

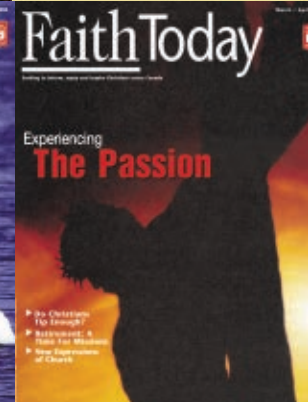
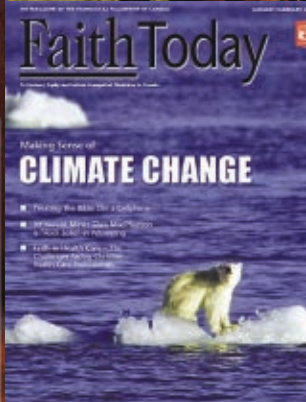
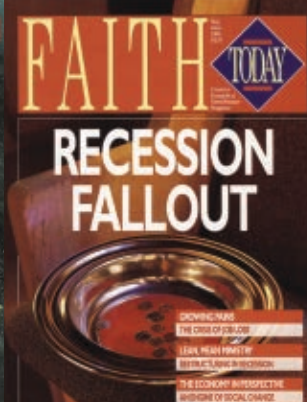
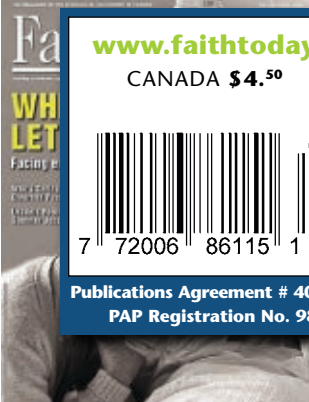
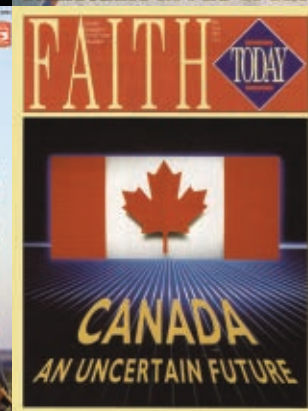
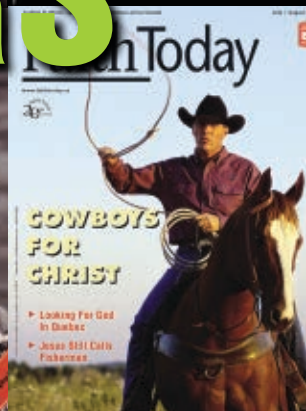
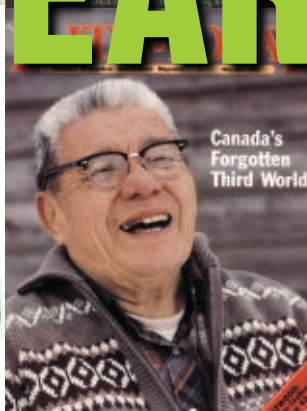
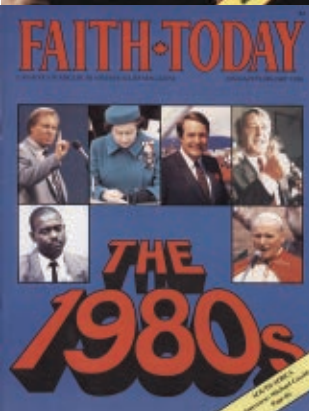
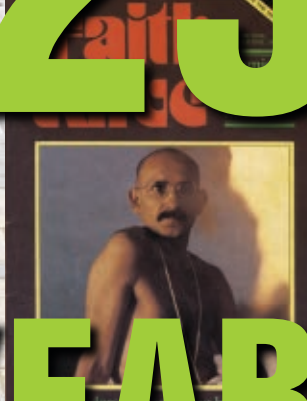
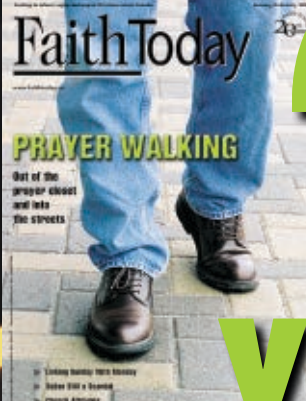
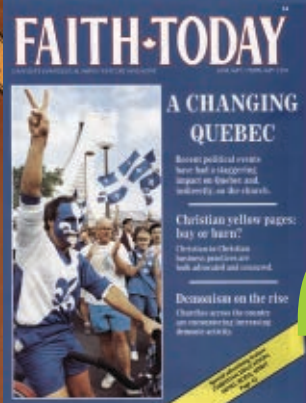
# Faith Today



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25<sup>TH</sup>  
ANNIVERSARY

To Connect, Equip and Inform Evangelical Christians in Canada

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# Faith Today

To Connect, Equip and Inform Evangelical Christians in Canada

July / August 2008

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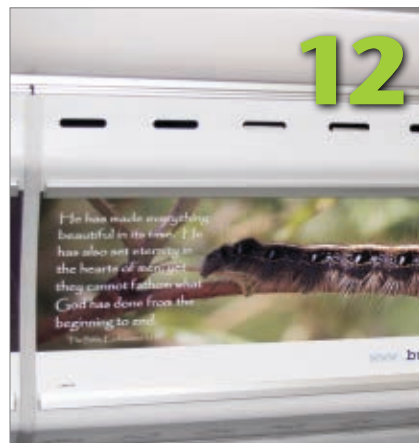


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## Happy 25th

By Gail Reid

*Faith Today* is still tracking the footprints of God across Canada



It's our 25th anniversary – truly something to celebrate! Statistically, most magazines don't make it to their second issue. We have succeeded because of you: our readers and our advertisers. We always look forward to hearing from you.

We have created a special anniversary survey that will help us assess what has kept you reading *Faith Today*. We also want your input on how we can make it better. Please take the time to fill the survey out at [www.faithtoday.ca](http://www.faithtoday.ca). In return we'll let you order a free, one-year gift subscription for someone! While you are visiting, view some of our historical articles posted for the occasion.

When *Faith Today* first launched in 1983, there were very few major publications with a Christian focus. Most were denominational or local or regional publications. *Faith Today* had an important role to play in presenting an evangelical Christian perspective on the national news and issues of the day. It provided a way of "tracking the footprints of God in Canada," a way of keeping up with what God was doing through Canadian Evangelicals.

Today we still seek to meet this challenge. In our anniversary cover story, we tracked down some of those highlighted in the past and asked what they are doing today.

There's room on our website for more such stories. So if your ministry was reported on in *Faith Today*, write us a paragraph or two about how you've changed and where you are now. Send it to [FTeditor@efc-canada.com](mailto:FTeditor@efc-canada.com) and check

the website later to see the contributions we post.

As you read through this July/August 2008 issue, don't miss reading the interview with Victor Shepherd. Evangelicals in Canada have always been committed to evangelism, but in the past decade we have increasingly made large contributions to helping those who are poor and in need in our society as we seek to be the arms and feet of Christ. Shepherd explains why this is at the core of our faith. "The opposite of love is not hatred," he warns. "The opposite of love is indifference."

Bill Morrow, recently retired general superintendent of The Pentecostal Assemblies of Canada, would agree. He has always had a heart for reaching out abroad and at home. In "A Life Lived in Obedience," Stephanie Douglas profiles his leadership and influence in the past decade.

Morrow reminds leaders that the primary purpose of the Church is for people who haven't joined yet. Under his leadership, his denomination has had significant growth and an impact on the mission of the Church in Canada.

Still there are challenges. In his column "Integrity in Public Ministry," EFC president Bruce Clemenger points out that a recent decision by the Ontario Human Rights Tribunal could threaten the ability of some to do outreach ministry. ■

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

## Shaping Culture

Re: *The Gathering Place* (May/June 2008)

Thanks for Bruce Clemenger's thoughts about how "Pastoral engagement . . . attracts people to the message of a church, which is the gospel."

Many churches have found it timely to serve the growing numbers of new internationals by offering courses in English as a Second Language and intercultural workshops. To offer these in a way that the churches can be seen to be working together gives credibility. It shows that Christians do love their new neighbours in practical ways, that the Church really is the one Body of Christ (John 17:21-23) and that the Church merits its tax-favourable status by contributing to the "public good."

Of course, co-operative ESL ministry is not unique in giving credibility, but it does respond to an increasing societal need. It also "joins God in what He is doing" as He brings people from all over the world to Canada.

Clemenger cautions "We do not engage in the pastoral role simply to enable the prophetic" but notes that our "cultural influence is a consequence of God's love and grace expressed in and through us." Thank you for such a gracious and well-balanced presentation.

MADLINE JOHNSON  
Calgary, Alta.

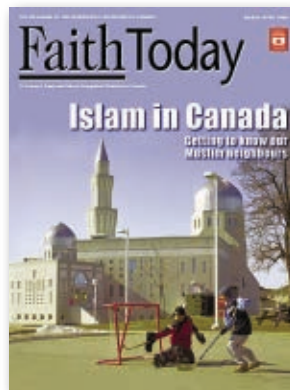
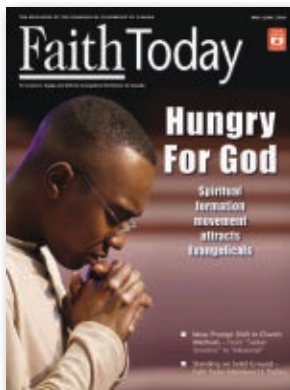
## Points on Islam

Re: *Getting to Know Our Muslim Neighbours* (Mar/Apr 2008)

I commend you on your irenic treatment of a prickly subject. We've lived in Islamic areas. Here at home we have good friends who are Muslim.

There are some points the article does not refer to that are important to keep in mind in order to understand Islam as a whole.

An underlying view in many branches of Islam is that we all are born as Muslims, that other religions and cultures turn people aside from Islam, but that



everyone will revert to Islam finally.

The Qur'an is "abrogational" – later statements can totally contradict earlier ones. Those who wish to portray Islam as non-violent reject the abrogational view and quote from early passages. Militants quote later passages.

"Allah" is not the God whom Christians worship (although similar adjectives are used regarding many attributes). For instance, our God is utterly dependable but Allah can do anything, even breaking his word.

Salvation is a major difference. In Islam's final judgment, God will decide if one's good deeds outweigh evil deeds. Christians believe Jesus Christ, God incarnate, gave His life to pay the penalty of our sin and rose again for our justification. It is up to us to repent and accept His redemption.

Muslims accept Jesus as a prophet, but believe He is superseded by Mohammad. They stumble over calling Jesus the Son of God, thinking that implies God had sexual relations with a woman (Mary) in order to give birth to a son.

To Muslims, the Trinity seems to be polytheistic.

While we need to show friendship and give witness, we also acknowledge that only the Holy Spirit can enlighten, convict and convert.

W. HAROLD FULLER  
Toronto, Ont.

## About FTC

Re: *White Elephants in Africa* (Mar/Apr 2008)

I was excited to see your article featuring our medical adviser, Tony Brown. Dr. Brown provided essential leadership

on our first medical trip to Honduras (in 2007), bringing a sincere passion for the people of Central America and a majority of the team from Port Perry and Oshawa, Ont. A second trip to Guatemala (March 2008) in-

cluded nine professionals from the Port Perry/Oshawa area including two dental practitioners. It is also exciting to see the successful development of these teams as FTC Canada enters only its fourth year of operation in Canada.

While FTC does stand for Feed the Children, we represent ourselves as FTC Canada. In partnership with caring Canadians, FTC Canada responds to the needs of children and their families, in Canada and around the world by providing food, medicine, education and other essentials with Christian love, compassion and integrity. FTC Canada is affiliated with Feed the Children U.S. which was founded by Larry Jones in 1979.

KEN DICK  
President, FTC Canada  
Guelph, Ont.

## Baptism and Salvation

Re: *Ask a Theologian* (Mar/Apr 2008)

Stan Fowler skilfully handles the question "Is salvation tied to baptism?" for Evangelicals in the Baptist tradition.

Evangelicals in other Protestant traditions see baptism in the light of the covenant of grace most clearly stated in Genesis 17:7 (see Acts 2:39). The

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promise: "I am your God and the God of your descendants after you" is repeated throughout the Bible. God brings us into covenant relationship with Himself.

Under the guidance of the Holy Spirit, baptism replaced circumcision as a sign of the covenant, evident in the "Go and make disciples, baptizing" of Matthew 28:19 and the decision in Acts 15 not to require Gentile converts be circumcised (Colossians 2:11-12). This change from circumcision to baptism is written about extensively in Galatians and elsewhere.

The Early Church baptized following the Old Testament pattern of circumcision: adult believers received it after believing, their children after birth on the basis of their parents' faith.

Baptism and the Lord's Supper are signs pointing to the work of Jesus Christ, given to help us believe because salvation is received by grace alone through faith alone. Baptism does not save us. Only the finished work of Jesus Christ saves us. Nor is baptism necessary for salvation, but it is a gift from God for the strengthening of our faith.

The Bible calls baptism the washing of rebirth (Titus 3:5) and the washing away of sins (Acts 22:16). These expressions are metaphors, direct comparisons. "God has good reason for these words. He wants to teach us that the blood and Spirit of Christ wash away our sins just as water washes away dirt from our bodies. But more important, he wants to assure us, by this divine pledge and sign, that the washing away of our sins spiritually is as real as physical washing with water" (*Heidelberg Catechism* of 1563).

Viewed in the unity of the covenant of grace, baptism is rich in comfort and encouragement for God's covenant community in Jesus Christ, a community that is wide open with invitation.

RICHARD DUIFHUIS  
Nanaimo, B.C.

### Omnipotence Again

Re: *Letters* (Mar/Apr 2008)

As evangelical Christians, we must turn from the mechanistic fatalism of our predecessors (e.g. the reference to the 1689 Baptist Confession of Faith) and instead base our thinking and understanding on God's Word. If we don't grow in our understanding of the sovereignty/free will issue, our message will continue to be clouded by our suggestion that God is responsible for the sin and suffering of the world. The Bible makes it clear that we and our ancestors are responsible for it.

A battle of good and evil has been raging since Adam and Eve sinned. When we choose the devil's ways, we are not doing what God wants (John 8:44). In fact, 1 John 5:19-20 is very clear about who is in control in this world. It is wrong to claim that God is orchestrating the sin around us. God is light, and in Him is no darkness at all. He wants us to open our eyes and turn from darkness to light, from the power of Satan to the power of God (Acts 26:18).

God knows all things, but knowing the future is not the same as being responsible for it. Let's not blame God for our complicity with the devil. Instead, let's turn to the Light and be saved (John 3:16-19) and share God's love for all people.

NOLAN PIPER  
Kitchener, Ont.

### Climate Change

Re: *A Primer on Climate Change* (Jan/Feb 2008)

Wood and Strong say most scientists agree on global warming. But most scientists agree with the big bang theory and that primitive life forms evolved into us. The majority is usually wrong!

Al Gore and the Nobel Peace Prize judges are not good authorities.

Caution is needed that pollution reduction controls do not close plants here and force more imports from China where pollution is much worse.

FRED RAAFLAUB  
Magnetawan, Ont.

**Appointed:** Joe Gunn as executive director of Citizens for Public Justice, a Christian advocacy network now based in Ottawa. He succeeds Harry Kitts in August. [www.cpj.ca](http://www.cpj.ca)

**Appointed:** Craig Kraft as executive director for Outreach Canada, headquartered in Delta, B.C. The ministry promotes a nationwide strategy of church planting and revitalization to reach Canada for Christ. Kraft



Craig Kraft

formerly led a church health and church planting ministry in Zimbabwe, Swaziland and South Africa. He has also pastored in Canada. [www.outreach.ca](http://www.outreach.ca)

**Renamed:** ReachAcross is the new name of Red Sea Teams Canada based in Surrey, B.C. This international ministry works in health care and education and helps Muslims "follow Jesus" in the Middle East and North Africa. [www.reachacross.net](http://www.reachacross.net)

**Restructured:** Montreal's annual missions conference, Missions Globales (formerly Missions en Fête), has ended its nine-year partnership with the ministry Christian Direction. MG has applied for incorporation and charitable status and, meanwhile, has partnered with Temple Baptist Church/Good News Ministries. [www.missionsglobales.org](http://www.missionsglobales.org)

Most of us in the area of astronomy know that the sun (a variable star) controls the climate. Human input is much less than one per cent. Mars and Venus are now in a minor global warming phase. What is causing that? Clearly not human actions.

Christians should be the first to note that those who are poor in the world are the main ones being hurt by the leftist/socialist Earth worship movement. Food and energy costs are rising in an ungodly exponential manner as the nations spend billions toward solutions to a problem that does not even exist.

JONATHAN CUCAN  
Ottawa, Ont.

