

Faith Today

THE MAGAZINE OF THE EVANGELICAL FELLOWSHIP OF CANADA
To Connect, Equip and Inform Evangelical Christians in Canada

MARCH/APRIL 2010
www.faithtoday.ca



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Cheryl Bear

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Cover: Kevin Clark Photography (www.kevinclarkphotography.com)





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All Called Differently

Stories in this issue show a beautiful variety in how we respond to God's call

For me, the connecting thread in our new March/April issue is the importance of knowing that each of us is a unique creation of God – created to relate with others and called to share and demonstrate God's love. Followers of Jesus Christ reflect the variety of humankind and of God's personal call on each of us.

Our cover story, "Active Faith" by Patricia Paddey, profiles five Canadians who are making a difference. Each has a God-given passion; each expresses it differently. Their stories will inspire you and perhaps challenge you to reconsider God's unique call on you. In "Find Your Inner Activist," Karen Stiller takes us through some of the important personal steps for acting on this call.

In "Rebuilder With a Cause," Ben Volman describes how Brian Stiller, a former president of The Evangelical Fellowship of Canada, discovered his lifelong call from God to restore faltering ministries – and what it cost him to obey. Volman highlights the importance of prayer, confirmation from Scripture and the clear personal leading in Stiller's life which has enabled him to walk out the call.

For Christian ministries a unique call from God may be demonstrated in a crisis. "Long-term Presence Speeds Haiti Aid" by Stephanie Tombari profiles the importance of mission organizations establishing long-term roots in a country. After the Haiti earthquake, such churches and organizations

were well positioned to co-operate in bringing immediate help and relief to the chaos.

This issue of *Faith Today* includes three interesting challenges. First, if you haven't heard of podcasts, "Building an iPulpit" by Sandy McMurray profiles the potential of this technology to Christian ministry and explains step-by-step how you can get started. For those who already download, you will find a shortlist of the most listened-to Christian podcasts.

The second challenge involves considering how gender affects worship. In "Mars and Venus Go to Church" by Bob Goethe and Michael Pountney, you can read how an Edmonton congregation evaluated their worship songs, rating each for its appeal to men or women. Their experiment resulted in increasing the attendance of men, which had been lacking. Should your church consider this issue?

Third, another way to consider God's call on your life is to attend a missions expo such as the ones coming soon to Halifax (March 26–28), Toronto (April 16–18) and Montreal (Nov. 5–7). Read "Missions Expo Set to Inspire" by Emily Wierenga to get a better idea of what to expect.

Online bonus: be sure to visit www.faithtoday.ca/digital to read a special additional article, "How Did Churches Fare in the Recession?" by Alex Newman. **FT**

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

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Article Well Done

Re: *A Church You Should Know* (Jan/Feb 2010)

The article about our church, River Park, was very well writ-

ten and illustrated. As a church we've delved deeper into the community and have experienced numerous people calling out for help – with food, loss of loved ones, even folks who've been experiencing demonic oppression. All of this because of getting to know our community through acts of kindness. The experience of being

Appointed: Gary Nelson as president and chief executive officer of Tyndale University College & Seminary, effective July 1, 2010. He comes from a 10-year tenure as general secretary of Canadian Baptist Ministries and CEO of the national and global work of 1,100 Baptist congregations across Canada. He succeeds Brian Stiller. Tyndale is a trans-denominational school in North Toronto with more than 1,000 students.



Gary Nelson

Renamed: Atlantic Baptist University of Moncton, N.B., has become Crandall University. The evangelical university offers degree programs in arts, science, business and education. It was founded by the Convention of Atlantic Baptist Churches during the 1950s and 1960s, and the new name points to pioneering Baptist Rev. Joseph Crandall (1771–1858). It welcomes more than 850 students from a variety of denominations. Dr. Brian MacArthur is president.

Resigned: Cheryl Curtis, executive director of The Prime's World Relief and Development Fund (PWRDF). The Anglican agency, based in Toronto, is conducting a major

interviewed by you and having the article published has been a very positive one for our church

and for me in particular.

LARRY ENSLEN
Medicine Hat, Alta.



Letters to the editor

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staff restructuring partly in response to a 26 per cent cut in its budget for 2010–2011.

Appointed: Paul Richardson as president of The Bible League of Canada, effective March 19, 2010. The Bible League, based in Burlington, Ont., is a charity that distributes Scripture internationally and is involved in discipleship training, literacy and church planting. It's also known for its Bibles for Missions thrift stores in Canada. Richardson succeeds Dick Kranendonk and leaves vacant the presidency of another organization, Christian Business Ministries Canada. CBMC networks and equips small groups of Evangelicals in business, and has offices in Toronto and Calgary.



Corey Odden

Appointed: Corey Odden as CEO of Voice of the Martyrs (Canada), a charity based in Mississauga, Ont., that raises awareness about persecuted Christians around the world. He previously served in the United States as vice president of the Evangelical Council for Financial Accountability. He succeeds Glenn Penner, who died Jan. 26 of leukemia.

Appointed: Hubert Krygsman as president of Redeemer University College in Ancaster, Ont., effective June 14, 2010. He currently serves at Dordt College in Iowa. He was born and raised in Ontario, has degrees in history from the University of Calgary and Carleton University in Ottawa. He succeeds Justin Cooper, president for the last 16 years. The interdenominational liberal arts college offers degrees in arts, science, business and education and has more than 850 students.



