant to demonstrate their faith because they’re afraid it will be an offence”; Shermeen Chan coped at medical school by “accepting the fact I was there to learn and serve Christ and people.”

of McMaster University in Hamilton, Ont. She’s in her final year of a two-year residency program.

Chan’s energetic personality thrives on discipleship and she encourages others to do the same. “Students need to explore these disciplines before habits are formed,” she says. “[Students] are the absolute bottom of the totem pole. It can make people very cynical. I coped by accepting the fact I was there to learn

and to serve Christ and people.”

Born in Singapore, Chan’s family moved when she was nine and settled in Maple Ridge, B.C. Before entering medical school at McMaster, she had already earned a degree in kinesiology and had mission experiences in Vancouver and Nigeria. After three years as the national CMDS student representative, her graduation class chose her as valedictorian. How did she hold

up through such a gruelling pace?

“Through God’s grace,” says Chan, who warns of the demands on anyone aspiring to be a doctor. “You have to stand out. Typically, out of 70 applications [to medical school] only two receive interviews.”

The impact of CMDS on students is no accident. “That has taken a strong intentional strategy,” she says. “It’s important because so many give up their faith.”

Christian students mention abortion as a particularly tough issue. “The political climate of medical school is that abortion is not a moral issue,” says Chan. “But it’s frowned on not to be pro-choice. It’s tough facing the pressure of being different, to hold your ground and justify your convictions.”

Life as a resident is equally challenging. “As an intern you’re put through the ringer – chronically exhausted and drained emotionally and physically.”

Chan finds support through a local CMDS chapter in Dundas, Ont. She also continues to pray “that my patients will sense God is present,” she says.

ETHICAL QUESTIONS

John Harvey, head of the department of ophthalmology at McMaster’s DeGroot School of Medicine, mentors Christian medical students like Chan to meet a variety of ethical challenges.

“There are power, influence and money issues,” says Harvey. “How do you not become possessed by your wealth? You see this among some colleagues where the drive to make money keeps them going. They start out idealistically but the system beats it out of them. That’s a pitfall of our profession.

“For example, I talk a lot of people out of surgery. But if surgery is your major source of income there’s a tendency to see surgery as the solution for everything.”

Shermeen Chan agrees there are constant ethical issues. “Are we doing something for the patient’s best interests? How do we prioritize one patient

over another? The more experienced you are, the more you wrestle with those questions.”

Dr. James Read, PhD, executive director of the Salvation Army Ethics Centre in Winnipeg, is not a medical doctor. But he is an expert in ethical issues related to medical institutional policies and bioethics. Raised in the Salvation Army, he works extensively with Army health-care facilities across Canada.

Read sees that current health-care problems – like our aging population – obscure long-range questions raised by advances in research. New medical technology, for example, can be quite deceptive, even “idolatrous in the way we can be swept off our feet by the technical hope.”

Read thinks Christians need to be skeptical about research in regenerative medicine, the field related to stem cell research and therapies, that promotes

extending the human lifespan through genetic manipulation. “I think that’s a scientific dream, but holding out the dream bears theological scrutiny,” says Read. “Is that what we should aspire to?”

We need a better educated Christian community, says Read. “I’ve tried to encourage Christians and Evangelicals in particular to get behind science education for our youth. We should have a scientific literacy that promotes our views about creation and God being Creator.”

CHANGING PERSPECTIVES

Many Christian doctors find an antidote to the compromises of North American life in regular overseas mission projects. CMDS sends doctors on numerous short-term missions.

“Overseas missions are a stimulant that changes the hearts of people,” says Gingerich. “They come back more attuned to their values and less material-

istic. They see the world in a different light.” He has served on numerous missions from Darfur to Mozambique.

McMaster’s John Harvey agrees. “This portable skill,” he says, referring to his training in eye surgery, “allows us to step outside the jaded system we live with in Canada.”

That experience has clearly been critical to Harvey’s growth as a Christian. “I’m less timid and I’ve become more skilled at ways of sharing my faith,” he says. “I won’t be condescending or confrontational. It’s often just a simple word or a comment like, ‘I’ll be praying for you.’ It can say a lot without you having to say a lot.”

Mission opportunities will also be on the future agenda of NCF, and Carol Hamilton points out that nurses support many mission projects.

PARTNER IN MISSIONS

One of the great legacies to Canadian missions came from a visionary Toronto nurse, Louise Kirby. She founded the Missionary Health Institute (MHI) in 1936 to train overseas missionaries in health care. In the past 25 years, under the leadership of Dr. Ken Gamble, the institute has become a cutting-edge partner in missions.

“We’re practising a culture of care,” says Dr. Gamble. “Our goal is to provide a holistic approach to the health needs of missionaries.”

The institute realized its vision by recently opening new facilities in North Toronto. It has a considerable impact through innovative programs such as training missionaries before they go overseas through a virtual online program. In the field, the institute offers missionaries Internet support for medical emergencies and ongoing care for hundreds of missionary families (see sidebar).

For Shermeen Chan, doing medicine differently begins by praying daily that patients will sense Christ’s presence in her. “We don’t usually come to work spiritually prepared. If you don’t

have that paradigm shift you won't see unique opportunities when they call."