**CORRECTION:** In "Strong Loonie Affects Ministries," the drop in revenue mentioned by Jim Utley refers to his personal fundraising, not to revenues for Indian Life Ministries.

# Staring Into the Face of



Jerry Asling (fourth from left) along with members of the Canadian Foodgrains Bank food study program and Bangladesh church members who have partnered with CFGB.

**T**he Canadian Foodgrains Bank (CFGB) doesn't only want to feed the world, it wants to teach about what's involved. With this in mind, this partnership of 15 church-based agencies has developed the concept of a food study tour to bring the reality of hunger closer to home.

CFGB is "intentional about designing tours that are educating participants about the root causes of hunger,"

explains James Kornelson, CFGB's newly appointed public engagement coordinator. The tours also examine how the actions we take for granted on a daily basis can influence those causes.

The tours started two decades ago when CFGB donors decided to follow up on shipments to ensure food was, in fact, reaching people's mouths. This

gradually expanded to include various trips throughout the year. In 2007 three tours travelled to Africa, Asia and Central America.

Jerry Asling, a 64-year-old dentist from Hanover, Ont., was one of 10 individuals who travelled to Asia in February.

Having donated to CFGB for years, Asling wanted to see his money in action. After spending three weeks in India and Bangladesh, he was impressed with how CFGB co-operates with pre-existing groups rather than trying to fly solo. In doing so they've established credibility with the local people.

"The people were really apprecia-

## Canadians Release Video Resources

- *Values Collection.* A series of 18 videos, each 10 minutes long, for students in high school, college and university. On character-based topics such as respect, perseverance, self-worth, courage and forgiveness. Producer Shauna Simmonds lives in Ontario. [www.makeyouthink.tv](http://www.makeyouthink.tv)
- *E-quip Online Videos.* Short videos of workshops for church leaders from the Canadian Convention of Southern Baptists. Titles include *Evangelism and Passion, Burnout and Stress in Ministry, Raising Grandchildren* and many more. [www.e-quip.net](http://www.e-quip.net)

# Hunger

tive of the work the CFGB has done in helping them there,” Asling says.

Not only does CFGB feed the hungry, it also enables the hungry to feed themselves by providing funds for building irrigation ditches, digging wells, initiating self-help groups for women and assisting farmers whose land has been destroyed by natural disasters.

Crystal Scott participated in a 2006 study tour, staying with 13 other Canadians in a Kenyan village, hosted by the families of small-scale farmers. Despite their struggle to survive, the Kenyans she met “were so happy and full of hope for the future,” she recalls. “Their kindness will be long remembered and appreciated.”

Ledah went to Honduras for two weeks with CFGB. “What I came to realize is that hunger and food justice are complex issues,” she says. “Experts still argue over the causes and the solutions to hunger, so how could I expect to learn everything after a brief two-week experience, intensive as it was?”

Such is the ultimate purpose behind the food study tour: to whet a person’s appetite for knowing more about the world in which we live.

“We need to focus a lot of energy on building positive and healthy relationships that don’t place any emphasis on who is a ‘donor’ and who is a ‘recipient,’” says Kornelson.

“The strength is that CFGB is a Christian organization. People who belong to God have an instant basis for friendship and a framework for action in the world.” CFGB member churches include Adventist, Baptist, Roman Catholic, Lutheran, Christian and Missionary Alliance, Christian Reformed, Pentecostal, Evangelical Missionary, Mennonite, Nazarene, Presbyterian, Anglican, Salvation Army and United Church plus several others represented by World Relief Canada. ■ —EMILY WIERENGA

... Whatever is true,  
whatever is noble, whatever is right,  
whatever is pure, whatever is lovely,  
whatever is admirable – if anything is excellent  
or praiseworthy – think about such things.

– Philippians 4:7-8



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## Garden of Love in Kenya

Some of the poorest and most desperate children in Kenya have found a new life thanks to The Children’s Garden, a Christian ministry near Nairobi.

Johnny (not his real name) used to live on the “streets” of the sprawling Kawangware slum. He and his brother could not read but they were skilled at snatching food to survive. Then one day his brother was lynched by an angry mob.

He had no idea what would happen next.

He and other children like him are now benefiting from the ministry of Christian volunteers such as Canadians Allan and Caulene Bussard.

Caulene Bussard spends extended times at the project working with both staff and children. And from their home base in Bratislava, Slovakia, the Bussards help to operate Malaika, a Slovak association that raises support for The Children’s Garden ([www.malaika.sk](http://www.malaika.sk) and click “English”).

None of this was part of the plan when the Bussards moved to Slovakia in 1991 to work as missionaries. The couple, who have known each other since first grade in Olds, Alta., have also worked as Navigator staff at Carlton University in Ottawa. The Bussards are supported largely by Plymouth Brethren congregations in Canada, through MSC Canada.

They had been in Slovakia several years when they first learned of a

young Kenyan couple trying to help impoverished slum children. They were intrigued and, when they met the couple, they were impressed.

Moses and Silvia Ndung’u began teaching a handful of children under the trees on the edge of the sprawling Nairobi slum in 2001. Over time many more orphaned and uncared-for children came. The Ndung’us’ makeshift school grew quickly and expanded to include a home for the most desperate of their students.

Working together, the Ndung’us and their charges planted a garden of trees and flowers in the wasteland of the slum. The project was dubbed The Children’s Garden.

Today there are approximately 140 children who live in the home and 200 who attend school. Both are run according to Christian values. Not only are the children cared for and educated, they’re also introduced to the God of love.

Children like Johnny now have a future. For the first time in his life, he’s learning to read and speak English. He’s learning marketable skills through instruction in carpentry. And he’s coming to know his heavenly Father.

“We can all make a difference,” says Caulene Bussard. And bless the children in the process. ■

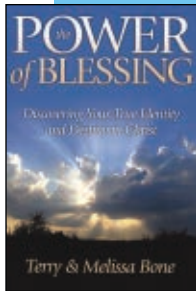
–LISA K. CLARK



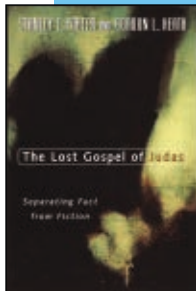
From Slovakia to Kenya: Caulene and Allan Bussard.

## MADE-IN-CANADA RESOURCES

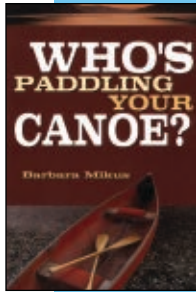
- *The Power of Blessing* by Terry and Melissa Bone. Looks at the power of a real blessing according to the Bible and gives sample family blessings. Related materials such as CDs and handbooks also available. Authors pastor an Ontario church. [www.idministries.ca](http://www.idministries.ca)



- *The Lost Gospel of Judas: Separating Fact from Fiction* by Stanley E. Porter and Gordon L. Heath. Two professors at McMaster Divinity College sift through the confusing claims made about a fourth-century Gnostic text. [www.eerdmans.com](http://www.eerdmans.com)



- *Doing God's Business: Meaning and Motivation for the Marketplace* by R. Paul Stevens. Explores the potential of business as a location for practising everyday spiritual disciplines. Author is professor emeritus at Regent College in Vancouver. [www.eerdmans.com](http://www.eerdmans.com)



- *Who's Paddling Your Canoe?* by Barbara Mikus. Compares the Christian life to a canoe expedition with Jesus as guide. An unusual devotional about developing forgiveness, trust, etc. Author is a Calgary speaker. [www.ramahconsulting.com](http://www.ramahconsulting.com)

- *The One Year Designer Genes Devo* by Ann-Margret Hovsepian. Shows girls ages 9-13 that their self-worth goes far beyond the jeans they wear – it is found in their God-designed genes. Includes Scriptures and questions for each day. Author lives in Montreal. <http://designergenesdevo.wordpress.com>

- *What Means This Longing? The Search for Spiritual Fulfillment* by John W. Bartol. A veteran Nova Scotia pastor writes to help seekers understand how our unfulfilled longings are solved in the Christian message. An intelligent, sensitive read. Order direct from [jcbartol@ns.sympatico.ca](mailto:jcbartol@ns.sympatico.ca). ■

# Jesus Takes Transit



At one point he ridiculed the Christian faith. Now David Harrison of Scarborough, Ont., is sharing it through Bus Stop Bible Studies, an organization he founded.

Since its inception two years ago, the ministry has posted 1,200 advertisements on buses, exposing an estimated 140 million sets of eyes to the gospel.

Bus Stop Bible Studies consist of passages of Scripture accompanied by a challenging question or a thoughtful comment posted inside buses, streetcars and subway cars or on the backs of buses.

Harrison is a self-described “black sheep” from England who thought religion was for “nuts” like his Aunt Barbara, a born-again Christian whom the family made fun of.

After immigrating to Toronto at age 22, he developed successful business

ventures in audiovisual installation. Yet, in 1985 when the economy began to plummet, so did he.

“Facing losing the company, in utter and complete distress, I cried out one evening ‘God, if you’re there, help me!’” recalls Harrison, now age 47. “That was my prayer of salvation.”

Six years later the father of two was driving with his seven-year-old son past an illuminated bus stop displaying a provocative lingerie advertisement.

Two thoughts collided: “My children shouldn’t have to be exposed to that kind of image” and “God, if only that was your Word being displayed.”

The germ for the new ministry stayed with Harrison for five years until a sermon at his church, Bendale Bible Chapel, confronted him with the statement that “God can’t steer a parked car.” He decided to put his vision into gear.

## Inuit Pastor Calls for Change

Pastor James Arreak of Iqaluit Christian Fellowship wants to open discussions about how the Inuit people of Northern Canada can become a more meaningful part of Canada.

A former bank employee, 40-year-old Arreak recently became vice-president of finance for Nunavut’s Land Claims Organi-

zation. He also continues as director of the annual Arctic Bible Conference.

“The Inuit can add a dynamic to this nation that isn’t there,” he tells *Faith Today*. “The Inuit have a God-given destiny to fulfil,” he says, “but some obstacles need to be removed first.”

“In the past the federal government didn’t know how to deal with the Inuit. They didn’t have a vision for them or un-



PHOTO: COURTESY BUS STOP BIBLE STUDIES

## Secret of Successful New Online School

**H**eritage Christian Online School has become, in only three-and-a-half years, the largest distance education program in British Columbia, with 1,200 full-time and 600 part-time students.

Greg Bitgood, superintendent of the online school and its bricks-and-mortar partner school in Kelowna, B.C., says young people today are like a different people group. To fulfil the Great Commission in their digital world means doing what missionary Bruce Olson did in the Amazon – going native.

“I feel as if I’m in a loincloth compared to my students,” Bitgood says. Some computer savvy former students have become staff at the online school.

“We must engage this culture in such a way that we become an integral part of it. The new technology will facilitate a revolution in education. I don’t want to say the classroom will become obsolete but we have to rethink every aspect of education.”

Heritage Online offers a variety of options for both home-schoolers and distributed-learning students who want to keep up with the government’s learning objectives. To do so it utilizes numerous linking websites, training through podcasts, online courses, interactive learning centres created by students for students, messaging, Encom, Skype, Moodle and POP3 e-mail. There are tutorials available for the uninitiated, whether teacher or student.

Bitgood explains that it is his young staff’s “ability with technology that has pushed [Heritage] to the head of the class” in the province. But he quickly credits two other advantages.

One was the timing – the B.C. government became more accepting of religious curriculum as long as it was not within the public system and more interested in distributed-learning experiments. “British Columbia is the best place in the world to home-school with respect to support from the government,” he says.

Heritage has also benefited from a deep understanding of the needs of home-schoolers. Staff took this seriously enough to hire a consultant to help design programs that would fit the home-school model. Heritage’s annual Christian Home Educators Convention in April brings hundreds of families together to learn and share.

Bitgood is a self-described visionary who never stops. He is passionate about education, discipleship of youth, and technology, themes that he brings together in his recent book *Discipling This Generation for a Digital World* (available at christianthinker.org). “It’s crucial information because the world is undergoing unprecedented change,” he says. ■

—LYNN DEWING



Greg Bitgood

Since then “We have received moving testimonies of lives being saved, both physically and spiritually, of believers being encouraged and challenged.”

One bus rider was unemployed and facing eviction. After reading the study she called *100 Huntley Street* and accepted Christ. Later she wrote to the Toronto Transit Commission saying the ad on the bus had saved her life.

Nevertheless some remain opposed, including Mississauga Transit, which opposes religious advertising of any kind.

Recently Bus Stop Bible Studies expanded to Burlington, Ont., and Calgary. Sponsored individually and corporately, the success of these studies relies solely upon donations.

Next stop? The world!

“Ours is a God-sized dream,” says Harrison. ■ —EMILY WIERENGA

derstand them.” Today, says Arreak, a lot of injustice issues still need resolving between the Inuit and the federal government. “The government still treats foreigners better than it does the First Nations.”

He urges Canada to follow in Australia’s footsteps and apologize to the original occupants of its land. “We feel the charter [the 1982 constitutional document that articulates the rights and

freedoms of Canadians] has failed us.”

Nevertheless Arreak is hopeful, recognizing the 1999 creation of Nunavut, a vast, predominantly Inuit territory of about 30,000 people, as an opportunity to demonstrate “who God called us to be.”

That includes the freedom to worship in culturally appropriate ways. “We have to break the dogma about Inuit drums and traditions and expressions as being

‘evil.’ We have to break those strongholds and be given a chance to use our own way of worship and expression and culture.”

Despite setbacks and struggles, Arreak says the Inuit churches are beginning to find their own voice.

Arreak spoke at Siege Montreal, an April conference sponsored by 4 My Canada. He addressed 500 people on how to develop God-given gifts. ■ —EMILY WIERENGA

# Integrity in Public Ministry

By Bruce J. Clemenger



A challenge against an employer's Christian lifestyle policy is an opportunity to explain integral Christian faith to a secular world

A recent ruling from the Ontario Human Rights Commission against Christian Horizons presents a serious challenge to the ministry and witness of all religious communities that reach out beyond their walls and seek to serve others.

Can such a religious organization retain its religious character and expect its staff and volunteers to uphold specific religious beliefs and behaviours? According to the adjudicator, the answer is no.

Christian Horizons is an evangelical ministry that operates 180 residential homes in Ontario, providing care to 1,400 people with developmental disabilities. It provides a distinctively Christian option for residential care.

When the provincial government closed its large institutions in favour of community-based residences, Christian Horizons became one of the largest agencies providing this residential care for people with developmental disabilities. These residences are largely funded by the government.

The human rights tribunal did not fault Christian Horizons for its level of care. In fact it quoted the testimony of the Ontario government's own program manager, who highlighted the willingness and ability of Christian Horizons to "accept some of the most challenging placements from institutions and, in more recent years, from other community living agencies."

What a wonderful example of Christian ministry to people in need. Christian Horizons serves its residents well and is a good example of integrated Christian ministry. From its beginning it has aimed to care for anyone in need, regardless of faith background.

The tribunal's adjudicator said it this way: "Christian Horizons staff are required to exemplify Christ and show Christian love in all they do and in all their interactions with the residents. Religious commitment is seen by the organization as critical to both its approach to service delivery and

to the carrying out of the job responsibilities. The evidence shows that this deep religious commitment is displayed in excellent service and loving care provided to the residents, as well as support for their families."

That's quite a testimony. So why did the adjudicator rule against Christian Horizons?

As an evangelical, inter-denominational ministry, all Christian Horizons staff agreed to a common statement of faith and lived by a common lifestyle and morality code. The code defined how the ministry interpreted the statement of faith and applied its understanding of the Scriptures to issues of morality and ethics.

The Human Rights Commission got involved when an employee stopped working for Christian Horizons because she could no longer live by the lifestyle policy she had signed years earlier.

The adjudicator said in effect that the lifestyle policy is no longer appropriate once an organization begins serving the general public.

A lifestyle policy is fine for Christian organizations that serve Christians, he said. Any religious organization that serves people of like faith and commitment is free to expect such faith and commitment from its staff.

However, following the decision, once you begin serving the general public, you are engaged in secular activity and lose your right to retain your religious identity. While you might be Christian, you must act as if you are not, according to this decision.

Christian Horizons has appealed the ruling. The threat to the integrity and identity of Christian ministry to others is real. It jeopardizes the ministry and integrity of all religious organizations that serve the general public.

Along with this serious challenge comes an opportunity to explain the implications of an integral Christian faith to a secular world. It is a faith that rejects the artificial division of life between private and public, between the sacred and the secular, and bears witness to the meaning of true religion that, according to the Apostle James, is caring for others. ■

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*Bruce J. Clemenger is the president of The Evangelical Fellowship of Canada. Read more columns at [www.evangelicalfellowship.ca/clemenger](http://www.evangelicalfellowship.ca/clemenger).*



**Together for influence, impact and identity**

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](http://www.evangelicalfellowship.ca)

## The EFC Applauds Aid Bill

The Evangelical Fellowship of Canada (EFC) applauds members of Parliament from all political parties for unanimously passing Bill C-293 on May 8. Known as the Better Aid Bill, it makes ending poverty the exclusive goal of Canadian foreign financial aid and makes Canada's aid spending more accountable and transparent.