Hubert Krygsman

Appointed: Leon Fontaine is the new CEO of the Miracle Channel, a Christian television station based in Lethbridge, Alta. He also continues as senior pastor of Springs Church in Winnipeg (and other Manitoba locations and in Calgary). He succeeds interim CEO and current board chair Mervyn Mediwake.

Appointed: Rob Pittman as president and executive director of Alberta Bible College (ABC). The Calgary school of 130 is affiliated with the Christian Churches/Churches of Christ. He succeeds Ron Fraser, president since 1984. Pittman, an ABC alumnus, holds an MBA and has been working in the financial services industry.

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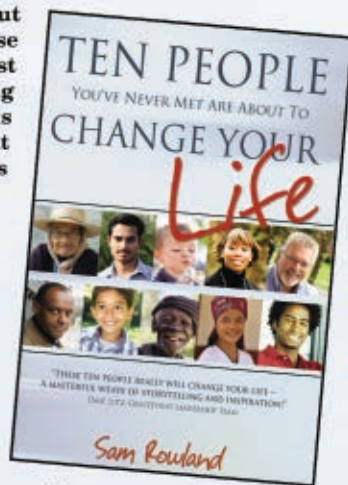
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Medicine in Mongolia



Dr. Laurie Elit (left): Increasingly drawn to Mongolia because the gospel is so new in the country.

Medical experts have amazing, untapped opportunities to share professional skills and build relationships in developing countries, according to Dr. Laurie Elit, an expert in cervical cancer at McMaster University

Hospital in Hamilton, Ont.

Besides helping develop medical infrastructure in needy areas, such opportunities dramatically increase permission to share your faith, says Elit, who has served stints in Papua New Guinea, Haiti, Bangladesh,

Pakistan, Nepal, Vietnam and Cambodia with various agencies since 1983.

In all her trips, Elit finds herself drawn to Mongolia again and again, perhaps because the gospel is so new in the country (it was restricted until 1990).

Bringing New Life to Women in Crisis

The New Life Girls' Home south of Trenton, Ont., offers a lifeline to women in crisis, aged 18-30, to help them grow in faith, develop life skills and eventually handle life's challenges with grace and dignity.

Founded 22 years ago to serve girls with life-controlling issues, the home (www.newlifegirlshome.com) welcomes up to 10 women at a time for an intensive, 13-month treatment program, which includes individual and group counselling, Christian education and basic life skills.

Some women are referred from churches, some refer themselves and others arrive by word of mouth, primarily from Ontario. In most cases, physical or sexual abuse was prevalent in their early years, and they've channelled those feelings of rejection and anger into eating disorders, addictions, anxiety or depression. The home provides a safe place with a family atmosphere to help the young women face those issues and meet God.

Bob Roffel, executive director, explains that the women often don't realize how much they have to work through until they've

Specialized medical knowledge was also in short supply in Mongolia until recently. During her first visit in 1999, Elit's impression was that no one had heard of Pap smear screening. Ten years later, Elit now sees astounding progress: the foundation for a national screening program is in place.

She visited for the eighth time in July 2009, partnering with Medical Education International (MEI). Near the border of Siberia, she trained 40 professionals and private doctors from eight provinces in cervical cancer prevention and treatment.

Elit finds her own faith strengthens as she discerns God's will for each trip and remains steadfast in trust "when the wheels fall off just before departure," as happened during the SARS outbreak, after the 9/11 terrorist attacks and several other times. "I just have to put a stake in the ground and trust God."

Serving in the developing world influences Elit's medical reputation at home. Colleagues sometimes ask her to present her international work, a surprising request that often opens new doors.

Why does Elit choose to spend her vacations in the far-flung corners of the earth? "God has resourced me with skills and finances. I want to pay it forward," she concludes.

Elit is affiliated with The Meeting House, a congregation in Oakville, Ont., and is featured in a book about medical work in Mongolia, *Why Do They Come?* (www.essencebookstore.com), published in conjunction with MEI's tenth anniversary. **FT** —CHARLENE DE HAAN



Century-Old Ministry Ship to Stop Sailing

The hull of the *Doulos* dates back to 1914, just two years after the *Titanic*.

The ministry of the *Doulos*, the world's oldest ocean-going passenger ship, finally ended in December after 95 years on the water. More than 300 Canadian Evangelicals have served on the *Doulos* and its sister ships, operated by the ministry Operation Mobilization (OM) since 1970.

OM, which was founded in 1957 to mobilize young adults into world missions, will continue its pioneering use of ships to transport literature and humanitarian aid worldwide with a sister ship, the *Logos Hope*.

OM leaders decided to retire the *Doulos* after receiving a \$10 million Euro estimate on needed repairs and maintenance. The ship's hull dates back to 1914, just two years after the *Titanic* was built. During the 32 years that OM has used it, the *Doulos* made more than 600 port visits in more than 100 countries.

Each of the 280 crew and staff onboard (all are non-salaried mission volunteers) will receive the guidance and support they need to decide what their next steps should be, says Peter Nicoll, CEO of OM Ships. Some are close to the end of their period of service, while others joined as recently as September.

OM ships receive hundreds of thousands of visitors on board each year, many to purchase books. Crew members often go ashore to provide medical aid, help construct schools, orphanages and homes, and give gifts of food, clothing and books. Teams also visit hospitals, orphanages and prisons to share God's compassion and love.

In total, more than 40 million people have visited various OM ships since 1970 during more than 1,350 port visits in 158 nations, according to www.omships.org. OM Canada has offices in Port Colborne, Ont., (www.omcanada.org) and welcomes inquiries about two-year onboard stints from engineers, doctors, marine professionals, plumbers, electricians, welders, carpenters, teachers and unskilled volunteers. —BILL FLEDDERUS

been in the safety of the home for a few months. "Once they're able to let their guard down, they begin to experience all the emotions that they've been bottling up," he says. Through counselling and prayer most make it through to the other side.