Carol Hamilton says she speaks to nurses about weariness, using the example of Jesus healing the woman who touched Him. When a nurse provides hope and healing, Hamilton says, there is a part of the nurse that goes out to the patient. When "power has gone forth" like that, how is a nurse filled again? Her answer: "Through people, through prayer and through the Word."

Her views are echoed by Ruth Ann Fraser, the parish nurse at Bayview Glen Church in Thornhill, Ont. Parish nurse ministry is a growing international movement to provide health counseling and direction within the church ministry team.

"Like many parish nurses I have an unusual background," says Fraser. She has a master's degree in experimental psychology and work experience in medical research. She is a member of the national body of parish nurses and also licensed provincially.

Every parish nurse applies particular talents to the vision of the church. At Bayview Glen, Fraser's ministry reflects the congregational emphasis on community service and outreach. During the summer Fraser attends community events to hold a clinic that screens for high blood pressure. She also oversees volunteers in a community network of care; for example, helping newcomers find a family doctor.

"It's about offering Christ-centred compassion and care," says Fraser, whose work helps direct people back into their church community. "God brings healing through studying His word, through worship and through Communion."

CONFRONTING THE FUTURE

While politicians are seeking answers for the future of health care in Canada, Christian medical professionals are also seeking to share an authentic spiritual life with patients.

"How will we keep the doctor as

healer first and foremost in our lives? That's what we have to keep as our goal," says John Harvey.

"There's a personal cost and risk to being real," says Shermeen Chan. "It's much easier to put on a façade. I choose to engage my patients so I can interact in a way that can be healing."

"There's got to be another dimension

that I bring as a Christian," says Carol Hamilton. "We must be the hands and feet of Christ every day. The way I address physical needs is reflective of my faith. This is the person I am – a Christ-like person – and there's a difference in the way I do this work." ■

Ben Volman is a freelance writer in Toronto.

The Culture of Christ

By Glen Forsberg



Take comfort – we are not the first generation to struggle to live with Christian values in a society of wealth, selfishness and licence

The group of Canadian churches and ministers to which I belong is called the Fellowship of Christian Assemblies of Canada. We are one of the streams of Pentecostalism that had its origin in the Scandinavian countries in the early 1900s. Those who immigrated to Canada brought their flavour of church with them, emphasizing the autonomy of the local church, the salvation experience, water baptism, the gifts of the Holy Spirit, supernatural healing and the return of the Lord Jesus Christ.

Many early pioneers had experienced dramatic encounters with Christ, which equipped them to endure great personal sacrifice for the sake of the gospel. Farmers, trades people and school teachers left their careers in order to evangelize and plant churches throughout Western Canada.

Today we are a multinational group that numbers about 100 churches and 400 ministers in Canada. Our American Fellowship hosts a similar number of churches and ministers. As is true of many denominations, our offshore Fellowship far outnumbers those of us in North America.

Those pioneering days seem so far removed from our present world. Our experience of sacrifice today is giving up our spot in the line to buy coffee at Tim Hortons. This leads us to a question about the influence of our country's current culture upon the Church. Should believers "blend in" with society, or should we "stand out" and describe the contrast between light and darkness? Are we to join the culture war or is there another approach?

We need to know our dilemma is not unique. We are reminded that Christians of an earlier era struggled with the impact of radio, the automobile, television and air travel. Dire predictions were forecast for those who would use these technologies. While most of those predictions did not materialize, we admit that each of these inventions has been used to promote evil as well as good. Many people are more familiar with the lives of entertainers than they are with the words of Jesus and the Apostle Paul. As a result, culturally adapted believers freely engage in lifestyles that violate the words of the One whom they profess to follow.

What are we to do? Is there a way off this spinning planet? Jesus prayed to His Father with these words: "My prayer is not that you take them [disciples] out of the world but that you protect them from the evil one. They are not of the world, even as I am not of it" (John 17:15-16). Jesus states that His followers belong to an otherworldly culture. They are different. They do not seem to fit here. How will they survive? The solution was not that the Father should remove His followers from this world but, rather, that they would be protected in it in order to propagate the culture of Christ.

Corinth was one of the most culturally decadent cities known to the Early Church. When Paul arrived there he didn't search for the latest Corinthian fad. He decided he would know nothing among them except Jesus and the Cross. It was this fascination, devotion and passion for Christ that made the apostles of that day successful in transforming the world.

As the saying goes, you can shout at the darkness or you can strike a light. You can spend your life screaming at sin or sharing and modelling the health and hope of Jesus. After years of decrying technology, the Christian world discovered technology could be used for godly purposes as well as for evil. In the past 50 years and more, we have discovered new and effective ways of using technology to promote the good news of Christ.

The culture of this day may seem impenetrable, but it may be ready to follow a people who are genuinely Christian and are willing to make sacrifices for a truth in which they believe. Perhaps it is not too late for the culture of Christ to grow here. ■

Our
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Glen Forsberg is chairman of the corporate committee of the Fellowship of Christian Assemblies Canada. This column continues a series by leaders of affiliates of The Evangelical Fellowship of Canada listed at www.evangelicalfellowship.ca/affiliates.