## Research Funding Granted

The EFC's Centre for Research on Canadian Evangelicalism has announced the first three projects it will fund in its Healthy Churches initiative. Sociologists Sam Reimer and Michael Wilkinson will conduct a large-scale study of evangelical congregations in Canada to try to find out which factors in church life produce a healthy church. Historian Kate Bowler will study Canadian examples of the burgeoning Word-Faith movement which is being given a high television profile by preachers such as Benny Hinn, Kenneth Copeland and Fred Price. Sociologist Joel Thiessen will revisit the work of sociologist Reginald Bibby, Canada's best-known scholar of religion – in particular Bibby's claim that Canadian churches have a latent membership in the millions who say they belong to a denomination but rarely attend any one of its services.

**For more on  
these and other  
stories visit  
[www.evangelicalfellowship.ca](http://www.evangelicalfellowship.ca)**

## New Hats for EFC Leaders

David Wells, chair of the EFC board of directors, was elected general superintendent of The Pentecostal Assemblies of Canada in May. The denomination, one of Canada's largest, is an affiliate of the EFC.

Earlier this year Don Hutchinson, the EFC's general legal counsel, was also appointed as the EFC's director of law and public policy. Hutchinson has served with the EFC since 2006 and had been acting director of public policy since the resignation of Douglas Cryer.

## Prayer in Government

An all-party committee in Ontario's legislature is reviewing the practice of opening each day with the Lord's Prayer. The EFC made a written submission and encouraged Ontario residents to voice their opinions (deadline was May 31).

Federal politicians held their annual National Prayer Breakfast in Ottawa in May. Bruce J. Clemenger, president of the EFC, and Jocelyn Durston, the EFC's international policy analyst, attended. The event focused on prayers for Canada.

## Celebration Report

Churches of all sorts participated in the EFC's Celebration 2008 initiative in May. The EFC has been encouraging Christian groups since 2005 to make late May a time for

local outreach and public celebration of Jesus. The initiative is a catalyst to draw people together in new ways to demonstrate God's love in local communities, try fresh ideas, develop new partnerships and strengthen existing networks. Next year's suggested dates are May 31 to June 14. It's free to join in. Lots of outreach ideas are available on a free DVD available at [www.celebration2008.ca](http://www.celebration2008.ca).

## Equipping Evangelists

Equipping Evangelists (E2), a network that operates on the EFC Ministry Partnerships platform, is offering instructional and informative DVDs to help equip churches to engage in effective evangelism. Visit [www.evangelicalfellowship.ca/national](http://www.evangelicalfellowship.ca/national) for online samples.

E2 also hosted a retreat in June in British Columbia and is planning another Nov. 6-7 in Winnipeg.

The mission of E2 is to champion the role of the evangelist and to enable evangelists to equip the local church.

## New Radio Episodes

The EFC's radio show, *Canada Watch*, has released at least 14 new episodes already in 2008. Each one-minute episode features EFC president Bruce J. Clemenger. Listen online for free at [www.evangelicalfellowship.ca](http://www.evangelicalfellowship.ca). Recent topics have included euthanasia, the environment, parental rights in education and protection of the unborn.

## World News Briefs

A variety of churches and relief agencies affiliated with the EFC are continuing their responses to the cyclone that devastated Myanmar on May 4 and the earthquake that hit May 12 in China's central Sichuan province. See [www.evangelicalfellowship.ca/affiliates](http://www.evangelicalfellowship.ca/affiliates).

Geoff Tunnicliffe, director of global initiatives for the EFC and international director of the World Evangelical Alliance, had just completed a tour of East Asia a few weeks before the disasters hit. To read about his meetings with religious and state leaders in China, Thailand, Vietnam and South Korea, visit [www.worldevangelicals.org](http://www.worldevangelicals.org).

Key organizations that work with the persecuted church around the world are calling Christians worldwide to pray for China during this Summer Olympics year. The Religious Liberty Partnership, which released its *Zurich Statement* in March, includes Voice of the Martyrs (Canada), the Religious Liberty Commission of the World Evangelical Alliance and 13 other groups.

The EFC's Religious Liberty Commission released a major report on the persecution of Christians in China in June. *Faith Today* will address this topic next issue. ☐



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## Human Rights Decision Appealed

**C**hristian Horizons, an organization that operates 180 group homes in Ontario for special needs children, is appealing part of a controversial Ontario Human Rights Commission ruling.

The ruling has implications for Christian ministries across Canada that require staff to agree to a Christian code of behaviour – especially ministries serving populations that may not fully agree with the code.

The rights tribunal ruled that Christian Horizons had violated the rights of a former worker, Connie Heintz, by terminating her employment. It happened in 2000 when she revealed she was contravening the code she had signed by living in a long-term lesbian relationship. She had worked five years for the organization.

The ruling ordered Christian Horizons to compensate Heintz \$23,000 in lost wages and to stop requiring its staff to sign the code.

Christian Horizons has announced it no longer requires the code but plans to appeal the rest of the tribunal's order.

Christian Horizons receives funding from the Ontario government. The organization argues that since its founding in 1964 it has been engaged in religious ministry rather than simply business or the provision of social services.

Opposition political parties have called for an end to government funding of Christian Horizons, claiming it is unjustly imposing its beliefs on its employees.

Don Hutchinson, The Evangelical Fellowship of Canada's (EFC) director of law and public policy, wrote about the issue in the *National Post*. The EFC will seek to intervene in the

appeal of the decision. The Canadian Council of Christian Charities and the EFC hosted an information meeting on the issue May 30. —BILL FLEDDERUS

### Celebrating 400 Years in Quebec

**S**everal evangelical organizations are working to contribute to the 400th anniversary celebrations in Quebec City in July. Québec Espoir (Hope for Quebec) 2008 is inviting other Christians to participate in a unique outreach opportunity among all the tourists who will visit this summer.

The group includes Hope for Today International, BLF (Bibles and Literature in French) Canada, Quebec area churches and other evangelical organizations.

Hope for Quebec events begin July 19 and will celebrate the faith of founder Samuel de Champlain and other Huguenots who came seeking greater religious freedom.

Most activities will take place at François-Xavier-Garneau College where an outside stage will be set up. English- and French-speaking volunteers will team up with to deliver 350,000 Gospels of John to the city and surrounding area (July 19 to August 7).

Believers are invited to Quebec City to participate from July 31 to August 10. Conferences, conventions, Hope breakfasts, concerts and drama shows will go on for 11 days with activities for all ages. A play depicting the history of the Huguenots will be performed at Albert Rousseau Hall. BLF USA has raised the funds for printing 6,000 French New Testaments for those who accept Christ during these outreach meetings. The event will end with fireworks.

Organizers are asking for prayer

### Tyndale Offers New Programs

**T**yndale University College and Seminary, based in Toronto, recently announced two new programs: a doctor of ministry (D.Min.) and a bachelor of education (B.Ed.). It is also in the midst of acquiring a larger campus and holding a \$58-million fundraising campaign

The D.Min., designed for Christian leaders who already have a master's degree, will begin in May 2009. It aims to help leaders in three key areas: their personal and spiritual development, delivery of effective ministry strategies and field-based research relevant to ministry.

Dr. Paul Bramer, a Canadian who taught for 13 years at North Park Theological Seminary in Chicago, will direct the program. Its modular format means pastors and leaders can remain in ministry while studying. They will be able to complete their degree in three years. Details at [www.tyndale.ca/seminary/DMin](http://www.tyndale.ca/seminary/DMin). About 10 other institutions in Canada offer D.Min. programs.

The B.Ed., a 12-month program earning an Ontario teachers' certificate, begins July 2008. For many years, Ontario limited B.Ed. programs to mainstream, public universities, but that changed in 2003 when Redeemer University College in Ancaster, Ont., was granted permission.

Tyndale, a transdenominational institution with about 1,200 students, also expanded its online distance education program recently. Now students anywhere in the world can earn a one-year Tyndale diploma or complete one year of academic credit toward an M.Div. or MTS degree.

The Uncommon Ground campaign to raise \$58 million (most will go to purchase the new Morrow Park campus) is chaired by Tim Hearn, former chairman and CEO of Imperial Oil Ltd. By June the campaign had raised \$37 million. —BF/TYNDALE

that God would accomplish a mighty work this summer among locals and visitors alike. More details at [www.quebecespoir.com](http://www.quebecespoir.com). —HEATHER KENDALL

### Biking to Fight Poverty

**T**he Christian Reformed (CR) Church in North America is hosting a coast-to-coast bicycle tour to raise \$1.5 million for those living in poverty around the world.

About 221 riders, the majority Canadians, are registered for the Sea to Sea 2008 Bike Tour, which began June 28 in Seattle, Wash., and ends nine weeks later in Jersey City, N.J., on Aug. 30.

The route crosses part of Ontario Aug. 21-25.

Each cyclist has committed to raising \$10,000 – or \$4,000 for cyclists joining part of the route.

The church hosted a similar project 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](http://www.SeatoSea.org). Donations will be split four ways among the CR World Relief Committee, CR World Missions, Partners Worldwide and a group of other agencies. —BF

# Faith Today

The editors track down some of the people *Faith Today* wrote about in the past two and a half decades

**W**hatever happened to...? It's a question we ask more and more as we get older. As *Faith Today* turns 25, passing from young adulthood to plain old adulthood, it seems an appropriate time to gauge where we are by looking back to see how far we've come.

Editors Bill Fledderus and Karen Stiller have compiled the following tidbits from past and present for your enjoyment. If you have similar contributions to share, send them to FTeditor@efc-canada.com. We'll put them online or in a future issue of the print magazine.

Of course there's more to be said than what you'll find below. What about our country's changing attitudes to faith, money, sexuality, caring for the vulnerable, justice, multiculturalism and more?

Some of that you'll find in the historical articles about *Faith Today* at [www.evangelicalfellowship.ca/FTHistory](http://www.evangelicalfellowship.ca/FTHistory).

But more importantly, these crucial Canadian issues are part of a story that's still being written in each issue of *Faith Today* – a story you can help to shape by participating in our online 25th anniversary reader survey.

Take a few minutes sometime during the next few weeks to visit [www.faithtoday.ca](http://www.faithtoday.ca) and click the link to the survey. It will help ensure that *Faith Today* covers the right topics in the right way over the next few years.

Thank you for your support of *Faith Today*. Your prayers, subscription payments, advertising dollars and even gift subscriptions enable this communications ministry. The editors welcome and carefully read every letter to the editor. We look forward to hearing from you again soon!

## ■ ARRESTED IN NEPAL

**M**ervyn Budd, 26, an Operation Mobilization missionary from London, Ont., and his American partner Dave McBride were arrested in Nepal on

Oct. 27, 1988, and are still (at press time) being held without bail." That was the first line of a story that appeared 20 years ago in *Faith Today* magazine. We're happy to report that Budd and McBride were released four months later

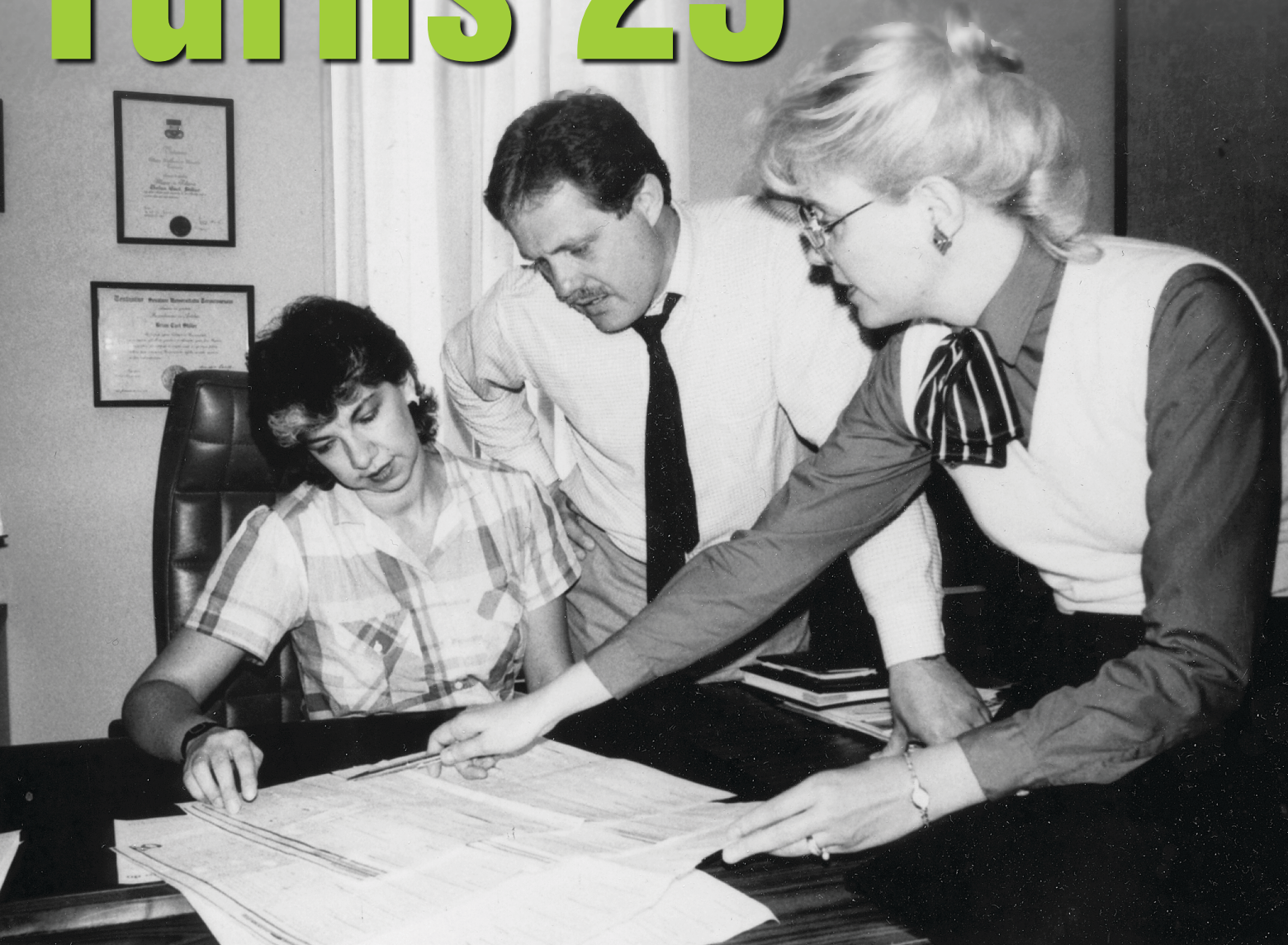
and cleared of the charges of "preaching Christianity and disturbing the peace of Hinduism."

Looking back at his time in prison, Budd now says: "I think it



◀ Merv Budd, far left in 1988, with Dave McBride standing outside the prison in their prison uniforms, and today with his family.

# Turns 25



Audrey Dorsch (then editorial and research assistant), Brian Stiller (editor-in-chief) and Lori Mitchener (managing editor) discuss the layout of a *Faith Alive* article in 1985. It now takes six full- and part-time staff as well as several freelance writers to put together an issue of *Faith Today*.

was a huge blessing in a lot of ways. I had lots of time to read my Bible and pray. I couldn't do anything else. I was in the middle of God's will. I can look back and see all the good that God brought out of it."

Budd returned to Canada, attended Regent College in Vancouver and serves today as senior minister at North Burlington Baptist Church in Ontario. His zeal for evangelism has not diminished: Budd is also national director for Equipping Evangelists (E2), a network operating on the national initiatives platform of the EFC.

Reflecting on past and present, he points out: "In Nepal

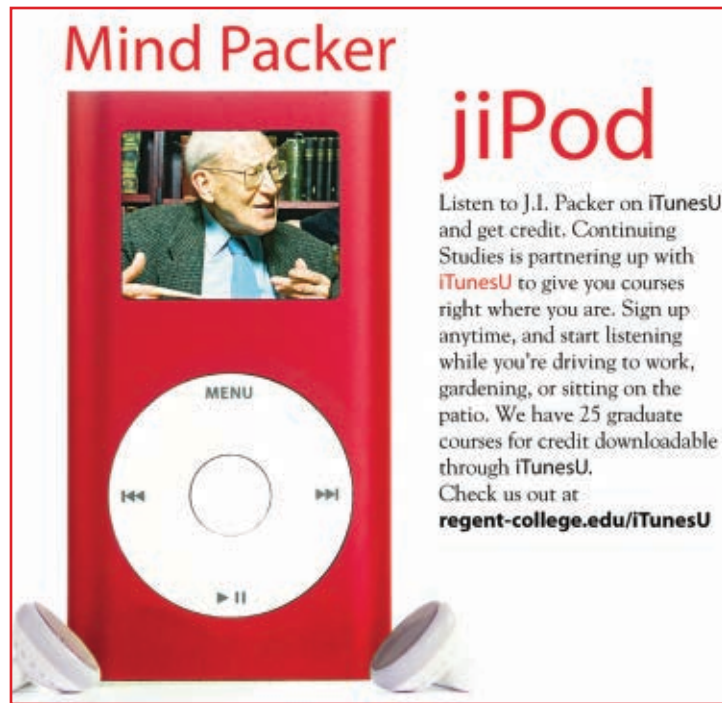
people were hungry. You told them you had a Bible they couldn't own and they wanted it. In Canada you can offer people a Bible in 27 different languages, and they choose ignorance."