One recent graduate now attends Tyndale University College and Seminary. Another is at Redeemer University College. Others have regained custody of children they had lost, or they've learned how to hold down jobs.

Jeanette Horner arrived at the home in 1992 in a desperate state. She flourished with the individualized attention, and when she left she felt a call to minister to other troubled youth.

Today she serves as the home's education/activity co-ordinator.

Bob Roffel pleads with churches never to write off young people. He has seen women like Jeanette Horner become completely transformed. "I've even seen girls go from being prostitutes to attending Bible college," he says. And it's Jesus who makes the difference.

Horner agrees. "Jesus Christ is the only real reason for change in people's lives. What the world has to offer and what psychology has to offer won't cut it. I've worked in youth work in the secular field and the Christian field, and I can tell you there's no power for change outside of Christ." **FT** —SHEILA WRAY GREGOIRE

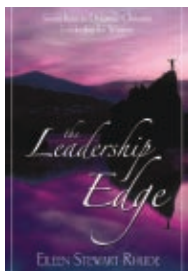
Recommended Resources

• ***Bridging the Gap: Conversations on Befriending our Gay Neighbours*** is an interactive DVD developed by New Direction Ministries for small groups. A catalyst for courageous conversations and fearless, love-based relational engagement with gay neighbours. Addresses prevalent questions, attitudes, and hang-ups that

keep Christ-followers from hanging out and being “Jesus with skin on” for the gay people in their circle of influence. Features Canadians Bruxy Cavey and Greg Paul along with Tony Campolo, Brian McLaren and Baxter Kruger. www.btgproject.blogspot.com

• ***A University for the People: A History of the Institute for Christian Studies***, by Robert VanderVennen (Dordt College Press, 2008). Toronto’s little graduate school of philosophy has had a disproportionately strong influence among evangelical leaders.

• ***The Leadership Edge: Seven Keys to Dynamic Christian Leadership for Women***, by Eileen Stewart-Rhude (Castle Quay, 2009). Encourages women in leadership using scriptural examples, historical models and personal experiences. Author is executive director of the World Evangelical Alliance’s women’s commission. **FT**



Anglicans Offer Open Door in Montreal

Jill Stafiej and Elisapi Putuguu at the Open Door drop-in centre: the centre welcomes about 140 people on a peak day.

PHOTO: JACK STAFIEJ

Everyone deserves a second chance, and sometimes a third or fourth, according to Ramon Herrera, director of the Open Door, a drop-in centre in downtown Montreal supported by two Anglican churches.

It’s easy to assume the worst about street people, but Herrera cautions that there are many reasons people end up on the street. Of course some have made bad decisions, but Herrera recommends postponing judgment as long as possible.

He relates a story about a lady who fought with almost everyone she met. Eventually the police were called. Herrera went outside with her, looked deeply into her eyes – and asked her to be brave and courageous enough to accept a hug from him. In response, she broke down in tears. It came out that a close friend was hospitalized and she was scared. Herrera prayed for them both.

Herrera has been director at the Open Door since 2006. The centre was founded in 1988 by a member of St. Stephen’s Church who noticed increasing numbers of homeless and working poor asking the church for help. Between September 1988 and April 1989, more than 250 people came by.

Today the Open Door welcomes about 140 people on a peak day – about 100 of them men, 65 homeless, 60 economically disadvantaged – and demonstrates that it values each one. Herrera marvels at how God multiplies the food into 2,000 meals monthly, while volunteers cook and pray, trusting God to feed everyone.

Services fall into two categories: the first is to build up each person’s self-esteem, to help them gain courage because no one cares – not even themselves. The Open Door provides laundry facilities, new clothing, showers, free haircuts from community hairdressers, and spiritual coun-

Churches Co-operate for Toronto Impact

Three church denominations have formed the 12:12 Network to facilitate new church development in and around needy communities in the Greater Toronto Area of Ontario. The name is based on 1 Corinthians 12:12, which emphasizes how one body is made up of many parts.

“The work is complex, the costs are high and there don’t tend to be neighbouring churches. We decided we needed to do

it jointly” to meet the pronounced needs of certain neighbourhoods, says Gord Martin, executive director of Vision Ministries Canada (VMC), a loose network of 140 congregations across Canada, most with Brethren roots.

The other two denominations in the network are the Ontario Conference of Mennonite Brethren Churches, an association of 31 Ontario congregations, and the Associated Gospel Churches, representing 146 churches across Canada.

Retreat for the Grieving and Terminally Ill

selling. A registered nurse treats cuts and bruises, provides flu shots and dispenses some medicines. Free workshops address gambling, tobacco, alcohol and drug use. Volunteers from St. Stephen's Church share listening ears with each guest.

Secondly, the Open Door supplies skills training in conjunction with Emploi Quebec and assistance with resumés and job searching. Free phone calls allow clients to connect with affordable housing advertised in local papers. Herrera estimates 20 per cent of his clientele have moved into rooms or apartments. Budget planning assistance is also available.

The Open Door brings in community services, thus helping homeless people avoid the embarrassment of waiting in an office with all their belongings in a shopping cart. Such respect and care help individuals gain courage and motivation to improve their own situations.