Alderwood United Church, Toronto

By Stephanie Tombari



Delivering bedding plants for Mother's Day opened up many opportunities for service and outreach.

The times they are a changin'. If you need proof, just open the doors of Alderwood United Church, Toronto, and peer inside. With a rich history, an influx of new believers, and four generations all worshipping under the same roof, there are bound to be differences of opinion about what it means to be the Body of Christ. As in many venerable congregations, about one-third of Alderwood's people are oriented more toward preserving the institutional congregation than toward neighbourhood mission work. But an equal number at this West Toronto church are choosing to use their hands and feet literally to serve the Lord.

Why Neighbours Know About This Church

It wasn't as though the neighbours were banging down Alderwood's front door – any more than Alderwood folks were banging down theirs with the Good News. Instead, a few congregational members opted to connect with their community by walking through the neighbourhood and praying for the homes and businesses they passed along the way. Then one day, a feisty new member at Alderwood suggested delivering bedding plants for Mother's Day to be neighbourly,

with no strings attached.

"This is a gesture of love from Alderwood," read the card. "If we can do anything, please call us." And so, the good-natured – and admittedly naïve – congregants struck out into the neighbourhood delivering flats of flowers door to door.

"Of course people protested, and some used nasty words," says Connie denBok, minister at Alderwood. But at the end of that first year, a trickle of phone calls from the neighbours began to come in. "One older couple called and asked, 'Did you really mean what you said on the card?'" recalls denBok. "It began to open up opportunities for service."

The Mission Statement That Moves Them

"Where can we make a difference with Christ?" That's the question

burnished on the hearts of Alderwood's "missionally minded" members who continually seek opportunities to share God's love while igniting sustainable change in another person's life.

"Our major resources go into where it will be transformational – not maintenance," says denBok. "It's not just vampire evangelism where we gather in the church basement and say, 'How do we get fresh blood?' Instead, [we ask] 'How can we be strategic and make a real difference for somebody?'"

Being Used by God to Call People to Himself

"We're trying to draw people to Christ, but to do that we can't speak Christ anymore unless we demonstrate Christ," says denBok, who insists that being "missional" shouldn't be just a sneaky strategy to lure people to the faith. That said, she also sees a strong belief within her church that proclaiming Jesus is the most important part of trying to carry out the mission God has given.

And it's the Good News that inspires people in the first place. For one gentleman, staring up at an Alpha sign on Alderwood's front lawn from the bottom of a manhole was an answer to prayer. Now a Christian, he's passionately

involved in Alderwood's neighbourhood mission work.

A few years ago a number of people completing Alderwood's Alpha course expressed their desire to keep meeting for fellowship and spiritual growth. It was out of this demand that "house groups" sprung up within the congregation. Like Alderwood's prayer walks, the members of the house groups represented multiple generations. What they did share in common was a heart to serve.

"Last year our house groups put together a walk to raise money for the Dorothy Lee Hospice," says denBok. "We also put on a supper for our presbytery [regional division of the United Church]. It was our observation that not all our ministers are being treated well. We wanted to let them know that, if nothing else, somebody cares for them and wants to do good for them."

Challenges the Congregation Is Facing

The idea of joining in God's mission can ignite passion in some people but incur conflict in others. For some, upholding and maintaining the institution seems it should be the main priority for the churchgoing Christian.

"We have one foot in the 21st century and another foot back in Christendom," says denBok, who views Alderwood

as being fairly evenly divided between a missional mindset and an institutional one. "We have four generations under our roof who mix to various degrees, but there are generation gaps."

"Our elderly people and our 30-somethings get along really well," says denBok, who cites her own baby boomer generation as often the most reluctant to change. Alderwood's diverse house groups will continue to try to bridge the gap this fall.

"We're taking eight weeks and doing a theme together in all [house] groups and in the Sunday service to create a commonality between the generations," explains denBok. "A study on emotionally healthy spirituality, which I think hits many of the key issues we're having around playing nicely with each other and loving our neighbour."

Come winter, the house groups will return to their regular repertoire of worship, dinner and discussion. In the meantime, denBok hopes the church-wide study will help the generations appreciate what each brings to the Christian community. "We can't just ditch each other. We are like Siamese twins." ■

Stephanie Tombari is a freelance writer in Burlington, Ont. Read all the profiles in this ongoing series at www.faithtoday.ca. Alderwood United Church is an affiliate of The Evangelical Fellowship of Canada.

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Death in a Muslim Family

By James Beverley



How should we respond to the allegations that the strangling of an Ontario teen by her father was religiously motivated?

Muslims in Canada are facing another case of damage control. In 2006 it was the arrest of 17 alleged terrorists. This time it is the murder of Aqsa Parvez, the Ontario teen allegedly killed by her own father in early December. The murder allegedly revolved around the daughter's decision to stop wearing the hijab (traditional Islamic head covering).

Many people rushed to blame Islam in their initial public comments. One Facebook group has for its title: "Aqsa Parvez: Killed by Islam." Michelle Malkin, an American political pundit, wrote on her influential blog: "The nightmare of sharia is alive in Canada. Shame, shame, shame." Moderate Canadian Muslim leaders Tarek Fatah and Farzana Hassan put the blame on extremist Muslim imams who preach that not wearing the hijab leads to rape and illegitimate children.