Would Budd ever return to Nepal? "I'd love to go back. I love the country and the people.

"When I was young, I used to pray 'God send me anywhere, even if no one else will go there. I choose to go to the risky places.'" Back in Canada he has repeated this prayer and "sensed I was to stay in Canada. I'm wondering now if Canada is one of those hardest places." -KS



► In 1985 Regent College revolutionized Christian education by offering courses on videotape. Today, students can download lectures by Regent professor J.I. Packer and listen to them on their iPods.



The revolution? Videotapes of Regent College courses available for audit or credit. If you wanted more information on the video courses, you needed to write a letter and mail it—in an envelope!—to the college.

Those days seem very far away now. Today, Regent College offers courses through iTunes U. You can download lectures by J. I. Packer and listen to them on your iPod.

## EDUCATIONAL REVOLUTION

Back in 1985 *Faith Today* (then known as *Faith Alive*) reported a revolutionary new approach to theological education. Regent College in Vancouver had broken out of “the bounds of the pattern of traditional seminary education,” said John R. Sutherland, then Regent College’s director of extension ministries.

“We’ve started to offer a few courses on iTunes U as well as courses on DVD” video, says Fiona Broadhead, co-ordinator for continuing studies at Regent College. “Eventually we hope to offer all our courses on iTunes U.”

Of course, Regent College is not alone in its use of the latest technology, but it serves as a great example of just how much things have changed in the past 25 years. —KS



## VOICES FOR VICTIMS

The sun is shining again for Wilma Derksen. And it has been a long time coming. In 1990 *Faith*

*Today* told the story of how Derksen’s faith was helping her cope with the unsolved 1984 murder of Candace, her 13-year-old daughter.

Working to advance restorative justice and victims’ rights has turned out to be a major calling for Derksen. Today she remains director of Victims’ Voices of the Mennonite Central Committee.

Victims’ Voices is “an exploration of victims’ concerns and issues within a restorative justice context,” explains Derksen. “What we’ve done over the years is created resources for victims of serious crimes.”

Derksen says her work in this

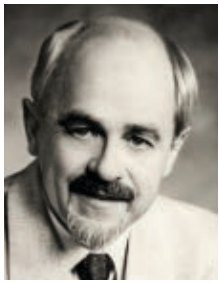
realm, so deeply connected to the death of her daughter, has been “very rewarding. We’ve had a voice, a moderate voice, in advocacy at all kinds of levels and been part of government advisory committees. I’ve had a significant role and I think my work in creating justice for crime victims has been my contribution, my ministry. It has created meaning in Candace’s death and given me a place to honour her, to continue to value her. All of those things are what God has asked us to do in whatever we are given.”

In May of last year, 23 years after Candace disappeared, her body was found, bound and abandoned in a tool shed. The police came to the Derksens’ front door and told them an arrest had finally been made. The case will proceed in February 2009.

“The enormous change for our family and for the public is to know what kind of man had allegedly taken Candace. I think it’s really important because there was a shadow of suspicion around our family because, in most cases, 90 per cent of the time, it is family or friends.” For that cloud to be lifted, says Derksen “has really sort of freed us. Before, we were living under cloudy conditions. Now we are seeing the sun. And it sure is brilliant and sunny.” —KS



▲ Wilma Derksen is the director of Victims’ Voices of the Mennonite Central Committee. *Faith Today* reported how her faith helped her cope with the unsolved murder of her daughter.



## ■ CHANGING FACE OF MISSION

Canadian church and parachurch missions agencies are urgently seeking new career missionaries to replace retiring personnel and to increase their effectiveness overseas. But young adults just aren't coming forward..." That was how a 1988 story in *Faith Today* began.

Two decades later, mission agencies are dramatically different. "In 1988 Canada saw itself strictly as a sending place, but that has totally changed," explains Greg Bryce, executive director of SIM Canada.

"We have missionaries now coming from places like Brazil and Korea to minister here in Canada, to work in church planting and with growing ethnic communities. We have made a change in our own organization

to see ourselves as facilitating missions, and that means people coming and going."

The "sending" that Canada does today is "more about training others and building into the host Christians so they can carry on the work," says Bryce.

Don Posterski, recently retired from World Vision International, was quoted in the original article in his role as a youth specialist. Twenty years later, Posterski remains research professor of Christianity and culture at Tyndale University College and Seminary.

Today he welcomes the realization that "people interested in mission today" are not necessarily youth. They are "vocationally gifted in an area where they are strategically needed" and can be a wide range of ages "captivated by a Christian mission driven by love and justice."

Bryce says there is a growing number of people who are 50-plus and "want to make a contribution in this thing called mission. They've taken their retirement and they are saying 'Send me somewhere.' They are going for four or five years or less, and they are able to make a huge contribution."

—KS



▲ People interested in mission today are not necessarily youth. Don Posterski and others saw this trend emerging in 1988.

## ■ ONCE AN EDITOR . . .

Audrey Dorsch, Marianne Meed Ward and Larry Matthews are all former editors of *Faith Today* magazine who continue to work in the Toronto area.

Dorsch was the magazine's first long-term editor, from 1986 to 1995. For the past dozen years she has operated her own editing and proofreading business ([www.dorschedit.ca](http://www.dorschedit.ca)), working on nearly 100 books and many other printed materials. At *Faith Today* she also organized and taught at conferences about writing and editing. She continues teaching as an active member of The Word Guild, a national association of Christian writers and editors.

Marianne Meed Ward worked with Dorsch for several years as a writer and news editor before taking the helm from 1996 to 1999.

To explain the magazine's rationale for printing what some readers complained was "bad news" along with the good, they composed *A Manifesto for Faith Today*. This short document highlighted the need to speak the truth in love and not shirk from including unpleasant

details in cases where the details were necessary to give readers a full understanding.

A few months ago, Meed Ward reflected on such issues at the annual convention of the Canadian Church Press association. She also mentioned she has twice run for political office (and came close to being elected) and hopes to run again for the provincial Liberal party in the next election.



◀ Former managing editors Audrey Dorsch (far left), Marianne Meed Ward and Larry Matthews now work in freelance editing, writing opinion columns or consulting.



Since 1999 she has also been writing weekly opinion columns for the *Toronto Sun* and doing similar work with VisionTV, operating her own media company ([www.meedwardmedia.ca](http://www.meedwardmedia.ca)) and raising her children.

Larry Matthews, a former editor of *The Canadian Baptist*, edited *Faith Today* from 1999 to 2000. In a 2003 article he pointed out that *Faith Today* has always had to “balance its close ties to the EFC with its role as a journal for the wider evangelical constituency. That tension is not something to

be resolved, and in fact can be a productive place to be.”

Since 1995 Matthews, a co-founder and vice-president of KMA Consultants, has been providing fundraising, communications and research expertise to charities and churches across Canada.

Current editors of *Faith Today* are Gail Reid, Bill Flederus and Karen Stiller. The magazine’s longest-serving staff member is Rob Robotham, production manager.

—BF

## ■ BECOMING EVANGELICAL

A profile of Flynn Ritchie and his family from a 1990 issue of *Faith Today* remarked: “What makes their family distinctive is that Flynn and Margaret share



PHOTO: PAUL HUNDAL



◀ Flynn Ritchie continues to publish *B.C. Christian News* as well as a major website, [www.canadianchristianity.com](http://www.canadianchristianity.com).

their workweek, trading off days at *B.C. Christian News* where Flynn is a writer and resource director and Margaret is accounts manager. On days off, one parent is always at home with the [five] children.

“The two met at the L’Abri Christian Community in Switzerland after

Flynn had become a Christian in Zambia.”

Today Flynn Ritchie is publisher of that same newspaper, which has grown dramatically to become one of Canada’s

most successful Christian newspapers. The organization also publishes a major website, [www.canadianchristianity.com](http://www.canadianchristianity.com).

He reflected on his entry into the “evangelical subculture” (from an unchurched background) in a 1989 column in *Faith Today*: “The evangelical network may be extensive and international, but at the local level it seems to be resistant to interaction with the broader culture. If some conservative Protestants venture into the world armed with conspiracy theories and visions of satanic forces threatening from all sides, others seem all but oblivious to the dangers of cultural accommodation and too readily succumb to the secular trends around us. But there is a moderate approach to life in the world today.”

Most of the Ritchie children are now in universities across North America.

—BF

## ■ CREATIVE MEDIA

The multimedia presentation *The Scroll* was viewed by an estimated one million people at Expo 86 in Vancouver, reported *Faith Today* that year. It was produced by Bruce Stacey, then of Crossroads Christian Communications (100 Huntley Street).

Brian Stiller introduced readers to the centerpiece of The Pavilion of Promise as “a new model of evangelism” aimed at a generation of self-absorbed “yuppies” who were cynical and uninterested in religion.

*The Scroll* included laser lights, powerful music, riveting photography, disarming interviews with children and an excellent monologue. The English version was read by Malcolm Muggeridge. All audience members were given headphones so they could choose their own language.

Stacey explained: “My original vision was to create a sense of wonder in the hearts of people who don’t accept the notion of the supernatural.”

Success led to Stacey’s involvement in similar productions at four Expos in other major world cities.

Stacey left Crossroads in 1988 and, in 1993, formed his own company, Chelsea Road Productions, which has produced video materials for Cook Communications, CTV and



▲ Bruce Stacey's multimedia presentation *The Scroll* was viewed by an estimated one million people at Expo '86.



many other major companies and ministries.

A popular project now is God Rocks!, featuring a group of talking rocks that have been around since Bible times. God Rocks! includes a series of animated

videos, a touring music concert and curriculum materials.

Stacey's passion has always been to "push the boundaries of faith-based media" in terms of creative excellence and wide distribution. His focus on children is strategic, meeting the need for wholesome media and sharing the gospel with audiences of a receptive age.

"We always need to be communicating the gospel effectively, using the best tools available in our day," says Stacey. —BF

## ■ TRAINING CHRISTIANS TO ENGAGE

Founding *Faith Today* was one of the first major things Brian Stiller did when he was appointed to lead The Evangelical Fellowship of Canada (EFC) in 1983. The magazine, initially edited by Lori Mitchener, helped to convey the message that the EFC was a "serious player" in Canadian society, says Stiller today.

Tyndale University College and Seminary, which Stiller has led since 1996, is now working hard to be more of a serious player in post-secondary education. Stiller has helped to lead the century-old Bible college to pay down a crushing debt, become a university and acquire a new, larger campus.

Stiller's past work at the EFC and current work at Tyn-

dale both stem from his desire to help train Christians to engage culture.

At the EFC, Stiller says, he aimed "to help Evangelicals understand that sectarianism is neither biblical nor helpful." In his first 10 years he travelled the country delivering an eight-hour seminar called *Understanding Our Times*, perhaps 200 times. The seminar looked at how different Christian traditions relate to society and encouraged participants to think about how they could engage their culture – and how the EFC could help.

Canada was becoming more secular, but Stiller argued believers needed to speak up in favour of freedom of religion rather than freedom from religion.

The seminar also helped build an EFC constituency numbering 18,000 members, which in turn helped Stiller to be taken seriously by the federal government when Henry Morgentaler challenged Canada's abortion law.



Eventually the abortion law was declared unconstitutional, but the proposed replacement, Bill C-43, did not pass. To this day Canada lacks such a law.

Though the failure of Bill C-43 was a "crushing defeat" for Evangelicals, the experience allowed the EFC to make the case to Evangelicals of the need for a realistic, "incremental" approach to political engagement – and the need to differentiate themselves from Christian fundamentalists who rejected "any understanding of incremental grace."

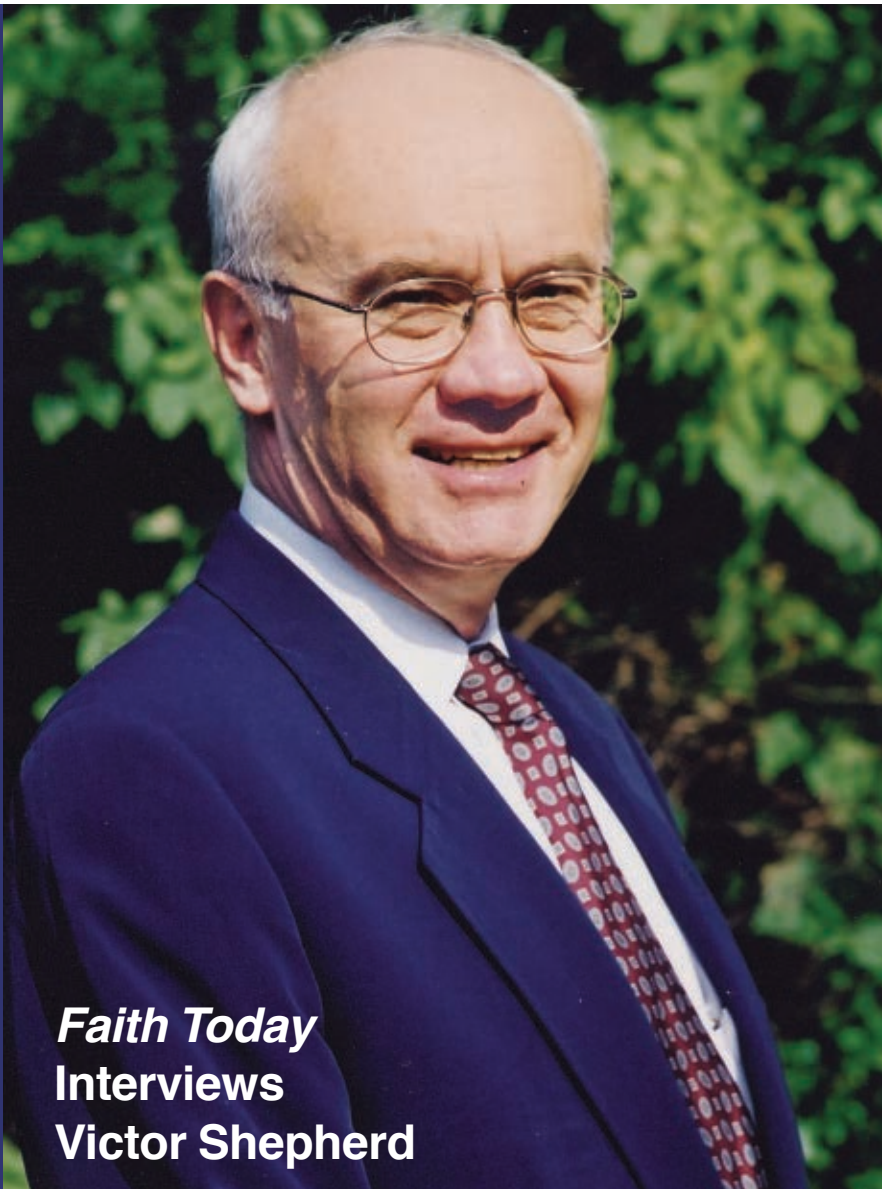
In place of the angry voices often heard from parts of the pro-life movement and fundamentalism, Stiller used two television shows, *The Stiller Report* and *Crosscurrents*, to try to "model how we could engage people of opposing views without getting angry."

Today Stiller hopes Tyndale students, like all those prospective EFC members in the 1980s, will be equipped to follow Christ's call to be salt and light in society. —BF



▲ Brian Stiller is still calling Evangelicals to be salt and light in our culture.

# Money and the



**Faith Today**  
**Interviews**  
**Victor Shepherd**

## By David Peck

**V**ictor Shepherd is a friend I talk with regularly. We often meet over Earl Grey tea, scones and Devonshire cream. Sometimes we wax poetic and sometimes not so much. We laugh often at ourselves and always wind up talking about serious matters. This conversation grew out of one of those afternoon meetings.

Victor's past life as a pastor has affected much of his academic work. His 30 years as the leader of a local church congregation has allowed him access to varied, complex and sometimes painful human stories. So he knows how social and spiritual matters like poverty and injustice make contact with reality. You can find out more about him at [www.victorshepherd.on.ca](http://www.victorshepherd.on.ca).