The Open Door also takes groups of 30 to a three-day summer camp north of Montreal, allowing adults to disconnect from poverty. As they step onto the bus Herrera proclaims, "Welcome to the Kingdom of God where everything is covered. You can eat, sleep, canoe. . . ." Some adults run in the grassy fields laughing. A few pick berries. Others wade, swim, fish or sit by the river.

"They're tired of rules and regulations," explains Herrera – but they're also quick to build a close-knit community with the 10 volunteers along from St. Stephen's. Once trust is built, people begin to share their stories. Some see the joy of following Jesus and join in.

The second church to support the Open Door is an offshoot of St. Stephen's, launched in June 2009 and affiliated with the Anglican Network in Canada. FT

—CHARLENE DE HAAN

If you have a life-threatening illness, then Ginny Cox wants you to know: "Life may be uncertain, but God gave you meaning and purpose, right to the end."

This is one reason Cox opened the Mara Station Retreat Centre in an area of British Columbia east of Kamloops and north of Kelowna.

Cox is a nurse with a masters degree in palliative care. She knows from experience the shortcomings of traditional medical approaches that focus primarily on treatment of the body, minimizing the mind, emotions and spirit. Her religious background is Anglican, but she now worships in an interdenominational community church.

She says the spiritual side of patients is especially important when pain is hard to manage, not to mention the huge emotional burdens which come from facing mortality or the loss of a way of life.

"The caregiver suffers too," Cox says.

"The person with the life-threatening illness and the caregiver are on the same journey. The caregiver's anticipated loss of a loved one, as well as the huge caregiver burden, needs to be heard."

The retreat centre reflects these emphases. It specializes in five-day retreats organized around the needs of a patient and one caregiver, such as a spouse or sibling. It is open to customers of all faiths.

Cox believes God directed her to open the retreat centre (www.marastationretreat.com). "My husband and I were living in Calgary. During a vacation we stumbled upon this property for sale in Mara. We weren't looking to buy anything, but then we saw the old railway station in a tranquil setting beside the Shuswap River. I knew I had to create a centre in this sacred space."

That was many years ago. Cox laughs. "A lot of work goes into forming a non-profit society, for everyone concerned!"

Cox has assembled a variety of professionals to help facilitate retreats. She believes that God brought them all together. "Group counselling, music and art therapy: these and other skills can complement painkillers for the client whose doctor has said, 'I can't do anything more for you.'"

Nutrition is also important. "With the help of nutritional experts and an organic farm virtually next door, we are able to create wonderful meals" using seasonal foods and omitting additives as much as possible.

The retreat centre also offers five-day bereavement retreats. FT —CANDICE LUCEY



Ginny Cox: the spiritual side of patients is especially important when pain is hard to manage.

The network's first project is "MoveIn." It facilitates young Christians moving into spiritually needy Canadian neighbourhoods to pray and express the love of Jesus among their neighbours (www.movein.to).

Gord Martin says that the three network partners have a "very open-handed and open-hearted attitude" as they decide on a lead partner for each project. And even though one group takes more direct responsibility with a particular project, "we will all own

them, are committed to them and fund them."

The 12:12 Network is open to other like-minded denominations that can sign The Evangelical Fellowship of Canada's statement of faith, agree to the network's core values (including belief in a transformational gospel, incarnational living, cultural redemption, missional leadership and strategic co-operation), raise awareness about projects within their denominations and commit human resources and funds to network projects. FT —SANDRA REIMER



Called to Love Our Neighbour

Evangelical activists such as those profiled in this issue are working out their Christian faith and meeting immediate needs. They continue a long and venerable tradition.

When people think of evangelical activists, their first image is likely not an itinerant preacher on horseback moving through the Canadian forests and fields on his way to the next settlement. Nor is it the pioneering missionary going to the ends of the Earth to tell others about the new life they can find in Jesus. We seem to reserve the descriptor “activist” for people engaged domestically and addressing injustice.

We might not describe missionaries this way, but in fact they are activists: passionate about their faith and driven by a compassion for others.

Historically when missionaries found a place to stay and be present with individuals and communities they met, they rarely restricted themselves to telling the story of Jesus. If there was a need for education, they would educate. If there was a need for medical aid, they would share the medicine and knowledge they had. If they needed to stand up for the marginalized, they did.

Contemporary missionaries are no different. They operate hospitals and run orphanages, build schools and dig wells. They don’t do this as a reward for belief, but as an expression of belief.

Witness the reports on the tragic and devastating earthquake that rocked Haiti. How many newscasts included reports involving missionaries: people on the ground who had developed networks and relationships and were caring for the needs of others and had been

doing so for years and even generations? Yes they were there to witness to their Christian faith, but that witness ranges to include various responses to brokenness, be it the result of human action or natural events.

The activists featured in this issue of *Faith Today*, and I would include Brian Stiller among them, show the diversity of backgrounds and journeys as well as the commonality of passion to make a difference in people’s lives as an outworking of their common faith.

Evangelical activism is love in action: meeting the needs of other where they are at, and often forming networks to ensure long-term contributions to the greater social good. Evangelicals volunteer more and donate more to charitable endeavours than the average Canadian.

Historically that activism resulted in the development of schools and hospitals, social service agencies and inner-city missions. Over time governments have expanded and assumed the primary care for a lot of these services. But evangelical witness has not ceased to exist. It has taken on a different form of expression.

Many began to “keep their faith to themselves” while serving in these agencies. Some began new ministries to fill emerging gaps. So there was a shifting and splitting of opportunities and expression which in turn led to the idea that faith was something that could be split from everyday life or that it only expressed itself in private or charitable terms. This again is shifting. There is a renewal of a broader understanding of the gospel and its implications for all of life – and with this latest shift, evangelical activism has been refocused.