Most of the country's Muslim leaders have asserted that the Parvez case is not about Islam. "It was, without a doubt, unIslamic," wrote one Muslim blogger, and then added with anger: "Why, *why*, **WHY** is it that whenever someone who is Muslim, or has a Muslim-sounding name, does something . . . it's automatically blamed on Islam?" Mohamed Elmasry of the Canadian Islamic Congress wrote: "I don't want the public to think that this is really an Islamic issue or an immigrant issue. It is a teenager issue." One Muslim group has called for "the strongest possible prosecution" of the girl's killer.

Various websites track her death to cultural divides, immigration issues, patriarchy, western sexual mores and even white feminism. There are also many bloggers who target religion in general. ("Religion is the sole root of all that is wrong with the world.") Numerous pundits blame the father alone. ("I think he did it out of rage and didn't really think about what he was doing.")

Three crucial choices can help us react wisely to this tragedy. First, we should resist the urge to accept one-cause explanations. Her death is more likely the result of many factors, some more significant than others. A multi-causal theory probably makes more sense of the complex forces that shaped her world and her family's world. It is not simply about Islam, the hijab or being a teenager.

Second, again as part of the complexity, let's recognize that the word Islam carries multiple meanings. Is Islam to blame? Well, what do you mean by Islam? If you are talking about the Qur'an, then beware because no Qur'anic text sanctions her death. The four schools of Shariah law condemn this kind of killing. No Muslim organization has tried to justify her death. It would be nice to stop here. However, Islam has other meanings. There is the Islam of the street, the Islam of tribal Pakistan, the Islam of the militants, the Islam that so hates the West and its individualism that a father could kill his own daughter if she . . . what would she have to do?

Third, a redemptive reaction to Aqsa Parvez's death will give her tragic story its only decent ending. There is already enough hate and stupidity. Can we ratchet down the pressure on teens to fit into our over-sexualized culture? Can Muslim imams think more clearly about the unintended impact of sermons? Can there be better social networks for immigrant fathers struggling in a new country? Can critics of Islam stop lumping all Muslims together? Can we work on improving Christian-Muslim dialogue?

On this last point, consider the full-page ad in the *New York Times* (November 18) from Yale Divinity School. This ad, to which I was a signatory, responded positively to an October 13 overture from 138 Muslim leaders calling for better Muslim-Christian relations. "So let our differences not cause hatred and strife between us. Let us respect each other, be fair, just and kind to another and live in sincere peace, harmony and mutual goodwill." No, these two Muslim and Christian documents are not perfect. But they represent a great starting place. ■

Most Muslim leaders have asserted that the Parvez case is not about Islam

James A. Beverley is professor of Christian thought and ethics at Tyndale Seminary. He is co-editor of Peace, Order, and Extremism: A Canadian Perspective on Moderate and Militant Islam to be published by Wiley later this year.

How Could I Be Happy in Heaven With a Loved One in Hell?

By Randal Rauser



This question, which is surely one of the most wrenching that a Christian faces, arises from two New Testament teachings: some people will face eternal punishment in hell (Matthew 25:46, 2 Peter 1:17) and the saved will one day enter a state where sorrow and tears will cease (Revelation 7:17, 21:4).

But how can our tears be transformed into joy while countless others, including perhaps many of our own loved ones, face the excruciating horror of eternal damnation?

One possibility, suggested by theologian Millard Erickson and philosopher William Lane Craig, is that God may protect the inhabitants of heaven from knowledge of the fate of the damned. For instance, God may erase memories of a wayward son from the mind of his mother so that she may enjoy the full bliss of heaven unaware that she even *had* the son who is now damned.

To say the least, this scenario fits poorly with Paul's promise that in eternity "we shall see face to face. Now I know in part; then I shall know fully, even as I am fully known" (1 Corinthians 13:12). And what about a man who was saved while all his friends and family rejected Christ? Will God wipe virtually his whole memory clear? A further difficulty with this proposal is that passages such as Isaiah 66:24 ("they will ... look on the dead bodies of those who rebelled against me") appear to assume that the redeemed will indeed be aware of the lost.

A second possibility boldly suggests that this awareness will be a cause for joy and praise rather than pain. Shocking though it may sound, this position has been defended by many theologians including Thomas Aquinas, Jonathan Edwards and, more recently, J. I. Packer. As Edwards put it, the redeemed "will not be sorry for the damned; it will cause no uneasiness or dissatisfaction to them; but on the contrary, when they have this sight, it will excite them to joyful praises."

Grisly though this may sound, it has some impressive scriptural support. The imprecatory psalms (such as Psalm 139:21-22) seem to anticipate with great relish the demise of the wicked. And one might reasonably infer that the saints who plead for their blood to be avenged (Revelation 6:10) will extract satisfaction once this judgment on "the inhabitants of the earth" is underway. Finally, in Romans 9:23 Paul seems to suggest that God might use the lost as object lessons for the saved to illustrate both his justice (to the lost) and mercy (to the saved).