I am a writer and teacher of film, philosophy and international development at Redeemer University College and Humber College in Ancaster, Ont. I am currently working on a medical project in Cambodia with Asian Outreach Canada in Toronto and have recently launched SoChange, an organization that works alongside nongovernmental organizations. You can learn more about us at [www.sochangenow.com](http://www.sochangenow.com). ■

PHOTO SUE CARELESS

**Victor Shepherd** has taught theology at Tyndale Seminary in Toronto since 1993 and has pastored congregations in both United and Presbyterian churches for 37 years. He is a clear thinker, a learned scholar and a prolific writer (his latest book is **Do You Love Me? – And Other Questions Jesus Asks**). **Faith Today** asked writer David Peck to interview him recently, and their conversation turned around questions of money and poverty.

**DP:** I was recently reading an article on free trade and started wondering what the Bible might have to say about free market capitalism.

**VS:** The Bible isn't concerned with the free market. It's concerned with the reign of God.

**DP:** So Jesus wouldn't have been a capitalist or a socialist?

**VS:** Jesus doesn't belong to the left or to



# Incarnation



the right. He's preoccupied rather with the kingship of God. He's concerned with upholding the Old Testament, which is full of references to the horror of poverty and the fact that poverty ought not to exist at all among God's people.

**DP:** More than 2,300 verses in the Bible is the statistic I've heard.

**VS:** Jesus says very succinctly you can't worship God and mammon. The New Testament is preoccupied with a cosmic power struggle and money is regarded as, by far, the biggest spiritual threat. Jesus says more about money than about any other single topic.

**DP:** What about the distinction between money and the love of money?

**VS:** The Epistles say the love of money is the root of all evil. The problem is, however, how much can you have and not fall in love with it. To hold it, to possess it, is sooner or later to fall in love with it. Holding it can very quickly turn into hoarding it. The only freedom we ever have with money is the freedom to give it away.

**DP:** You mentioned a "cosmic power struggle." Can you speak more about that?

**VS:** I don't think we can possess extraordinary sums of money and have it all to our liking. On that point I think Karl Marx was right. Once people possess money they start to think very differently. Everybody has heard the popular expression "Money talks." Money also silences. One of the church's responsibilities is to determine what it is that money says.

**DP:** Bill Gates and Warren Buffet clearly know money talks and now, later in life, they are giving a lot of it away.

**VS:** Never mind Gates and Buffet. Let's talk about you and me. The issue is never what we've given away; the

issue is how much we have left over. If Mr. Buffet gives away 20 billion dollars and he has a trillion dollars remaining, it costs him nothing. The issue from a Christian perspective is sacrifice.

**DP:** Is it fair to say that the injustice is not the poverty but how we in the privileged world react to the injustice?

**VS:** First of all, there is horrific poverty throughout the world and there ought not to be. We live in a world with severe material and financial imbalances. That fact alone signals an injustice. Secondly, however, indifference to injustice is itself an injustice. And yet the just judge Himself isn't indifferent to the calcified hearts of those who turn a blind eye to injustice.

**DP:** God is the just judge who also sent Jesus to take on human form and become our neighbour, as it were.

**VS:** Yes, He tells us that foxes have holes and birds have nests but the Son of Man has nowhere to lay His head. In other words,

our Lord lives with a material vulnerability and deprivation at all times.

**DP:** And so His humanity makes issues like poverty and social injustice matter.

**VS:** Since the Incarnation is the bedrock for Christian faith, I don't see how we can uphold the Incarnation and, at the same time, deny the situations that our Lord knew in His early life. The Bible is always aware that every human being is at risk at all times and yet we are made in the image and likeness of God. Therefore, the human being is graced at all times. To violate the human being, even to violate him by being indifferent to him, is to violate the image of God in that person, which

is to say, to violate God Himself.

**DP:** I've read that the average Canadian gives \$330 annually in charitable donations. I don't want to reduce giving to a mere economic gesture because it's so much more than that – it's about volunteerism, advocacy and education. In my experience though, there seem to be a lot of indifferent people out there.

**VS:** I'm not the searcher of anybody's heart but, if your minimal financial donation is a way of excusing yourself from any deeper commitment, then I think there is a kind of purchased indifference there. We ought always to remember that in the Scripture the opposite of love is not hatred. The opposite of love is indifference,

because the person to whom you're indifferent you disregard so thoroughly that you can't even be bothered getting steamed up about him. Indifference means you don't see the human being in front of you as a human being at all.

**DP:** What about the busy, overworked mother who doesn't have time to think about issues on the other side of the world. Would you call that indifference?

**VS:** Not necessarily because, in the mandate to love our neighbour, the neighbour includes at least our own family. We have neighbours far and we have neighbours near.

**DP:** Who is my neighbour?

**VS:** The Scriptures have a great deal to say about the neighbour. I want to point out that in the parable of the Good Samaritan Jesus doesn't answer the question He's asked. He doesn't say your neighbour is such-and-such a person. It is never the case that we have neigh-

**The opposite of love is not hatred. The opposite of love is indifference**

hours; it's rather the case that it's incumbent upon Christians to prove *ourselves* to be neighbours.

**DP:** If I have to prove myself as neighbour, where does my responsibility begin and end?

**VS:** Most people don't feel responsible for anything. If any Canadian needed blood tonight as a result of an accident, that person would expect the blood to be there and would expect the blood to be free. But all the blood in Canada is donated by three per cent of the population. So the fact that most people give away no more than \$330 a year of their disposable income is pathetic on the one hand. On the other hand it ought not to surprise us.

**DP:** Why is it so hard to maintain a vigilant spirit of generosity?

**VS:** For the simple reason that, just as we have to prove ourselves to our neighbour every day, we have to be newly converted every day. Martin Luther said the Christian life is a daily, lifelong repentance. Every morning we have to be reoriented to the truth and the reality of God. For years I've known that the more you have to live for the less you need to live on. The question we have to ask ourselves all the time is, What am I living for? I mean how many zeros on a page do we need?

**DP:** Sometimes I think part of the argument against generous giving to the Two-Third's World goes like this: "Listen, I've worked pretty hard for all these zeros on the page and so should *they*."

**VS:** On the one hand the so-called fiscal conservative is right – they should work hard. And so should we. On the other hand I think many poor people work frightfully hard but get nowhere. We happen to live in a country that's rich in natural resources. What if we lived in a country that wasn't? We mustn't assume that the starting place is the same for everybody in life. Several years ago my

congregation sponsored an affordable housing project. We were at City Hall because another group of citizens was opposing the project. One woman vehemently denounced the whole scheme of social housing. One year later she came to us and asked if she could jump the queue on the waiting list. Overnight

things changed – her husband left her and her material world collapsed. All of a sudden she went from being contemptuous to pleading with us for an advantage.

**DP:** She lacked humility and compassion.

**VS:** Money talks. When she had it, what was it saying? When she didn't have it, what was it saying?

**DP:** I have a quote here from Blaise Pascal: "Man's

sensitivity to the littlest things and insensitivity to the greatest things are marks of a very strange disorder." In one of your books you talk about "soft-ship." Does that ring a bell?

**VS:** Yes, hardship versus soft-ship.

**DP:** You write: "The superficiality in arrogant self-satisfaction will overtake any of us unless we understand the spiritual threat that surrounds us in our ever growing affluence..." It sounds as if you and Pascal agree.

**VS:** Indeed. In Proverbs 30 the writer pleads with God not to make him rich or poor. If he's rich he will become intoxicated on his affluence and he'll disregard God. If he's poor he will be bent out of shape and become embittered toward God. Hardship is the position of having too little; soft-ship is the position of having too much. Overwhelmingly in North America most of us – not all of us, but most of us – are afflicted with soft-ship.

**DP:** We're back to ...

**VS:** That's right. We're back to minor things. The matters that touch people who are materially deprived are huge – food, shelter, clothing, employment, disease, sickness and inadequate oppor-

tunity. We ought of course to be sensitive to someone else's pain. We tend not to be. Instead we're supersensitive to the most minor irritation or vexation. And people have a wonderful capacity not to feel guilty when it's going to affect their pocketbooks. This demonstrates once more that we are disordered.

**DP:** So should I feel guilty or responsible?

**VS:** You should feel guilty where you are guilty.

**DP:** And guilt leads to conviction or indifference?

**VS:** No one can live with guilt for very long. Therefore people are going to protect themselves through rationalization. If people feel guilty they will either rationalize it away or they will repent.

**DP:** What are the implications of indifference?

**VS:** Indifference is sooner or later indifference to yourself. This is a form of suicide. Since everyone is made in the image of God, I cannot violate the image of God in my neighbour without violating it in myself. Therefore I cannot mistreat any human being without victimizing myself. In the process I fail to see him or her and I lose perception of myself at the same time. Now a double death has occurred.

**DP:** Right, because we know ourselves in relation to the other.

**VS:** Exactly.

**DP:** Our time is up. Anything you want to add?

**VS:** You asked me earlier if Jesus was a socialist or if Jesus was a capitalist. My old philosophy mentor, Emil Fackenheim, used to say: "Under capitalism people devour people. Under communism it's the other way around." Any dialogue that comes out of a conversation between capitalism and communism still has an entirely naturalistic future. And, as a naturalistic future, it still doesn't represent the Kingdom of God. Therefore it isn't the long-term solution to anything.

**DP:** Thank you again, Victor. ■

**The question we have to ask ourselves all the time is, What am I living for?**



# Blogging 101

**What is this thing people do on the Internet and why should I care?**

*By Darryl Dash*



IMAGE: WWW.ISTOCKPHOTO.COM

**W**hen Jamie Arpin-Ricci started blogging, he was looking for a way to write that would provide discipline and accountability. He had no idea it would change his ministry. “I expected to have some good conversations about ideas,” he says, “and what resulted is a shift in my focus. We’ve recently announced we’re doing a church plant, and the relationships came directly from my blog. It definitely has been bigger than anticipated.”

Arpin-Ricci is one of many Canadian Christians who blog. Blogger, a popular online service, defines a blog as “a website, where you write stuff on an

ongoing basis. New stuff shows up at the top so your visitors can read what’s new. Then they comment on it or link to it or email you. Or not.”

The number of “weblogs” is growing exponentially. Last April Technorati, a search engine for blogs, said it was tracking over 70 million blogs, with 120,000 new ones being created worldwide each day.

## **Why Blog?**

Why do people blog? Some blog for personal reasons. Jordon Cooper, who works for the Salvation Army Community Centre in Saskatoon, began blogging as an “informal and personal

way to communicate and follow what others were doing. It also makes it easier to keep track of links I am reading and also thoughts that may be forming in my head to go back to later. Looking back at six years of blogging, it documents an evolution of my thinking and learning.”

Others blog to become better known. Deborah Gyapong, an Ottawa journalist, began blogging to build a platform. “If you’re going to be a published author, you need to have a platform in order to help sell books. Having a blog is a way of getting your name out there.”

Some even write to make money.

Denyse O’Leary, a Roman Catholic journalist in Toronto, began her blog to complement her book *By Design or By Chance?* “These days, I don’t know why any author wouldn’t have a blog.” O’Leary now generates most of her income from writing for blogs. “I blog for money as well. I have clients who pay me to blog on their sites. I have a few print clients but I really don’t have the time for print clients anymore.” She believes we are witnessing a shift from print to the Internet. “Web-based publishing and the blogosphere are slowly replacing print publishing,” she says. “The winners will be those who position themselves correctly – and the forests, I hope.”

John Stackhouse Jr., a professor of theology and culture at Regent College in Vancouver, initially dismissed blogging. “I had only rarely looked at blogs and, frankly, had a low opinion of what I had come across. They seemed mostly to

be exercises in self-indulgence: ‘Here’s what I had for breakfast. Here’s the show I’m looking forward to seeing on TV tonight. Here’s why I have no friends.’ But it shows I was obviously looking in the wrong places. There are blogs like that but there are also blogs by serious writers on a lot of different subjects.”

A graduate of Regent told Stackhouse that, if he wanted to communicate with people under 35, he should consider the blogging medium. After reading the blogs of other scholars, Stackhouse decided to launch a blog with short es-



Denyse O’Leary: “These days, I don’t know why any author wouldn’t have a blog.”

says on topics that interest him.

Stackhouse finds blogging rewarding. “I’m delighted I have readers literally around the world, on every continent. I am able then to connect with readers I previously would not have connected with. It’s exciting to think of being read all over the world.” Stackhouse is also glad that many read his blog who would

not normally read his more academic works. “Blogging is a much more accessible medium.”

### Evaluating Blogging

Blogging has its critics. George Schuurman, a retired police officer living in Oakville, Ont., admits he has left comments on blogs stating that blogs are a waste of time. “I think I did and do waste time with blogging but I also know I have learned a great deal from it. One of the things I learned is that there is a lot of noise out there.”

Arpin-Ricci says blogging can also be dangerous for the blogger. “The danger is that, if you gain a certain degree of popularity, people can mistake you for some kind of an expert. I started to get invited to sit on panel discussions at seminars and conferences when I’m just some guy living in the inner city putting his ideas down.”

Blogging can be time-consuming, addictive and it can never replace face-to-face communication.

The quality of blogs is uneven. “The easiest way to drive your hit count up,” Stackhouse says, “is to be sensational and extreme.”

The comments left by readers of a blog can also be misguided and hurtful. And the person who operates the

Catch The Spirit  
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[www.JOY1250.ca](http://www.JOY1250.ca)



Jamie Arpin-Ricci says "Blogging is a tool. It's a medium that can be used for just about anything. It's not inherently good or bad. It's what we bring to it."

blog is responsible to ensure they are not libellous or discriminatory.

Given all of this, why is blogging worth the hassle?

O'Leary argues that blogging allows people to bypass the media. "The *New York Times* picked up a tip from my blog and, unfortunately, they botched the story. As a blogger, I always take exception to the idea that blogs are less reliable than legacy media. Here's what makes the blogosphere different: you can go to the blog of somebody who is an absolute expert in a given field. You're dealing directly with an expert."

Gyapong says "Blogs have an amazing ability to stay on what is often called the understory, or the story that is not getting reported in the mainstream media. Blogs can marshal a tremendous amount of resources for digging into stuff that professional journalists don't have the time to do anymore.

"It's a whole new world," she says. "If Canadian Evangelicals are tired of the kind of spin they see in the mainstream media that is anti-Christian, that

is kind of smug and self-satisfied and seems to think there is only one point of view on some issues, then blogging has something to offer them."

### Community and Conversation

Arpin-Ricci still receives e-mails from all over regarding some of his older blog entries. Some of his struggles have

given readers freedom to share their own.

Arpin-Ricci has been surprised by the relationships he has developed through his blog. "I have made some incredible friendships through blogging, most of which have transferred into face-to-face meetings."

He once responded to a blog that criticized the ministry that employs him. Arpin-Ricci wrote to express appreciation for the excellent critique. It started a growing friendship and culminated with Arpin-Ricci conducting a wedding ceremony for the critical blogger. "These kinds of friendships are common for me now.

"Blogging is a tool. It's a medium that can be used for just about anything. It's not inherently good or bad. It's what we bring to it.

"My hope is that blogging can be a seminal place for developing a new approach to creating community and conversation, levelling the playing field, creating safe places for vulnerability." ■

*Darryl Dash pastors Richview Baptist Church in Toronto and blogs at [www.DashHouse.com](http://www.DashHouse.com).*

### Some examples of Canadian Christian blogs include

- "A Living Alternative" is Jamie Arpin-Ricci's take on missional living: <http://missional.blog.com>
- Professor John Stackhouse tackles trends in contemporary culture, religion and spirituality: <http://stackblog.wordpress.com>
- Deborah Gyapong is an Ottawa author and journalist who writes about religion, politics and storytelling: <http://deborahgyapong.blogspot.com>
- "The Mindful Hack" is a blog about brain science and religion by professional blog writer Denyse O'Leary: <http://mindfulhack.blogspot.com>
- Jordon Cooper blogs about faith, culture and technology at <http://jordoncooper.com>
- Tim Challies blogs about church and culture, including book reviews: [www.challies.com](http://www.challies.com)

### Some resources on blogging are

- *The Blogging Church* (Jossey-Bass, 2007) is a book by Brian Bailey and Terry Storch on sharing the story of your church through blogs
- "How to Start a Blog" is a short tutorial at [www.wikihow.com/Start-a-Blog](http://www.wikihow.com/Start-a-Blog)

# A Cross-Border Church

By Bruce Adema



The Christian Reformed Church is one body spread across the United States and Canada. Wouldn't it be easier to have two national bodies?

All Canadians know the United States has a big influence on our lives. The movies in our theatres and the programs on our televisions are often made there and assume that context. Our economy is intricately tied to theirs. The U.S. president coughs and we sneeze – just think about the change of date for daylight savings time!