There remain gaps in government systems, and there are people who need care and support – that’s where you will find many evangelical activists today. As governments cut back on services, these gaps will increase. There is still a need to provide a safe place to teens to gather and play. There is still a need to comfort the grieving, to welcome the stranger, to visit the prisoner – here too you will find the activists.

Evangelical activism is not new, although the faces of the activists, their stories and the expression of their engagement with others is continually being renewed. We should continue to tell their stories as an affirmation of what God desires among us all. **FT**



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 theEFC.ca.

BRUCE J. CLEMENGER is the president of The Evangelical Fellowship of Canada. Read more columns at theEFC.ca/clemenger.

Tanzania: Stable, Poor, Beautiful

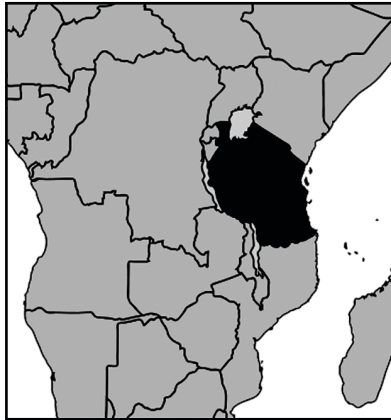
In a recent online edition of *The Daily News*, Tanzania's government-owned newspaper, a columnist reports a politician's insistence that she is the victim of "juju" – witchcraft cast to hinder her chances at re-election. The paper warns street kids to stop hitching rides on the back of city buses and reports that one-third of students in Tanzania's secondary schools failed their exams due to inadequate teachers and supplies. Another article remarks that in Africa, fat is considered good and in the western world it's not, so it's funny that most Westerners are fat.

Skimming the paper's top stories can help us begin to understand – just a little bit – this East African nation bordered by the Indian Ocean, Kenya, Uganda, Rwanda and several other nations. It is that unique African blend of modern and superstitious, progressing but not always, weakened by its circumstances and history but strong in spirit and pride.

Tanzania was born as a nation when Tanganyika and the island of Zanzibar joined together in 1964. The area had been part of German East Africa prior to the First World War, when it landed in British hands. Independence came in 1961, a relatively peaceful transition compared with some. A system of one-party rule began, with Tanzania onside with the then USSR, China and East Germany. The socialist experiment failed and left behind one of the least developed countries in the world.

Today, Tanzania has an elected president in a political system that some say is still corrupt but stable compared with that in much of Africa. During the 1990s Tanzania accepted more than half a million refugees from wars in neighbouring Burundi and Rwanda.

Tanzania is home to big things: Mt. Kilimanjaro (Africa's highest peak); Lake Victoria (Africa's largest); Lake Tanganyika (Africa's deepest) and Gombe National Park (big in the fame department thanks to Jane Goodall and her chimpanzees).



Big challenges as well: The United Nations Human Development Report – the bottom end being a who's who of poverty – ranked Tanzania 151 out of 182 countries. Malaria, one of the most easily prevented diseases in the world, is a leading killer in Tanzania, along with HIV/AIDS, which the World Bank has said set Tanzania back decades in its economic development.

Its economy depends on agriculture, accounting for 85 per cent of Tanzania's exports into an international economy that typically favours the buyers, not the African sellers. Agriculture employs almost 80 per cent of the population, who often work their small plots with traditional farming methods that are not geared towards sustainability or efficiency. Tourism brings in dollars with treks to the famous Serengeti, the wildlife park that Tanzania shares with Kenya.

The religious pie in Tanzania is divided mainly between Christians, Muslims and those who adhere to indigenous belief systems. An internal study done on religious intolerance in Tanzania revealed that most adherents co-exist reasonably well. The Tanzania Evangelical Fellowship (tz.aafrica.org) was formed in 1993 with the goal to mobilize and empower evangelical churches and mission agencies. It has grown from 23 members to 53, and is a member of the World Evangelical Alliance.

Like most African countries Tanzania is full of what seem like contradictions of hope and despair, weakness and strength, dark and light that makes Africa so distinctly – and for those who love her, delightfully – African. **FT**



Tanzania at a Glance

Full Name: United Republic of Tanzania
Population: 43.7 million (UN, 2009)
Capital: Dodoma (official), Dar es Salaam (commercial)
Area: 945,087 km² (364,900 sq. mi.)
Major Languages: English, Swahili, Arabic
Major Religions: Muslim 35% (Zanzibar is 99% Muslim), indigenous beliefs 35%, Christian 30% (mainly Catholic, Anglican and Lutheran)
Life Expectancy: 55 years (men), 56 years (women) (UN)
Literacy: 77% (men), 62% (women)
Main Exports: coffee, tea, cotton, cashews, cloves, insect repellents
GNI per capita: \$210
 (Source: Various)

On Our Knees

- AIDS is a major problem, with more than 1 million people infected and more than a million more orphaned children. Pray that churches can help!
- The evangelical church is growing, with strong revival movements among Anglicans and Lutherans as well as growth by Pentecostals.
- Christian radio and TV reach millions. Pray that such ministry may be a blessing.
- The need for trained church leaders is significant.
- Drought is often a problem.
- Presidential and legislative elections, held every five years, scheduled for October 2010.