Such tentative biblical precedents do little to soften the image of a redeemed host delighting in the agony of the lost.

How could a mother possibly delight in the damnation of her child? How could Paul, who expressed his willingness to be damned so that lost Jews might be saved (Romans 9:3), derive satisfaction some day from their damnation? Such a picture seems both counterintuitive and deeply distasteful.

Proponents of this second view might argue that our perspective in the future will be radically transformed, leaving us so wholly focused on God's holiness that we will leave behind finite relationships (as suggested by Jesus' teaching in Matthew 22:29-30 that there will be no marriage in heaven). After such a radical transformation, could something that now appears abhorrent (deriving joy from the suffering of the lost) become delightful? Perhaps.

However, there is a fine line between being unable to see how something could be true and being able to see that something just *cannot* be true. Would many of the Christians you know accept the idea that a transformed perspective could possibly lead to their delighting in the damnation of lost loved ones?

There are a few other possibilities remaining, with the most radical being to reject the doctrine of eternal conscious torment from which the whole problem arises. One might do this by embracing annihilationism (the view that the lost will ultimately be destroyed) or, more radically, universalism (the view that the lost will eventually be saved). The problem is that both these options require one to step outside the boundaries of historic orthodoxy.

We need to stop here for reasons of space but, obviously, more could be said both theologically and pastorally. To dig deeper you may want to read *The Nature of Hell: A Report by the Evangelical Alliance Commission on Unity and Truth Among Evangelicals* (authored by a group at the Evangelical Alliance U.K.). Perhaps also consider Gregory Beale, et al, *Hell Under Fire* (Zondervan, 2004) or William Crockett, ed., *Four Views on Hell* (Zondervan, 1997).

It seems likely that the final resolution of this problem, like so many others in Christian theology, will remain frustratingly beyond our understanding. But that admission can also turn the question back to us: Do we trust God? ■

Randal Rauser is associate professor of historical theology at Taylor Seminary in Edmonton. Representatives of 10 seminaries affiliated with The Evangelical Fellowship of Canada take turns writing for this column. Please send your questions to: FTeditor@efc-canada.com or Faith Today, Ask a Theologian, M.I.P. Box 3745, Markham, ON L3R 0Y4.

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Reflections on Theological Reflection

ACTS

Pastor Fred pulled the letter marked “personal and private” from his mailbox. Until now, his week had gone well, and the church ministry conference had provided fresh enthusiasm. However, now he had this disturbing letter:

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Swords could not stab deeper. Another key couple was leaving for the new, “emerging” church.

Later he pondered, “How do I assess effective ministry? At church ministries seminars, it looks so easy and their methods make sense.” He laughed, “How ironic, I am *finally* ready for seminary, even though I graduated ten years ago.”

To his colleague, Gordon, Fred confided, “I went to seminary with ideals, not questions. I wish I could go back! *Now I know what to ask.*”

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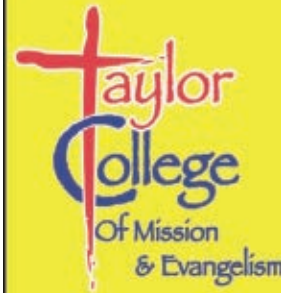
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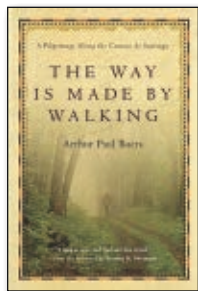
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THE WAY IS MADE BY WALKING

Author: Arthur Paul Boers

"I once walked 500 miles to go to church." So begins Arthur Paul Boers's spiritual memoir *The Way Is Made by Walking*, an account of his 31-day pilgrimage along the Camino de Santiago in Spain.

The Camino has been trodden by millions of spiritual pilgrims for more than 1,200 years, and Boers's own trek is a journey of reconnecting and refocusing his life in the ways of Christ.



InterVarsity, 2007. 219 page. \$15.99 (paper)

The author's destination was Santiago de Compostela and a cathedral that is said to hold the relics of the Apostle James. But Boers is not a frenzied, destination-driven kind of traveller. Instead, he revels in the journey itself, the interesting companions he meets along the way and the opportunity to take life at a walking pace, allowing him time to reflect, meditate, sing and pray.

Along the Camino, Boers makes some discoveries about himself. He speaks deeply and honestly about his own personal challenges – challenges most North Americans face in our frenetic culture, such as the struggle for pace and balance, the temptation to overwork, the race for security and success, and the temptation to compare oneself to others.

In the slow, step-by-step pace of the Camino, Boers finds he can pay better attention to God. He reflects on a wide variety of topics, from what it means to follow Jesus to re-examining his ecological footprint and re-evaluating his lifestyle.

From time to time, the pace of the book is slow and the reflections meander into too many details. But the book's charm is that Boers, a Canadian and a Mennonite now teaching at a seminary in Indiana, offers all his insights with humility and honesty.