We also have conflicting emotions about the United States. We buy their products and accept their culture but we are quick to state in no uncertain terms that we are NOT Americans. We are proud of our health care system that, with all its imperfections, is accessible to everyone and shake our heads at the stories of folks in the United States dying of diseases they can't afford to have treated. We wonder at Americans who so vehemently argue for the right to keep deadly weapons in their possession and we bemoan the handguns smuggled across the border that find their way into the hands of criminals.

One of our former prime ministers, the late Pierre Trudeau, once compared our relationship with the Americans to “sleeping with an elephant. No matter how friendly and even-tempered is the beast, if I can call it that, one is affected by every twitch and grunt.”

Canadian churches can also have an uneasy relationship with churches in the United States. Some of us see churches across the border that appear to have bought into a civil religion that values patriotism over the gospel. Some of us perceive in our American cousins a blunt and simplistic fundamentalism. Whatever the reason, it is certainly true most Canadian denominations are not tightly or organically tied to churches in the United States.

The Christian Reformed Church in North America (CRC) is one of the few exceptions. Ours is a binational church, with one-third of the membership (78,400 people) in Canada and the rest (almost 190,000 people) in the United States.

Being in a binational church is not always easy for Canadian CRC folks. Sometimes the Americans seem to forget we are here and talk as if we don't exist. There are those in our Canadian congregations who think Canadians in the CRC are under the ecclesiastical thumb of the Americans.

Isn't it time to cast off the shackles and stand on our own two feet?

To be fair, it's probably not always easy for the Americans to have us in the denomination either. All too often we Canadian CRC members can be arrogant and condescending toward our American siblings.

So why bother? Why doesn't the CRC draw a line between our Canadian and U.S. churches and become two denominations? Despite the challenges, we believe there are compelling reasons to continue in our binational unity.

**We complement each other.** Speaking in broad generalities, Americans in the CRC have a warm piety and an administrative sophistication that encourages and instructs us. We Canadian CRC folks have a commitment to justice ministries and a holistic Kingdom vision that inspires and influences our American members. Together we are stronger and better than we would be if apart.

**We reveal a profound truth.** As Christians we know our citizenship is with the

Kingdom of God and our ultimate allegiance is to the Lord (not to any nation or state). By maintaining the binational structure, we subtly yet consciously testify to this fact.

**We have a greater impact.** The combined resources – leadership, financial, theological – are leveraged to broaden and deepen the ministries that take place locally and around the world.

For a binational denomination to succeed there must be a strong commitment to making it work and a willingness to listen to and learn from each other. The denomination needs to value the unity of the binational church while allowing the congregations to be relevant within their national contexts.

Often it would seem easier and simpler to divide, but we are convinced unity is worth the effort and is bearing good fruit to the glory of God. And, really, what more could we hope for! ■

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*Bruce Adema is director of Canadian ministries for the Christian Reformed Church in North America. This column continues a series by leaders of affiliates of The Evangelical Fellowship of Canada listed at [www.evangelicalfellowship.ca/affiliates](http://www.evangelicalfellowship.ca/affiliates).*

# A **Life** Lived in **Obedience**

**Mentoring** and **missionary** work are **key passions** of veteran Pentecostal leader **Bill Morrow**

By Stephanie Douglas

**O**ne day after class, a college-age Bill Morrow was waxing eloquently about the state of the Church with other students at Eastern Pentecostal Bible College (EPBC) in Peterborough, Ont.

“Not kindly, just eloquently,” Morrow recalls.

It could have ended as an entirely forgettable gripe session had he not been transfixed by this crystal-clear challenge: “You can stand on the outside as a sniper and shoot at the [Church] or you can work from the inside and try to make a difference.”

The incident proved a turning point in Morrow’s life. From then on, he determined to be a positive force for change in his church.

Rev. Dr. William Morrow has added a few titles to his name since that day. Thirty-five years of faithful service in his denomination have taken him on a journey from those student days to the pastorate, to faculty work at EPBC, and finally to denominational leadership, first as a district superintendent and for the past 11 years as the general superintendent of The Pentecostal As-

semblies of Canada (PAOC).

In June 2008 Morrow took up the position of president of Master’s College and Seminary (the successor of EPBC) in Toronto.

Although his jobs have been diverse, various sources agree about his distinctive leadership. Three features

depict the man: Morrow the mentor, the champion of mission and the visionary leader.

## **Faithful mentoring**

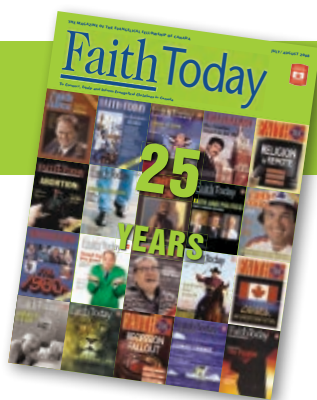
The role of mentor comes commonly enough to those in upper levels of leadership. Morrow, however, talks about

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mentoring as one of the great joys of his life, tracing this love back to his own experiences of being mentored as a young man.

Raised in Lanark, Ont., in a non-Christian home, Morrow came to faith as a teen at a church service. Deepening of that faith, however, happened slowly over the coming years through the ministries of dozens of people whom God brought into his life. One such person was a Pentecostal minister who invited the then Grade 12 student – a virtual stranger – to live with his family. Morrow stayed two years and remains grateful to this day for their generous nurturing.

Morrow continued to be guided by the wisdom of older Christians as he entered his first pastorates in Montreal and Smith Falls, Ont. These experiences shaped his vision of mentoring, which could almost be called a philosophy of leadership.

“Mentoring is one of the great principles of the Kingdom,” he asserts. “The only way to kill the gospel is to fail to mentor.” Scripture, he says, offers a pattern of leaders passing on leadership to reliable people.

Morrow has acted as mentor to many in his denomination. Marshall Eizenga, senior pastor at Waterloo (Ont.) Pentecostal Assembly, is one of them. Eizenga first got to know him back in the 1980s when Morrow was one of his teachers at EPBC. Although his exams were brutal, Morrow was known for his genuine interest in students. In fact, the bond between teacher and student was such that Eizenga’s class elected Morrow as an honorary member.

More recently Eizenga has been meeting monthly with Morrow over lunch. Quiche aside, it’s hardly mushy stuff. “He’ll grill me, hand me resources, ask me ‘Have you read this? Let me know what you think.’... The man has a mind like a steel trap,” Eizenga says. “He’s an incredible leader.”

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**Mentoring is one of the great principles of the Kingdom.”**

Mentoring is not only something Morrow does on the side over lunches with a privileged few. Somewhere along the way it became his management style.

David Hazzard, who works closely with him at the national office in Mississauga, Ont., talks about Morrow’s caring spirit. “In some ways Bill is a pastor to pastors.”

David Wells, who stepped into the role of general superintendent in June, has known Morrow for years. Wells describes him as an up-front kind of leader. During Wells’ time at headquarters, he found Morrow very affirming and utterly trustworthy: “You had absolute confidence that nothing negative was being said behind your back.”

Still, if Morrow had concerns about your work, he wasn’t one to dance around the issue. “There could be honest, sometimes very rough talks,” Wells says. “But it went both ways. He allowed others to ask tough questions of him.”

**Kingdom concerns**

If mentoring is at the heart of Morrow’s leadership style, then mission is the key to understanding what animates him.

Morrow dates his commitment to mission work back to his days as pastor in Montreal. “A man by the name of Don Kauffman came and stayed with us for a Sunday and ended up staying a week,” he says. A missionary, Kauffman shared with Morrow his burden for a lost world. Morrow caught the vision.

Morrow became a tireless proponent of overseas mission work. As pastor, he constantly referred to missionary endeavours in his sermons and encouraged people to support mission work. As general superintendent, he revamped the financial support mechanisms for PAOC missionaries – mechanisms that were strangling growth.

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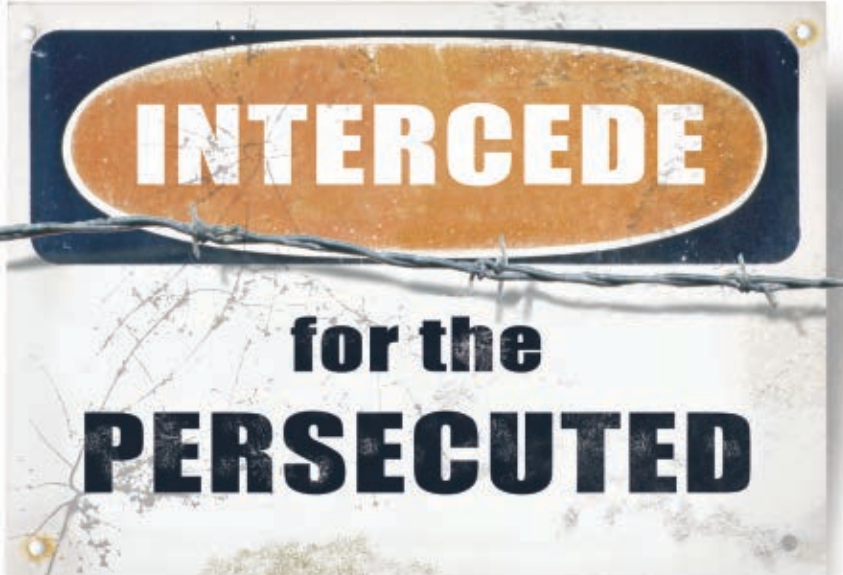
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Although the process of change was by no means easy, the number of missionaries has increased by around 50 per cent since 2003.

While Morrow speaks of his passion for overseas work, others see in him a vision for mission closer to home. As general superintendent, Morrow was always reminding leaders that the

primary purpose of the Church is for people who haven't joined yet.

In fact, it was under Morrow's watch that the PAOC took the unorthodox step of appointing a missionary to Canada. "Missions" has been redefined as outreach to spiritually lost people everywhere – not only those overseas.

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Morrow himself has the instincts of a cross-cultural missionary. He pursued further university studies because of his drive to stay connected. "If we're going to minister to the lost," Morrow says, "then we need to know [their] world."

This desire to understand the Canadian context draws him increasingly to younger PAOC leaders. "They mentor me about this generation's desires," Morrow says. "I'm trying to understand how to cross the gap with the Gen X and millennial generations."

### Transformational ministry

Significant changes came about during Morrow's tenures as district and general superintendent. The slow pace of institutional change, however, was often a source of frustration for Morrow, who describes himself as impatient.

Colleagues are kinder, calling him visionary, an intuitive leader with a knack for problem-solving and the courage to face challenges head-on.

Wells laughs as he says "Bill doesn't do denial well."

Indeed, Morrow is well known for asking the tough questions, never hesitant to address the elephant-in-the-room. Eizenga suggests this quality, more than any other, might explain why he was chosen to head up Master's. Thanks to his track record, Morrow has credibility as an agent of change.

Of course, Morrow doesn't always get it right. Like everyone, he makes mistakes. When that happens, Wells notes, Morrow never hesitates to admit he was wrong. "It didn't work," Morrow will say, "but at least we tried."

### The personal price of ministry

Idle time, you may have guessed, is not something Morrow has in abundance. Yet in addition to his ministry commitments, Morrow is a married man of 40 years and father to two grown children. When asked how he balances work and family life, Morrow grows reflective.

"I haven't always done it well, that would be the truth," he admits. "I struggle with the balance . . . but I'm always working at it." Having a date night once a week with his wife, Sheila, has been very nurturing of their marriage. In fact, he carried over this idea of a "date" with his children, reserving a special, individual time with them every month.

When the children were little, he booked his evening meetings after their bedtimes so he could be home for family dinner and devotions, and then help with nighttime routines.

"I'm very passionate about my family," Morrow says.

One of the greatest ongoing challenges for Morrow arises from his ministry as mentor. Morrow confesses that he struggles to let go of other people's suffering. "I get broken very quickly."

What comforts him is his trust in the sovereignty of God. "I don't have answers for all the pain of a broken world,"

he says. Knowing that God is still in control and has an overall plan, however, does give hope and consolation.

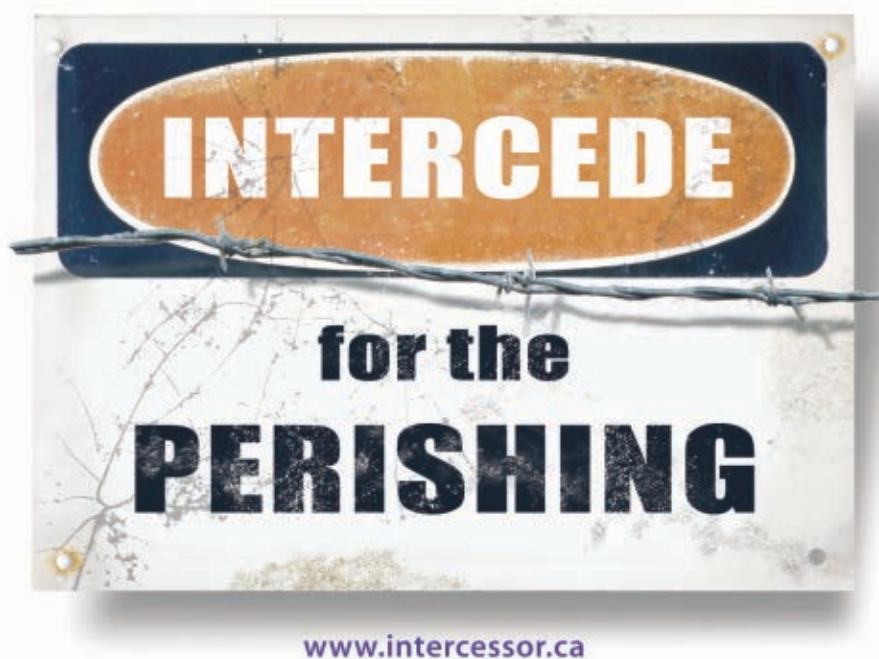
**I**t was under Morrow's watch that the PAOC took the unorthodox step of appointing a missionary to Canada

In many ways, it's Morrow's belief in the sovereignty of God that led him to resign as general superintendent. "I felt that the fellowship needed a fresh set of eyes and ears," he says. So Morrow, who admits to disliking surprises, resigned at age 62 with no set plans – only a sense of God's calling.

No sooner had he penned the letter of resignation than a representative from Master's stepped into his office, asking him to consider the role of president.

"I've tried to live in obedience," Morrow says, musing over his varied career. "In the end, I believe the greatest thing you can offer to God is the surrender of your life." ■

*Stephanie Douglas is a freelance writer in Brampton, Ont.*



# Next Church Kingston, Ontario

By Stephanie Tombari



WWW.NEXTCHURCH.COM

Next Church invited neighbours and hosted a community block party complete with free burgers and a rock-paper-scissors tournament. **Inset:** Next Church's yard sign – some people have shown up to check out the church based on the curious sign.

**T**he sign outside reads “Next Service: Around 11 a.m.” Though some members may prefer a prompt start time, nobody at Next Church shows up Sunday mornings with shirts starched and buckles shined. They are who they are – and that’s enough.

Next Church in Kingston, Ont., is a community of somewhat disillusioned and often over-churched Christians comfortable with being flawed as they draw closer to God.

Started in a coffee house in 1998 by members of the Free Methodist Church, Next’s small but committed group of members soon recognized the need for a less transient

location. So they moved into a building in an older neighbourhood of Kingston. The congregation has remained small and surprisingly young. Just about every other body in the 80-person congregation is under 12 years old. The other half of the pews is filled with mostly 30-somethings – parents, professors, artists – along with some students and baby boomers mixed in.

### *Why Neighbours Know About This Church*

The secret to Next’s success seems to be a three-Rs formula: keeping it real by holding true to Scripture, staying relevant in today’s fast-paced culture and having a relaxed

approach for an eclectic audience. As a result, neighbours around the Colborne Street church stop by each Sunday.

“Only one or two per cent of our lives is spent in the building so we talk a lot about what it means to live out our faith in our jobs and in our lives,” says Pastor Garry Castle. Rather than focus on church programming, Next emphasizes partnership and solidarity with its community.

“We’re a grassroots place, green-oriented and a little anti-establishment. We want to show that if you come [to Next] you belong.”

The church is passionate about its place in the neighbourhood. Members put their passion into action by providing time and talent to Kingston’s Skelton Park Music Festival each June.

Art is a big part of Next culture. The church walls serve as a gallery for the work of artists within the congregation and from the neighbourhood.

### *The Mission Statement That Moves Us – And Why*

Next Church encourages members to express the gifts God has given each of them and to use those gifts to meet real needs – ultimately to make an impact on the world. The church wants to be known in the neighbourhood as a place that cares, a place of family and a place where anyone in need of support will find it.

### *How God Draws People to Himself*

“It’s a changing world,” says Castle, “and God invites us all to be part of the change.” Though the Church sometimes wants to shift and move with the changing culture of our time, Next is firmly rooted in the teachings of the Bible. “We want to keep adapting the message so people can hear it,” explains Castle. “We don’t want to change the message; we just want to make it understandable.”