(Source: operationworld.org)

Canadian Connections

- Mission Aviation Fellowship transports teams of doctors and nurses to six remote villages each month in Tanzania while evangelists minister to spiritual needs. www.mafc.org
 - Canadians serving with Wycliffe Bible Translators are helping further Bible translation for nine related languages in Tanzania's Mara region. www.wycliffe.ca
- See a more detailed version of this article at theEFC.ca/globalvillage

The EFC Intervenes in Marriage Commissioners Case

Should marriage commissioners (non-clergy licensed to perform marriages) be allowed to decline requests to perform same-sex marriages if contrary to their religious beliefs? The EFC is scheduled to argue “yes” in a reference case May 13–14.

The case is the result of a request by the Justice Minister of Saskatchewan to his province’s Court of Appeal, asking for an opinion on two potential legislative options.

The first option, which the EFC does not support, would permit marriage commissioners appointed before November 5, 2004 to refuse to solemnize a marriage contrary to their religious beliefs. The EFC prefers the Justice Minister’s second option, which would allow any marriage commissioner the same right.

The Court of Appeal is tasked with determining whether either or both meet the constitutional standard of the *Canadian Charter of Rights and Freedoms*.

Past court rulings “have well established that a Canadian, whether working in the private or public sector, may object to performing a task if it is contrary to their conscience or religious beliefs,” says Faye Sonier, legal counsel for the EFC. “To strip all Canadians who choose to serve the public in a government-accredited role of their Charter rights is ludicrous.”

“We need to be clear,” adds Don Hutchinson, EFC vice-president and general legal counsel, “that there is an important distinction between the *right to be married* and the *right to be married by a particular person*. The first is a legal right and the latter is not. Let’s not pretend it is.”

Other interveners include the Christian Legal Fellowship, the Canadian Civil Liberties Association, the Canadian Fellowship of Churches and Ministers, the Seventh Day Adventist Church and EGALE Canada Inc.

Booklet Examines Euthanasia

As Parliament is set to reconvene for discussion of a pro-euthanasia bill, the EFC is releasing the second booklet

in its [ACTIVATE] series for youth and young adults – and for older adults who seek to examine critical social issues of our times in the light of Scripture.

The new booklet quotes Canadian Mark Pickup, founder of HumanLifeMatters, asking some provocative questions: “During my darkest days, if I had not belonged to a significant community, I’m sure I would have wanted to die. Where do you find this significant community? A caring, significant community is committed to the idea of supporting people in their search for life with dignity. Let us stop all this talk of killing and recommit ourselves to each other, to life, to interdependence. Canada stands at a crossroad about how we view human life. Is being a significant community too costly for us?”

Find some answers, and more questions for stimulating biblical discussions, by ordering *How Merciful? Euthanasia and Assisted Suicide* from theEFC.ca/euthanasia.

Air Miles for the EFC

You can help the EFC save on airfare costs with a free EFC Air Miles card. Show it when you make purchases at Sears, Dell, Chapters, ToysRUs, Amazon.ca, SportChek, eBay.ca, The Source, Roots, Apple Store Canada, and more. Request a card using the form at theEFC.ca/airmiles.

Support Anti-poverty Events

Micah Challenge Canada, a network supported by the EFC, is inviting Christian communities and organizations to join in three special opportunities this year for prayer, fasting and activism focused on global poverty.

The first two dates for prayer and activism are tied to international summit meetings: the G8 Summit (June 25–27, 2010) and the UN Special Summit on the Millennium Development Goals (September 20–22, 2010).

The third, promoted by Micah Challenge networks worldwide, aims to mobilize 10 million Christians on October 10, 2010 (“10.10.10”) to pray for the poor and to recommit to action – as a way to show governments that Christians around the world are serious about meaningful action on global poverty.

Micah Challenge networks exist thanks to encouragement from the World Evangelical Alliance, with the shared aim to inspire and equip Christians for action and advocacy in response to global poverty.

Additional details and opportunities for Christians to help alleviate poverty and to be part of a lifelong walk with the poor will be made available by co-ordinator Robyn Bright of Ottawa at www.micahchallenge.ca.

Canadians on Trafficking Task Force

The World Evangelical Alliance has set up a task force to raise awareness among Evangelicals worldwide about hu-

MORE COMING EVENTS

Details at theEFC.ca/events or call 1-866-302-3362

- **EFC Christian Leaders Connection:** Christian leaders in the church and in business can get a better understanding of how to engage in a secular Canada through this day of seminars presented by EFC staff. Register now at theEFC.ca/clc for Otterburne, Man. (Mar. 25); Caronport, Sask. (Mar. 26–27); or Ottawa (Apr. 13).
- **Creation Care: Why Should Christians Care for the Environment?** Panel moderated by the EFC’s Don Hutchinson, featuring Dave Toyce, Loren Wilkinson and Mishka Lysack. Toronto, April 15, 7:00 p.m. (Details on related two-day retreat and other public events at www.ucalgary.ca/oikos/Retreat/Toronto.)

man trafficking – and two of its leaders are Canadians. The taskforce is headed by the WEA spokesperson on human trafficking, Commissioner Christine MacMillan, a Canadian who formerly headed the Salvation Army in Canada and now serves in New York as the director of the International Social Justice Commission of The Salvation Army.

Rev. Eileen Stewart-Rhude, executive director of the WEA Women’s Commission, is another Canadian on the task force.

Together with task force members worldwide, they will be responsible for developing a global vision and applying the vision principles in their regions.

“The anti-human trafficking taskforce views trafficking as an injustice to God’s desire to live in relationships of mutual respect,” says MacMillan.

Christianity.ca Adds French

Christianity.ca, an EFC online ministry, now includes French language articles. The website also continues to post new material each week from a wide variety of Christian periodicals. Visit www.christianity.ca.