Whether readers decide to take a spiritual pilgrimage of their own or not, the book is a reminder that the way of Jesus is indeed a journey, and that His grace and gifts can be recognized in every step. —MARLA STEWART KONRAD

THEOLOGY FOR NON-THEOLOGIANS: AN ENGAGING, ACCESSIBLE AND RELEVANT GUIDE

Author: James Cantelon

This book attempts to put theology into simple terms that even a young person can understand. It addresses the questions many people ask in the modern western world about the existence of a triune God, the Creator and Sustainer of life, and the reliability of God's word. It also tries to work through many of the issues that have been significant

MUSIC REVIEW

WORLD WITHOUT END

Artist: Glen Soderholm



Signpost Music, 2006. \$20

This album is the fourth by Glen Soderholm, a Presbyterian pastor in Ontario, but it's his first worship album. Subtitled "Songs for the Seasons of Worship," it features six hymns from the Presbyterian hymnal along with six originals. There's also an enhanced computer portion, including an extensive and insightful commentary, plus lyrics and song sheets that feature musical notation and chords.

"The order of the songs seeks to follow and illustrate an ancient and well-established pattern of worship," Soderholm states in the liner notes: Gathering the People, Hearing the Word, Grateful Response, and Going Out in Mission.

Sound stodgy? You'd be surprised. The vocals are lively even when they're laid back and the arrangements – often rock, blues, Celtic or country – are fresh and inventive. Who would have thought hymns could translate so well?

Soderholm pulls it off because he is a fine singer and guitar player. It also helps that he has talented musicians

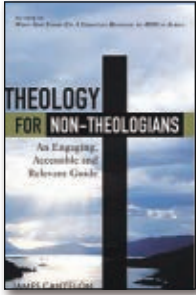
assisting him, including harmony vocals by Carolyn Arends, Steve Bell and the Blind Boys of Nassagaweya.

Don't be surprised if you can't tell a few unfamiliar hymns from the original songs. "Part of our objective was to offer some new interpretations" to show how hymns can be "arranged in a 'contemporary' style without compromising their integrity," Soderholm says in the commentary.

For example, the classic hymn "Praise to the Lord the Almighty" gets a lovely Celtic lilt with fiddle and mandolin. "Forgive Us Our Sins as We Forgive" features haunting flugelhorn lines that almost steal the show. And the bluesy electric slide guitar over the techno beat of "O Lord You Are My God and King" is a standout.

In lesser hands, the fine arrangements (the ones on Soderholm's own songs are equally strong) might overshadow the lyrics. However, here, they only serve to boost the messages.

"Worship albums are a dime a dozen these days," Soderholm admits in his commentary. But he is glad to see and contribute to "encouraging trends" such as the "reclamation and reinterpretation of traditional hymnody, the growing awareness of ancient worship traditions, and the increasing excitement around Trinitarian theology." —TERRY BURMAN



Wiley, 2007. 336 pages. \$26.99 (paper)

for much of the Church in the late 20th century.

Readers will find elementary explanations of the Trinity, predestination and thorny philosophical issues such as the problem of evil and atheism. And thanks to questions the author has heard most frequently in his 40 years of ministry, the book also delves into issues of faith healers, miracles and more.

Author James Cantelon, a Canadian, is founder and president of Visionledd, a non-profit organization committed to relieving suffering in southern Africa by organizing churches to fight the AIDS pandemic.

Cantelon's style is to frame each issue with a story and then give an honest pastoral attempt to answer or illuminate the issue. He does not always answer the question he raises but he does a nice job defining the theological issues. The stories ground the theory in the here and now (particularly in a western individualistic context) and in the context of relationship.

Some of the issues the book takes on have been debated for centuries; for example, the Trinity, predestination and atheism. The book's treatment of these topics is focused on the modern era and of necessity leaves out a great deal.

The book includes a helpful study guide and a brief description of each book of the Bible. However, it could have used a more helpful bibliography of where to go next.

To judge the book by the words in its subtitle, Cantelon is moderately successful at engaging theological issues and very successful at being accessible. Cantelon's heart for this topic is admirable but, on relevance, I am left wondering. —RAY ALDRED

NATION OF BASTARDS: ESSAYS ON THE END OF MARRIAGE

Author: Douglas Farrow

In this provocative little book, Douglas Farrow, a theologian from McGill University, expertly analyzes the effects of Canada's acceptance of same-sex marriage legislation. The book consists of four essays, each standing on its own, that seek to dethrone what he calls "the lordship of the lordless powers"; namely, the judicial and parliamentary institutions that have appointed themselves to take charge of redefining marriage.

The book's title is not merely meant

to provoke. Rather, it speaks of how the redefinition of marriage, away from its biological basis in male and female toward a genderless definition of "two persons," sets the nation on the path toward becoming a "nation of bastards." That is, children are in danger of no longer being recognized relative to their biological parents but by a legal definition determined by the state.

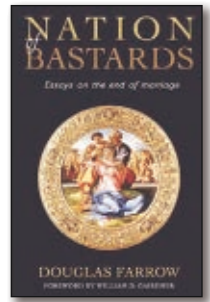
Farrow argues that the state "has effectively made every man, woman and child a chattel of the state by turning their most fundamental human connections into mere legal constructs at the state's disposal. It has transformed those connections from divine gifts into gifts of the state."