Next members are willing to be vulnerable in a way that makes others feel safe enough to drop their defences and listen to the Word of God. This kind of interaction is more likely to happen around a breakfast table or in a hot tub than at a Bible study – though it happens there too. “For now the open environment – the show up as you are – is an invitation for people to be open,” explains Castle. “That’s how we roll. It’s very informal.”

### *Seeking to Mirror Neighbourhood Diversity*

Kingston is a university and military town. Those not in school or in the service live on varying positions of the socio-economic scale. Next Church reflects that diversity, but what’s most interesting about the church’s demographics is the 1:1 ratio of kids to adults.

“If Jesus asks us to love our neighbour, chances are at Next our neighbour is a kid,” says Castle. “When the kids go downstairs [for Sunday school] it’s like a ghost town – the tumbleweeds start rolling down the aisle.”

### *A Current Challenge*

Finding a balance between a laid-back church environment and some form of order is an ongoing challenge for Next. Currently the church is defining and reworking its decision-making processes to help the church live out its mission more effectively.

“We’re a young church and we’re doing some good things but we want to make sure we’re being faithful with our resources,” explains Castle. □

*Stephanie Tombari is a freelance writer in Burlington, Ont. Read all the profiles in this ongoing series at [www.faithtoday.ca](http://www.faithtoday.ca).*

Visit [www.christianity.ca](http://www.christianity.ca)



# Is the Universe Eternal, Like God's Son?

By Ross Hastings

At first the answer to this question is obvious to readers of Genesis 1 and John 1, which state that the heavens and the earth were made at a distinct point in time. But confusion arises for many people when they encounter creedal statements saying that the Son of God was “begotten of the Father in eternity.”

People can also get confused when they try to fit together the idea of an eternal God with the biblical record of the miraculous conception and birth of Jesus. The idea of His incarnation can seem to carry with it the implication that God's Son has a point of origin, perhaps like the universe itself.

There are two crucial issues here.

1) If the Son of God is not *begotten* of the Father in eternity – if He has not always existed – then He would in some sense be a creation of God, somehow lesser than God the Father.

2) If the universe is not something God chose to *make* by an act of will – if the creation is not completely distinct from the Creator – then we may end up agreeing with our New Age neighbours who speak about “mother earth” and say that “the universe is God.”

Scripture testifies to God's loving act of creation and His continued involvement through providence. For those with eyes to see, creation itself also testifies to these things. Both are foundational concepts influencing how we care for, study and work with creation.

Athanasius, a great African theologian, made this distinction as far back as the 4th century: “God created the world in time by His will, but the Logos, His Son, was generated eternally from His nature and beyond time,” “the proper Son of the essence of the Father” and “not a creature that came into being by an act of will.”

The context for this declaration is fascinating. Athanasius wrote these words in *Against the Arians*. He was fighting the view championed by Arius that Jesus was a mere creature of God.

But in the background was Origen, who suggested creation must be eternal since God's character is changeless. He argued there could never have been a time when God did not create. For Origen, the eternity of creation was indistinguishable from the eternity of the Logos – both proceed eternally from God.

Athanasius disagreed, and his view won out. He argued that the Father, the Son and the Spirit share eternally in the

same transcendent nature, their mutual relationships existing independently of the act of creation. This distinction made possible the crucial later definition that Jesus Christ is both fully God and fully man.

This distinction also informs our understanding of the universe. Matter was created at a point in time by God out of nothing (*ex nihilo*), by an act of His will – in love. Theologians throughout the ages have surmised that creation was an overflow of His intra-Trinitarian love and life.

The full revelation of Scripture teaches us that God the Son (John 1:3; Colossians 1:16; Hebrews 1:2) and God the Spirit (Genesis 1:3; Psalm 104:30) acted specifically as mediators in this act of creation. They were, as Irenaeus expressed it, the “two hands of God” in creation.

All this leads Christians to assert the fundamental goodness of the created universe, as God originally pronounced it to be in Genesis 1 (contrary to Platonic and Gnostic viewpoints, for example). The incarnation of the Son of God into a human body removes all shadow of doubt about the goodness of creation. And His resurrection gives assurance of a full recovery from the influence of the Fall.

In light of this, Christians of all people should be at the forefront of creation care. At some points in history, Christians have been. But today we Evangelicals often seem to spend more time debating *how* God created the world rather than how God wants Christians to fulfill the creation and cultural mandate to steward the good gift of creation.

These teachings – that creation is good, but yet not God – have been crucial to science. Many groundbreaking scientists studied the created realm precisely because it was created by God yet was not so sacred as to prohibit study. Furthermore, the presence of order in God's creation and the ability of humans (made in God's image) to discover this order is what makes science possible. It's a tragedy in our post-Enlightenment world that we consider science and theology unrelated and contradictory, when in fact science would not have developed as it did without a correct theological framework. ■

*W. Ross Hastings is associate professor of mission studies at Regent College in Vancouver. Representatives of 10 seminaries affiliated with The Evangelical Fellowship of Canada take turns writing 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.*



# World Watches Revival

By James Beverley



Canadian preacher Todd Bentley is leading a controversial revival in Lakeland, Florida

A revival in Lakeland, Florida, is breaking all records for the speed that a revival becomes worldwide news. On April 2 Canadian preacher Todd Bentley began what was supposed to be a five-day conference at the 700-seat Ignited Church pastored by Stephen Strader. The meetings have continued ever since. God TV began worldwide coverage by mid-April and major media such as NBC and Fox had covered the revival by early June.

The Lakeland Outpouring is getting attention because of extravagant claims that it is the most contagious, transferable and tangible anointing in history. There are astounding reports of angelic visitations, prophecies, visions, conversions, miraculous healings and even raisings from the dead.

This is like the Kansas City Prophets/Vineyard phenomenon (1990 Mike Bickle/John Wimber), the Holy Laughter movement (1993 Rodney Howard-Browne), the Toronto Blessing (1994 John Arnott) and the Brownsville Revival (1995 John Kilpatrick) all over again – only developing faster and possibly more controversial.

Todd Bentley is 32 years old and is the head of Fresh Fire Ministries (FFM) in Abbotsford, B.C. He and his wife, Shonah, have three children. Bentley experienced a dramatic conversion in 1994 and started ministry in 1998. His itinerary now takes him all over the world, including to FFM's Uganda Jesus Village for children. The FFM statement of faith adopts a standard evangelical and charismatic paradigm.

Why, then, is there controversy about Lakeland?

First, some Christians are alarmed by Bentley's appearance and tastes. His love for tattoos, Ultimate Fighting, Christian rock music and even motorcycles is used as proof he is a false prophet. One website states that such preferences show Bentley is "spawned from the depths of hell" to deceive Christians in the latter days. Another website warns that God will kill Bentley if he continues the Lakeland saga. In my view, such attacks are way, way off-base.

Second, some Christians are deeply suspicious of Bentley's reports on angels and heavenly visitations. He claims numerous encounters with angels, including one named

Emma and another named Winds of Change. Bentley talks about being caught up in a pillar of fire to heaven where angels operated on him. He says he has met Abraham and Paul in the heavenly realm.

Lee Grady, editor of *Charisma* magazine, has waved a yellow flag of caution, asking the leaders of the Lakeland revival to balance their spiritual experiences with biblical integrity. Grady wrote in one of his columns: "We have no business teaching God's people to commune with angels or to seek revelations from them. And if any revival movement – no matter how exciting or passionate – mixes the gospel of Jesus with this strange fire, the results could be devastating."

Third, others are challenging the accuracy of various healing reports. Critics complain that few of the miracles get objective medical verification. Bentley told me in an interview that he has hired four staff to work on documentation for the healings and the resurrections. Lynne Breidenbach, his media advisor, has promised me access

to the documentation.

The Lakeland revival has been endorsed by major charismatic and Pentecostal leaders, including John Kilpatrick, Bob Jones, Patricia King, Randy Clark, Paul Cain and John Arnott, the pastor of the Toronto Airport Christian Fellowship. Arnott and his wife Carol attended in May and he told the Lakeland crowd: "It's just amazing what God is doing here. Carol and I are here tonight to absolutely bless this, with everything in us."

Other charismatic and Pentecostal leaders share Grady's concerns. It sounds to many like Lakeland leaders need to watch the hype and make sure the focus is on Jesus, not angels or Todd's experiences. My next column will provide conclusions from my on-going investigation. I will also give more detail on my interview with Todd and report on my upcoming visit to Lakeland. The revival continues and the debate is growing. I will get back to you soon. ■

The Lakeland Outpouring claims it is "the most contagious, transferable and tangible" anointing in history

*James A. Beverley is professor of Christian thought and ethics at Tyndale University College and Seminary in Toronto.*

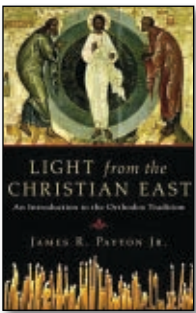
## CANADIAN AUTHORS AWARDED

The Word Guild, a national association of Christian writers and editors, recently announced the winners of its annual contest for the best publications of 2007.

Four of the winners won in multiple categories, including Jennifer Green of Ottawa (news, long and general reader-ship articles), Eric Wright of Colborne, Ont. for his book *The*



*Lightning File* (suspense, independently published), James Payton of Mount Hope, Ont. for *Light from the Christian East: An Introduction to the Orthodox Tradition* (biblical studies book, leadership/theoretical) and Paul Beckingham of Vancouver (inspirational, personal experience article). *Faith Today* writers James Beverley and Karen Stiller tied for best column series.



A complete list can be seen at [www.thewordguild.com/contestsawards/index.html](http://www.thewordguild.com/contestsawards/index.html).

The awards gala was June 13 in Mississauga, Ont. Thirty-eight first-place awards plus 22 awards of merit were presented in various genres.

The 20th annual Leslie K. Tarr Award for outstanding career achievement was presented to Connie Brummel Crook of Peterborough, Ont., an award-winning writer of nine Canadian history novels for young adults.

Kevin Dautremont of Moose Jaw, Sask., won Best New Canadian Christian Author for his unpublished fiction manuscript, *The Golden Conquest*. He earned a cash prize and a publishing contract with Castle Quay Books.

—BILL FLEDDERUS/TWG

## THE SHACK: WHERE TRAGEDY CONFRONTS ETERNITY

Author: William P. Young

Most truth, it seems, comes to us through story. The vast majority of the Bible is in narrative form. *The Shack* is a great new bestseller that conveys Christian truth using fiction, somewhat like a contemporary descendant of *The Pilgrim's Progress*. Word of mouth enthusiasm has led to hundreds of thousands of sales in the past year, and a movie is reportedly in the works. In May it was the top-selling book at Amazon.ca.

Author William Young was born in Alberta but grew up in New Guinea and various places in Western Canada. He now lives in Oregon.

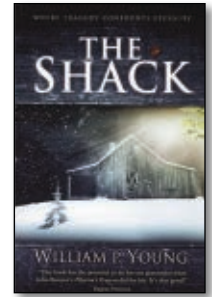
*The Shack* is a story about a middle-aged man named Mack. Mack left home at the age of 13 after a devastating

encounter with his alcoholic father. He lives a reasonably normal life until world-crushing and world-shaping events push his life into a spiral of bitterness and despair. About four years later, he receives a note: "Mackenzie, It's been a while. I've missed you. I'll be at the shack next weekend if you want to get together. —Papa."

Mack's hesitant return to the shack leads to a two-day encounter with God. In fact, it is an encounter with the Trinity, but not in the way you might expect. Mack learns some important truths, especially about pain and God's apparent indifference: "It's so easy to get sucked into the if-only game, and playing it is a short and slippery slide into despair." "Rights are where survivors go, so that they won't have to work out relationships." "Faith does not grow in the house of certainty." "Every time you forgive, the universe changes."

*The Shack* is a great story and a worthwhile read. Many readers find it a profound experience of laughter and tears.

However, a warning is necessary. The deepest Christian truth is in some ways a mystery. Sometimes when we read great books like *The Shack* we are tempted to think a writer has successfully explained mystery to us. Let's keep in mind that, for now, we see in a mirror dimly. —DALE DIRKSEN



Windblown Media, 2007. 248 pages. \$14.99 (paper)

## HOPE FOR THE SMALL CHURCH: REVITALIZING THE SMALL CHURCH THROUGH LEADERSHIP DEVELOPMENT

Author: Abe Funk

Abe Funk is no stranger to small Canadian churches, having served as the executive director of the Baptist General Conference of Canada for some 18 years and having pastored small churches as well.

Funk wrote this book to give congregational leaders, especially newly elected board members, the basics about leadership in a small church.

It will help small churches come closer to being — in their smallness — the very best they can be. Its wisdom and passion can also help pastors develop a leadership philosophy conducive to health and successful ministry.

The first three chapters do a fine job clarifying the nature and mission of the Church, the differences between mega churches and small-town and rural churches and, finally, what it means to be a healthy church.

The rest of the book is 13 lessons (short discussions about seven pages each) examining the basic, key dynamics involved



Essence Publishing, 2007. 128 pages. \$12.95 (paper)



in leading, growing and developing a healthy small church. It would be easy for a church board to start each of its meetings by reading and discussing a chapter from this book.

Each lesson begins with anecdotal quotes (good ones at that), a pertinent Scripture passage and a reference point from Funk's own experience before the teaching section. At the end of each chapter are great discussions sections and guided opportunities to bathe the learning process with prayer.

When I look for educational materials for my church board, I am always concerned to find relevant information, and Funk's well-designed lessons are just what we need. In fact this is a welcome resource for all small churches in Canada today.

—R. WAYNE HAGERMAN



Destiny Image Europe, 2007. 185 pages. \$15.35 (paper)

## OFF THE MAP

Author: Sandy Rosen

**P**ack your belongings. Leave the life you know. Travel across the nation. Share a message of reconciliation to God.

This could easily be an old to-do list for the Apostles but, instead, it represents the response of a group of contemporary believers to the question “What would it be like for the Church in my nation to daily see the salvation of its fellow citizens?”

*Off the Map: The Compelling Story of Believers Who Learned the Power and Love of God During a Spirit-Led Five-Year Journey* is Sandy Rosen's account of her family's journey across Canada seeking to answer that question. Travelling as a small group of “comfortable Christians,” their faith-stretching experiences filled with valuable lessons are packaged in this easy-to-read story.

Rosen is an itinerant missionary and the director of the Dance Barn Studio in Fort Langley, B.C. Her journal-like style provides transparency in relating the struggles and victories they faced. Through sickness, doubts and fears, to vehicle breakdowns and quarrels within the team, Rosen is quick to point to their dependence on prayer in both launching and persevering in this national outreach. She is also quick to give God the glory for people saved, believers reconciled and cities impacted by their ministry.

Rich nuggets of wisdom abound throughout the book as Rosen highlights multiple Scripture passages that came to life in their daily experiences. At times there is such conviction in her words that they may seem arrogant but, instead, I believe they reveal an absolute confidence in her Heavenly Father and the lessons learned.

If you have ever longed to experience the kind of early church fellowship described in the book of Acts, *Off the Map* may help satisfy your yearning. However, even if that

life holds no enticement, the courage and daring obedience of this travelling team – mixed with the constant reminders of God's faithfulness – will challenge and inspire every believer who reads this story.

—ANN BRENT

## THE LEGACY OF JOHN PAUL II: AN EVANGELICAL ASSESSMENT

Editor: Tim Perry

**I**n his introduction to this volume, Providence College professor Tim Perry suggests that John Paul II was perhaps the most “ecumenically minded and . . . evangelical-friendly pope since the Reformation.” This is certainly right.

It's not coincidental that relations between Catholics and Evangelicals warmed significantly during John Paul's papacy. Evangelicals felt a kinship with Catholics on moral matters such as abortion. Also, as Evangelicals began to emphasize the life of the mind and to see the importance of intellectual work, many of them admired the example of John Paul II who had been a dramatist and philosophy professor earlier in life.

I can still remember the warm response of a Christian discussion group at the University of Ottawa to John Paul's important and powerful encyclical *Fides et Ratio* (faith and reason). A central figure in that circle, David Lyle Jeffrey, has contributed a chapter to this volume on John Paul's vision for Catholic universities.

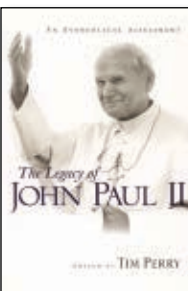
Other contributors include Mark Charlton of St. Mary's University College, J. I. Packer of Regent College and Clark Pinnock of McMaster Divinity College.

All the essays are appreciative. Several of them note the frequency with which John Paul cited Scripture. Together they remind us about his great moral courage in the face of Nazism and communism, and also about his personal amiability. (The current pope would not invite Bob Dylan to play at the Vatican as John Paul did.)

In addition to being smart and devout, John Paul was just cool. North American Evangelicals liked this.