Evangelicalism in the United Church

The EFC Centre for Research on Canadian Evangelicalism has awarded a research grant to Kevin Flatt of Redeemer University College to study evangelical renewal groups within the United Church of Canada between 1966 and 2009. This research will build on Flatt’s PhD dissertation, which examined evangelical identity in the United Church between 1930 and 1971, helping us to

better understand Canadian evangelicalism in mainline Protestant churches today.

Youth Roundtable Focuses

What key areas should the EFC-supported Youth and Young Adult Ministry Roundtable work on together? When this network met Jan. 10–13, it welcomed new members from several organizations and clarified five areas for collaborative focus for the next few years: (1) the realities facing youth today; (2) challenges faced by youth workers; (3) church efforts in engaging youth; (4) evangelism outside of church groups; and (5) the theological/biblical foundations for youth and young adult ministry. Visit theEFC.ca/partnerships.

Marriage and Family Network Grows

The Canadian Marriage and Family Network, which operates on the partnerships platform provided by the EFC, has launched its own website at www.cmfnc.ca.

The network, directed by Greg McCombs of Calgary, exists to build and facilitate a collaborative network of six or more churches in a given region, focused on strengthening the marriages and families within those congregations and the communities they serve.

Churches in the Saskatoon area met recently to consider such a network.

McCombs can help such local networks establish marriage mentoring and enrichment programs. He also recommends Faith@Home materials authored by American speaker Mark Holmen as a good tool for building authentic Christ-centered relationships in the home. **FT**

New Research on Congregational Income

By Rick Hiemstra, Director of the CRCE

Evangelicals are usually aware of the financial health of their local congregation, but would we think differently if we knew about the health of other congregations across Canada?

New research from the EFC’s Centre for Research on Canadian Evangelicalism (CRCE) offers a “big picture” analysis and suggests a problematic trend in congregational income. It shows financial weaknesses arose even before the recession started to make itself felt in late 2008.

The study “Canadian Evangelical

Congregational Income, 2003–2008” is available in the February 2010 issue of the CRCE’s online publication www.churchandfaithtrends.ca.

It shows that median congregational incomes, after values were adjusted for inflation, grew at only about 1.5% per year. Over the same period about two-fifths of congregations actually saw income decline when growth was adjusted for inflation.

These numbers are fairly consistent regardless of congregation income size. The trend line for adjusted median urban income started to decline from 2006, while declines in rural income started to show up only in 2008.

As we are coming out the other side

of the recent recession, the temptation is to attribute our congregational budgetary weaknesses to what has been going on in the wider economy.

But this research shows that weaknesses were there well before news of banking failures started to surface in the media.

This research is an opportunity for us to have a conversation not about “What happened during the recession?” but about “What did not happen when times were good?”

The CRCE will continue to track evangelical congregational Charitable Information Return data for various financial measures including total congregational income. **FT**

Active Faith

Five Canadians Making a Difference

By Patricia Paddey

If you wanted to tell someone how Christians are working to make the world a better place, what local people would you use as examples? With Canada today being blessed with so many committed believers putting their faith into action, your biggest problem would be narrowing down the list to a manageable sampling. This is a good problem to have. All across Canada, along a wide spectrum of issues and in growing numbers in the evangelical church, there are Christ-followers who have heard and responded to God's call to seek justice and mercy in the world in which we live, the world He loves. They believe justice and mercy are possible. So here are five examples from our list. (Feel free to suggest others to editor@faithtoday.ca!) What these five – and maybe every Christian activist – seems to have in common is a holy discontent with the status quo, a passion to change things, an energy for engagement and a vision for a Kingdom come.

An Advocate for Dignity

Clint Curle is a man of wide-ranging interests and abilities. Born in Brandon, Man., Curle is a full-time instructor in Carleton University's law department. He is a published author, an ordained Wesleyan minister and chair of the board of World Hope International Canada, a faith-based relief and development organization which "seeks to bring hope and healing to a hurting world." Until recently, Curle served as executive director.

But ask him what he considers to be his primary work, and he doesn't hesitate. "There is a commonality to the various aspects of my life," he says, "which concerns both trying to comprehend human dignity and to advocate for it."

Curle understands human dignity in "an expressly Christian way," believing it involves everything from simply having enough food and water, to some of the very highest spiritual needs people have in terms of being in relationship with God and with a community of believers.

His work with World Hope stretches back more than a decade to the organization's founding in 2000, when Curle joined its first board. The organization grew out of the Wesleyan Church of Canada, from what Curle describes as "an in-house discontent" within the denomination.

"We were a bit concerned that we had lost a lot of what John Wesley himself had established in terms of doing practical good works in the world as part and parcel of our Christian faith," he explains. "We wanted to recover some of that, believing we'd made our faith too individual and interior."

"While there's good aspects to that sort of piety, it's lopsided. We need to be communal and exterior as well."

Whether he's teaching university students about human rights theory, genocide studies and justice, or exploring with World Hope how best to respond to the need for basic food security in Niger, it is the steadiness of Christ's love for the world that sustains him.

"It's the drumbeat of my life," he says.

Clint Curle spends some time with a street kid in Odessa, Ukraine: Sustained by the steadiness of Christ's love for the world.



Cross-Cultural Capital

Ask Ken MacLaren to sum up the work he, his staff and team of almost 100 volunteers do, and his response is both revealing and surprising. "In every respect, it's cross-cultural missions ministry," he says. It's surprising, perhaps, because this ministry – supported by

80 churches from across the denominational spectrum – is happening in the heart of Canada's capital city.