Farrow exposes the tragic irony of Canada's new Civil Marriage Act (2005) by showing how it contradicts Trudeau's famous dictum that "the state has no place in the bedrooms of the nation" – and this accomplished under the auspices of Canada's own Charter of Rights and Freedoms! Unfortunately, this situation is possible only because the state has forgotten that, in Farrow's words, "marriage precedes and exceeds the state."

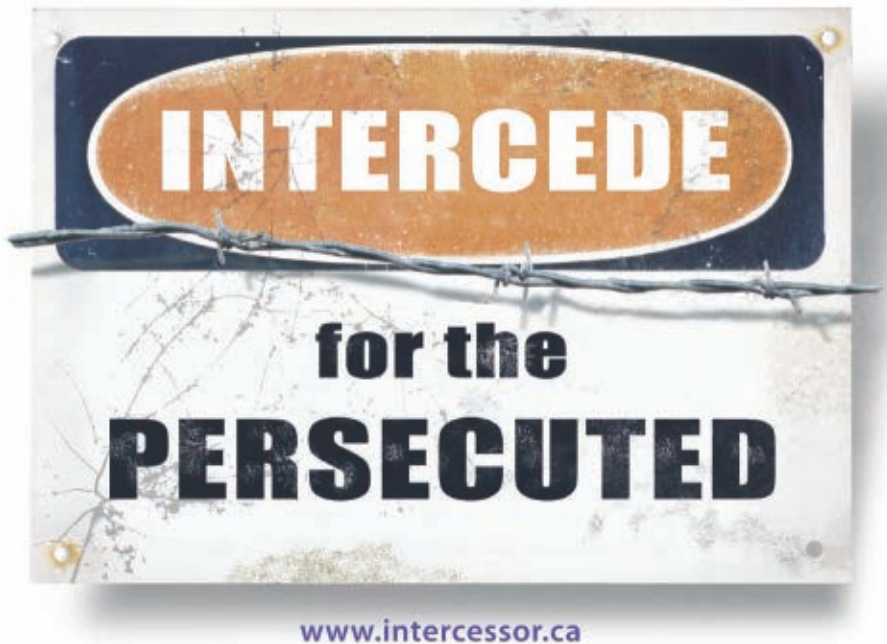
To be sure, this is a sober, intelligent and level-headed book that deserves wide exposure to religious and non-religious people alike.

Christians who think same-sex marriage really won't affect them much should especially read this book. Farrow's prophetic warning might yet disturb and shock us into realizing the precarious danger our children are in.

—DAVID GURETZKI



BPS Books, 2007. 132 pages. \$15.95 (paper)



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Attn. Pastoral Search Committee, R.R. #5, Stratford, ON N5A 6S6. To find out more about Elgin, please visit our website at www.elginmc.ca.

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Grandview Baptist Church invites applications for the positions of Pastor of Family Ministries and Pastor of Worship Arts. Job profiles are available upon request and resúmes may be sent in confidence to Deb Mertin, Director of Operations at dmertin@grandviewchurch.ca. Grandview is a large suburban church in Kitchener, Ontario. Visit our website at www.grandviewchurch.ca



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Call for Nomination Papers For President of The Christian and Missionary Alliance in Canada

The election process for President in The Christian and Missionary Alliance in Canada calls for the 2008 General Assembly Committee on Nominations to issue a call for Nomination Papers from any candidates desiring to be considered for the position.

Information on the position and the nomination papers required for submission prior to March 3, 2008 are available on the C&MA website, www.cmalliance.ca

The incumbent, Dr. Franklin Pyles, has indicated he will be a candidate for his third term in office at the 2008 election.

For further information contact Dr. Bob Rose, Chair of the Committee on Nominations at 604-594-6766, or e-mail at brose@cmacpd.bc.ca



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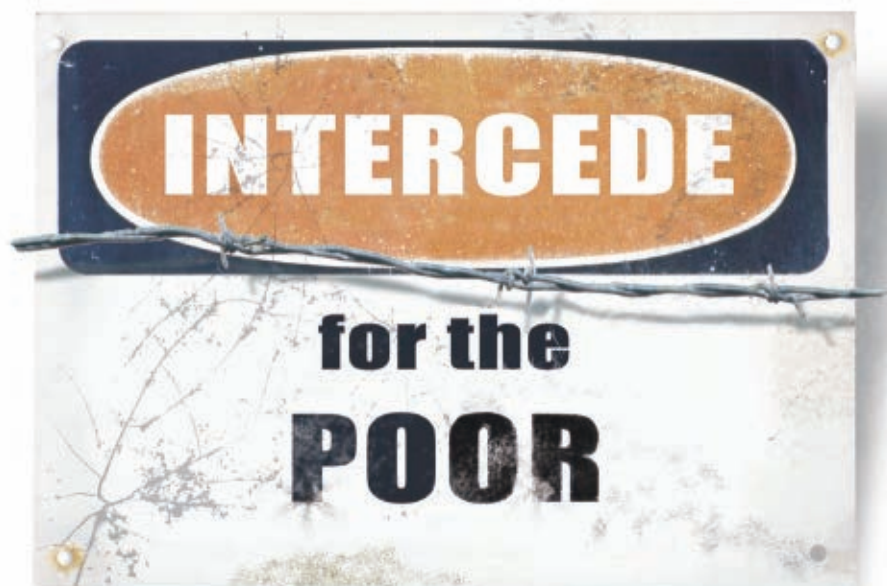
Carey Theological College, an ATS-member graduate school located in the Theological Neighbourhood on the campus of the University of British Columbia, affiliated with UBC and the Canadian Baptists of Western Canada, invites nominations and applications for a faculty member to fill the Erb-Gullison Chair in Family Ministries. This is an endowed Chair established in 1986.