On the other hand, writes Tim Perry, John Paul's “deep, personal and public devotion to the Blessed Virgin Mary” was a stumbling block to fuller communion between Catholics and Evangelicals. The same can be said of his endorsement of indulgences (a trigger of the Reformation) and his commitment to the belief that the Roman Catholic Church is the true church.

The essays gathered here are academic. Some, such as Nancy Pearcey's that takes John Paul's moral vision as a starting point, are engaging. Others are less so. The book will find a receptive audience primarily among Christians at universities.



InterVarsity Press, 2007. 327 pages. \$27.50 (paper)

—PRESTON JONES

# The Joy of Tithing

By Donald N. Bastian



A former president of The Evangelical Fellowship of Canada shares eight insights about the spiritual discipline of giving

**W**e were 21, newly married and settled cozily in our one-room apartment above a garage. I was a part-time student so support for this venture came from part-time work, and pickings were slim.

But we held a shared conviction that we should tithe whatever money passed through our hands – setting aside one-tenth for the Lord’s work. We had been taught that salvation is a gift but it encourages a lifestyle that responds fittingly to that gift.

It wasn’t easy. I was in school for eight years after we were married. One of those years proved financially treacherous. Carrying a full academic load while struggling to meet the needs of a wife and two little dependants taxed us to the limit.

Yet we see now, from the perspective of 60 years, that tithing was a discipline at first but quickly became a joy. I share a few of our gathered insights.

**We were taught to tithe by godly parents.**

Kathleen’s mother raised seven children on a widow’s pension of \$60 a month. The older children remember that she set aside six dollars of that meagre amount for her church. In my case, my mother confided to me when I was a lad, “When you have a dime, you set aside one penny for the Lord’s work.” Converted at 16 years of age, I began the practice – falteringly at first but, eventually, with some consistency. Kathleen’s conversion at 16 prompted the same practice.

**Tithing is a systematic way of expressing gratitude to God.** We know Christ’s sacrificial death was an unprecedented act of love. And we also know God showers us with temporal blessings – shelter, food, clothes, relationships. What better way to enact our gratitude than by setting aside a tithe to share our blessings with others?

**Tithing enhances our sense of accountability to God.** Consider the example of a Christian railroad engineer. Back in the days of steam locomotives, he left the pay car each month and took a tithe of his earnings directly to his pastor. Asked why, he said: “My job has its dangers. I don’t want to die with the Lord’s money in my pocket.”

**Tithing enriches the deep togetherness of marriage.** Jesus taught that marriage is a “one flesh” relationship (Matthew

19:4-6). How could we be one in the fullest sense if we did not share common convictions on the spiritual meaning of money entrusted to us?

**Systematic tithing supports the good ministries of a local church.** During my 19 years as a church overseer, we were often absent from our home church. But that church employed a staff that conducted public worship, instructed children in the faith and ministered to the sick, the troubled and the grieving. That home church was our first responsibility.

**Tithing seems to make the remaining 90 per cent go further.** We found tithing made us more careful with what was left because that too was the Lord’s money. And tithing on a minister’s salary taught us to mend any holes in our pockets so that, however sparse our income, our giving could be a regular part of our shared life.

We also believe the Lord rewards in His own way those who make His work their first priority (Matthew 6:33). Tithers, like anyone else, will be faced with unexpected financial setbacks. But their special care with money and the Lord’s added surprises bring things out better in the long run. As one farmer said, “When we shovel out, the Lord shovels in – and He always uses a bigger shovel.”

**Tithing seems to be a mature Christian practice.** During my teens I hitchhiked a lot. Someone else owned the car, paid insurance, bought gas and underwrote repairs. I rode free. Today, Kathleen and I would feel like adolescent hitchhikers if we accepted the blessings of the church while leaving others to underwrite its ministries.

**Tithing helps Christians remember that all of life is for giving.** Jesus did not command tithing but He did commend it (Matthew 23:23). And other New Testament passages go well beyond, exhorting us to bountiful giving and describing believers whose “extreme poverty welled up in rich generosity” (2 Corinthians 8:2). After 60 years, our belief is that 10 per cent of our gross income is the best starting point for a life of giving. ■

**Tithing helps Christians remember that all of life is for giving**

*Donald N. Bastian of Brampton, Ont., is bishop emeritus of the Free Methodist Church in Canada.*

# Classifieds *The Network*

Classified ad deadline for Sep/Oct 2008 issue: July 25

Tel.: 705-222-5025

E-mail: FTads@efc-canada.com

## CAREERS

### Senior Pastor

For Bethel Community Baptist Church in Sidney, B.C. [www.bethelcommunitybaptistchurch.com](http://www.bethelcommunitybaptistchurch.com).

### Pastor Couple

Growing established Anabaptist Mennonite church seeking pastor couple. Contact PST: [pst@lemmc.com](mailto:pst@lemmc.com). [www.lemmc.com](http://www.lemmc.com)

### Director of Operations

Evangelical Missionary Church of Canada is accepting applications for Director of Operations. This is a senior management position

Visit  
[www.christianity.ca](http://www.christianity.ca)

in the EMCC. For a detailed job posting visit our website at [www.emcc.ca](http://www.emcc.ca) and click the Ministry Opportunities tab.

### Called to Ministry?

Called to Preach? The Canadian Evangelical Christian Church offers ministerial credentials to those who qualify. Contact us at: [ceconline.com](http://ceconline.com), [cecc@rogers.com](mailto:cecc@rogers.com), 1-888-981-8881.

### London, Ontario

Byron United Covenant Church, a member congregation of the National Alliance of Covenanting Congregations within The United Church of Canada, seeks a full-time Senior Pastor who is ordained within The United Church of Canada to fill the declared vacancy as of July 1, 2008, or as early thereafter, as can be negotiated, to lead a two-person ministry team that seek to nurture spiritual growth, values justice and outreach to the wider community, celebrate the tradi-

tional Christian faith and celebrate God's presence with worship that is relevant. For further information or to apply, contact Sandra Fieber, Corresponding Secretary, Byron United Covenant Church Joint Search Committee, 1231 Royal York Road, London, ON N6H 4A1 or at [sfieber@craigwood.on.ca](mailto:sfieber@craigwood.on.ca).

## MISCELLANEOUS

### Christian Student Residence and Guest Room in Montreal

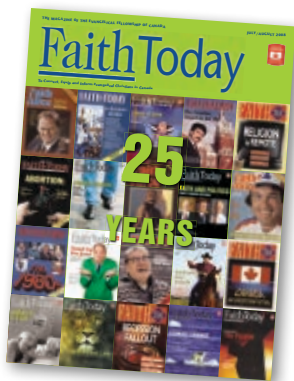
[www.residencema.ca](http://www.residencema.ca), 514-843-4356.

### Christian Book Publishing

We make book publishing simple for Christian ministries, authors and writers. Free consultation. Gus and Beryl Henne (formerly with Essence Publishing). [info@DAAPublishing.com](mailto:info@DAAPublishing.com). Toll-free: 888-485-2224.

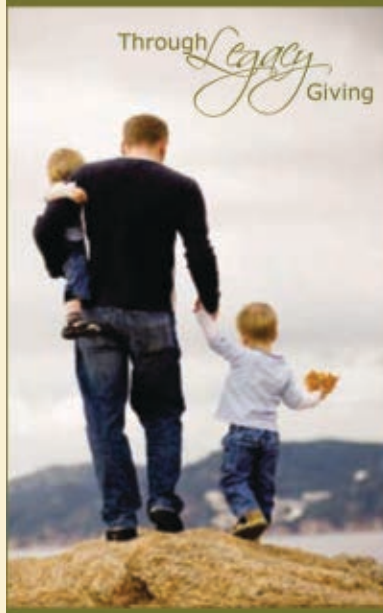
*Network continued of page 44*

## Very Important



Help make *Faith Today* even better! Fill out our anniversary reader survey at [www.faithtoday.ca](http://www.faithtoday.ca) – there are less than 25 questions – and we'll let you order a free, one-year gift subscription for someone!

### Impact the Next Generation



### The Evangelical Fellowship of Canada is committed to:

- Providing a trustworthy evangelical voice to government, courts and media;
- Equipping ministry leaders and facilitating collaborative partnerships;
- Fostering an understanding of the evangelical faith and its relevance to life and society.

The EFC's Legacy Giving Adviser stands ready to serve Canadian Christians by providing helpful and expert information regarding various legacy giving tools such as:

- bequests
- gifts in kind
- life insurance
- general endowments
- charitable gift annuities
- publicly traded securities

For more information, contact the EFC Office 905-479-5885 (toll free at 1-866-302-3362) or e-mail [legacygiving@efc-canada.com](mailto:legacygiving@efc-canada.com)

 **EFC** The Evangelical Fellowship of Canada

**Invites applications for the position of  
EXECUTIVE DIRECTOR (ED)**

**Location: Calgary, Alberta – Canadian Office**

**T**he ideal candidate will be a mature, godly leader with strong interpersonal skills and an effective team builder with gifts and experience in an international ministry setting, particularly in administration and preferably within the Wycliffe family of organizations. Although candidates of any nationality will be considered, preference will be given to Canadian citizens.

The ED will be responsible and accountable to the WBTC Board to ensure that the organization is progressing in the attainment of its vision and mission within the context of its core values. The successful applicant should have a graduate degree, excellent oral and written communication skills, as well as expertise in communication technologies.

WBTC has committed itself to play a key role in Vision 2025, the worldwide drive to start a translation project in all remaining languages that need God's Word by the year 2025. This demands ongoing growth in resources, effective partnerships with Canadian churches and recruitment of new members, while building awareness, calling for fervent prayer and the raising of financial support.

WBTC is a faith-based mission where all members, including the ED, are required to raise their own financial support. Appointment will be for an initial three-year term, which may be extended. This position will commence in December 2009, with mentorship beginning in or before September of that same year.

**Please direct all inquiries to:** The Chair of the WBTC Search Committee:  
ed\_search@wycliffe.ca

**Regular mail:** Wycliffe Bible Translators of Canada, Att'n: Chair – Search Committee, 4316 10th Street NE, Calgary, AB T2E 6K3

**Fax:** 403-250-2623; Att'n: Chair – Search Committee

**For more information:** www.wycliffe.ca (Click on "Get Involved" >> "Latest Vacancies" >> "Canada.")

**MISCELLANEOUS CONTINUED**

**On-Campus Training Program**

CHAKAM School of the Bible offers a brand new 52-week, full-time, on-campus training program called First Nations Biblical Counselling Specialist Diploma. Option for International Indigenous Studies in Peru, South America, after successful completion. For more information, call 306-922-0100 or visit our website at [www.worldoutreach.ca](http://www.worldoutreach.ca).

**Classifieds**

\$20 per line (min. order 3 lines).  
Display classifieds are also available.  
Deadline for Sept/Oct 2008  
reservations: July 25.

**Contact:** Brian Shephard

**Tel.** 705-222-5025 or

**E-mail:** FTads@efc-canada.com



**PRESIDENT and CEO**

**T**he Board of Governors invites nominations, applications, and expressions of interest for the position of President of Tyndale University College & Seminary.

Founded in 1894, and situated in the cosmopolitan city of Toronto, Tyndale offers a range of undergraduate university programs in the humanities, social sciences, and graduate theological studies. Poised for significant growth, Tyndale has recently acquired an additional campus of 56 acres. The President, who serves as chief executive officer, will have a proven record of respected leadership and will possess an earned doctorate from an accredited institution. Committed to excellence in teaching and research, he or she will understand and embrace the mission of Tyndale as a Christian liberal arts university and seminary. The President will possess the ability to represent Tyndale effectively on both a national and international level to the academic community, to various branches of government, as well as to the public and private sectors.

While applications and nominations will be accepted until a new President is selected, interested persons are encouraged to submit materials to the address below by August 31, 2008. Applications should include a letter of application and a current CV. All communication will be held in strict confidence.

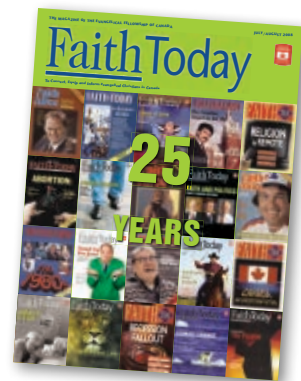
Further information about Tyndale can be found at [www.tyndale.ca](http://www.tyndale.ca).

In accordance with Canadian immigration requirements, this advertisement is directed primarily, but not solely, to Canadian citizens and permanent residents.

Nominations and letters of interest with a CV may be sent to the Chair of the Presidential Search Committee:

Mr. Steven Holmes  
Chair, Presidential Search Committee  
Tyndale University College & Seminary  
25 Ballyconnor Court  
Toronto, Ontario  
Canada M2M 4B3  
1-877-tyndale  
416-226-6620

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**The Evangelical Fellowship of Canada**

is inviting applications for the position of Ministry Advancement Associate



**MINISTRY ADVANCEMENT ASSOCIATE POSITION**

**POSITION OVERVIEW:** Reporting to the Director of Ministry Advancement, the MA Associate will be a member of a team responsible for meeting the financial needs/budget of the EFC. He/she will be a natural at building meaningful relationships with current and prospective supporters in a manner that serves them but also helps them understand the importance of their support as together, we seek to impact our country for Christ. As well, the MA Associate will work to develop relationships with leaders of prospective affiliate ministries in a concerted effort to grow the EFC's affiliate base.

The ideal person has excellent organizational and interpersonal skills. He/she is sensitive and displays compassion, mature judgment, diplomatic skills and knows how to listen but has excellent verbal and written communication skills. Other attributes include: knowledge of fundraising software programs (preferably Raiser's Edge) and Microsoft Office programs. He/she must be able to travel out of province as necessary (up to 10 days per month). Evening appointments are sometimes required.

To submit your resumé in confidence, send to **Linda Milke, Director, Ministry Advancement** at [milkeL@efc-canada.com](mailto:milkeL@efc-canada.com) or fax to **905-479-4742**.

To request a full position description call **905-479-5885 (ext. 230)** or visit [www.evangelicalfellowship.ca](http://www.evangelicalfellowship.ca)

**Intercultural Engagement**

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<b>Toronto</b>	Sept. 17
<b>Winnipeg</b>	Sept. 18
<b>Edmonton</b>	Sept. 19
<b>Vancouver</b>	Sept. 22
<b>Calgary</b>	Sept. 25

Visit [www.evangelicalfellowship.ca/intercultural](http://www.evangelicalfellowship.ca/intercultural) or call **1-866-302-3362**



**The Evangelical Fellowship of Canada**

is looking for volunteer ambassadors who have a heart for God and are looking for a new opportunity for meaningful ministry



**VOLUNTEER AMBASSADOR POSITIONS**

**THE FOCUS OF VOLUNTEER MINISTRY** within The Evangelical Fellowship of Canada (EFC) is to provide a local connection within all regions across Canada which will result in:

- Focused dissemination of the EFC information to affiliate congregations, ministries and individual supporters
- Growth in the EFC's congregational affiliate and individual support base
- Personal attention and care for supporters when an EFC senior staff person is not available

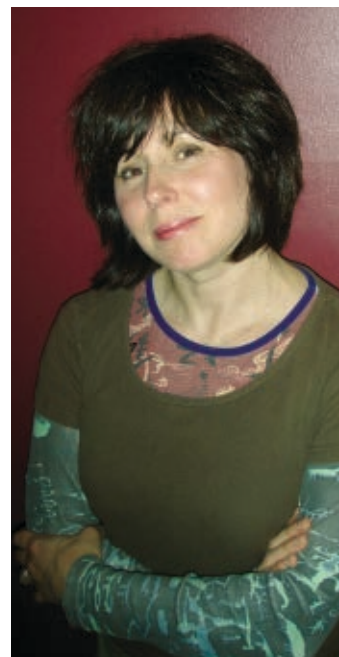
**The volunteer must ...**

- Be a person who is pursuing the life of a fully devoted follower of Christ
- Preferably attends an EFC affiliate congregation (if not would make a priority of encouraging this)
- Is understanding of the needs of various cultures
- Has proven ability to communicate well one on one as well as in a group setting

*Training will be provided and all expenses such as mileage, phone, Internet service, meals will be reimbursed.*

To submit your resumé in confidence, send to **Linda Milke, Director, Ministry Advancement** at [milkeL@efc-canada.com](mailto:milkeL@efc-canada.com) or fax to **905-479-4742**.

To request a full position description call **905-479-5885 (ext. 230)** or visit [www.evangelicalfellowship.ca](http://www.evangelicalfellowship.ca)



**Staff at Faith Today in its 25th year. Top row (l-r):** Gina Waugh, distribution manager; Bruce Clemenger, publisher

**Middle row:** Gail Reid, managing editor; Brian Shephard, advertising manager; Karen Stiller, associate editor

**Bottom Row:** Rob Robotham, production manager; Bill Flederus, senior editor



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