The position entails teaching, research and service in the broad field of applied theology. The position assumes focus on family ministries, pastoral care and pastoral formation for the church and for church leaders. The candidate will be expected to adhere to the theological position of the College and be able to interface with the academy and the church.

Qualifications include an earned doctorate, experience in the practice of ministry, accreditation in psychology, and the ability to communicate effectively at the graduate and post-graduate levels, as well as in the local church. Experience in the supervision of graduate and doctoral students is an asset, as is cross-cultural experience. The candidate must be able to be credentialed with the Canadian Baptists of Western Canada.

The position begins September 2008. The commencement date is open to negotiation. In accordance with Canadian immigration requirements, priority will be given to Canadian citizens and permanent residents (landed immigrants) of Canada. Qualified women and visible minority scholars are encouraged to apply. Application deadline is February 29, 2008.

Send correspondence to:
Chair, Erb-Gullison Search Committee
Carey Theological College
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Eston College
(formerly Full Gospel Bible College) is inviting applications for the position of President.

Eston College offers college level education in biblical studies that integrates spiritual formation in all its fullness, incorporating academic excellence, Christian world view and Christian character development, in the Pentecostal and Evangelical traditions.

Eston College is the official training centre of the Apostolic Church of Pentecost and is located in Eston, Saskatchewan. Eston College holds candidate status with The Association for Biblical Higher Education and is a member of the CCCC and the EFC.

An opportunity profile is posted on the Eston College website at www.fgbi.sk.ca.

Inquiries and resumés should be submitted by January 31, 2008, in MSWord format via e-mail to ecsearch@acop.ca.



Tyndale University College & Seminary **PROVOST**

Tyndale University College & Seminary invites nominations, applications and expressions of interest for the position of Provost.

Located in Canada's largest urban community, Tyndale University College & Seminary is a transdenominational institution in the evangelical tradition. Committed to excellence in both its undergraduate and graduate academic enterprise, Tyndale prepares men and women to serve the world. Tyndale strives to be an intentional Christian community that embraces both intellectual formation and personal transformation critical to a life of intellectual maturity, spiritual vigour and moral integrity.

As Chief Academic Officer, the Provost reports directly to the President and is responsible for providing strategic and innovative leadership related to all academic activities. Preferred start date is July 1, 2008.

The successful candidate will have a PhD and appropriate qualifications. The person will have successful experience in higher education administration, a record of effective and visionary leadership. The successful candidate will also subscribe to and sign Tyndale's Statement of Faith and Lifestyle Guidelines. Please visit www.tyndale.ca for more details.

Tyndale invites qualified candidates to apply. Canadian citizens and permanent residents will be given priority. Applications will be reviewed as of February 1, 2008. Nominations and/or applications should include a letter of application, curriculum vitae, a one-page commentary on Christian liberal arts education, a one-page commentary on seminary education and a one-page reflection on the applicant's spiritual journey, and the names and contact information of three references. They should be submitted to: **Dr. Brian C. Stiller, President, Tyndale University College & Seminary, 25 Ballyconnor Court, Toronto, Ontario M2M 4B3** or president@tyndale.ca or (T) 416-218-6700

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Deadline for March/April 2008 reservations: Feb. 1.

Contact: Brian Shephard

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YEW CHUNG EDUCATION FOUNDATION

Yew Chung Education Foundation operates Christian values-based schools in Hong Kong, Shanghai, Beijing, Chongqing, Qingdao and Silicon Valley. Our schools offer programs at the infant/toddler age through high school. We are experiencing rapid growth and therefore seek professional educators to teach at our various schools.

SECONDARY TEACHERS

IB Business/Economics
University Guidance Counsellor

PRIMARY TEACHERS

EAL

EARLY CHILDHOOD TEACHERS

Early Childhood
Infant Toddler Learning Program

General requirements for Yew Chung international school teachers:

- ✓ You must be a native English speaker with excellent verbal and writing skills
- ✓ You have a B.Ed. or equivalent
- ✓ You have two to six years of teaching experience
- ✓ You have both specialization and teaching experience in the subject that you intend to teach
- ✓ You are positive and flexible when dealing with work and people

Interested candidates please apply online at www.ycef.com/jobs and registration is free. Please remember to fill out your work experience and education details in order for us to make an informed decision about your application.

For more school information and details of the teaching positions, please visit our website at www.ycef.com.

Personal data provided by job applicants will be used for recruitment purposes only.



Despite the sign, 150-year-old Heritage United Church in Markham, Ont. still welcomed worshippers during its renovation

Photo: Ruth McClure



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