MacLaren, born and raised in southern Ontario, is executive director of Ottawa Innerscity Ministries, a Christian charitable organization serving people experiencing poverty and homelessness. There are thousands of such people

in Ottawa, according to a report of the Alliance to End Homelessness in Ottawa, which counts more than 7,000 people in area emergency shelters in 2008. Still more live on the streets, in abandoned buildings, in vehicles or beneath bridges. MacLaren's goal is to build relationships with as many as he can.

Through both drop-in and outreach services, MacLaren's team engage with adults and youth, building friendships and earning "the right to speak into people's lives," he says, because "we know only Jesus can reach into a person's heart. That's when lasting change will come."



Ken MacLaren (left): We can change the face of homelessness one person at a time.

PHOTO: KEN MACLAREN

Lives benefit. "Sometimes people's behaviour isn't acceptable," MacLaren concedes, "but once you understand their background and their story, it's understandable." He estimates 90 per cent of men and 100 per cent of the women they serve were sexually abused as

children and asks, "Without the support of friends and family, how do you recover?"

At times the work appears as formidable as a mountain, looming large and blocking out the sun. But it is work MacLaren loves. "We can change the face of homelessness one person at a time," he says. A former pastor (he is ordained with the Pentecostal Assemblies of Canada), it was as an adult that he emerged from the drug culture himself, after coming to faith in Christ.

"My whole life since then has been 'Thank you, God, for what you've done for me,'" he says. "I want to make a difference with my life."

Resurrection Signs

Jane Halton's entry into advocacy for the marginalized didn't come out of a long-felt calling to work with the poor. Halton is the community co-ordinator at Jacob's Well, a Christian faith community located in Vancouver's impoverished Downtown Eastside neighbourhood. She grew up in a middle-class family in Southern California and worked as a swim coach for 10 years.

But when she became a Christian, Halton began to discover – through reading Scripture – how much God cares for the poor. And when she discovered Jacob's Well, she knew she belonged.

"There are reasons people are trapped in poverty," she says. "When we forget the reality of systemic oppression, we lose sight of the fact that these are people created in God's image."

Caring for their neighbours – in love and dignity through building life-giving relationships – is the primary purpose of Jacob's Well. An abundance of services in the Downtown Eastside provide for residents' physical needs, enabling staff and volunteers at the storefront operation to focus on meeting emotional and spiritual ones. "Our hope for everybody that we know would be that they would find Jesus and be in relationship with Him. But we hold that to

Find Your Inner Activist

by Karen Stiller

Sometimes we envy people who seem to be actually changing the world. How do they find the time, the energy, the endurance in the face of so many obstacles? Take some small steps to awakening your inner activist and see what can happen.

Be informed. Take some time to read up on the

issues that are troubling to you. The internet is endless in information. Watch a documentary on the subject. Speak to people already engaged in the issue. Go to a rally or meeting that addresses the topic.

Pray about your involvement and ask God to show you how your gifts can be best used. If you are considering volunteering somewhere, ask them what their needs are and be realistic about your availability.

Join an organization of like-minded people. You encourage others (and yourself), find fellowship and strengthen a movement when you are willing to sign



Jane Halton: When we forget the reality of systemic oppression, we lose sight of the fact that these are people created in God's image.

God, believing that to be His ability and not ours."

Through a garden space, community kitchen, shared meals and friendly visits, staff and volunteers at Jacob's Well "do life" together with their neighbours and teach the Church about "God's heart for the marginalized." Halton hires, trains, co-ordinates and provides pastoral care for volunteers.

It is a community she loves and feels committed to, but

on the dotted line. Joining a group concerned about the issue that troubles you will open the doors to further ways of engagement.

Be political. Find out how your fellow activists engage with Parliament Hill, or even the mayor's office in your own hometown. Polite, well-researched letters and face-to-face visits can go a long way to changing things.

Believe that you can make a difference. Throughout history caring Christians have worked for justice and extended mercy. You can too. **FT**

the work can be spiritually challenging. "Despite seeing God at work, we experience a lot of hopelessness," she admits. "Seeing a friend go through detox and rehab 10 times is really hard."

Still, she's convinced they're making a difference. "We have learned to see signs of the resurrection in small but poignant ways."

Street Grace

There is no typical day for Toronto-native Tim Huff, the man known formally as "Director, Light Patrol and Homeless Initiatives, Youth Unlimited (Toronto YFC)" and widely recognized as an advocate for the homeless. But in 22 years of ministry among the marginalized, Huff spent a decade where a typical day saw him in the hidden nooks, crannies and creases of Toronto, searching out and befriending homeless youth missed by the system. Today the author of *Bent Hope: A Street Journal* (which documents his experiences over that period) spends much of his time writing, speaking and consulting across the country.

"The heart of advocacy is not words on a page or spoken aloud. They have their place, but they are not at the core," he blogs at www.bentonhope.com. "Empathy, selflessness and a passion for justice – these create the bedrock for godly advocates." Talk to Huff, listen to him speak or read his writing and you know he qualifies, because for Huff genuine faith is grace-filled faith.

He's immersed himself in the realities of poverty and homelessness long enough to authoritatively articulate a simple solution to a complex problem; that the real dilemma in our country is not a poverty of resources, but a poverty of relationships. "If we have the right relationships," Huff says, "all the resources will come."

That conviction is what drives him. "My passion today is to have this country really, truly look at poverty completely differently than we have since I've been involved in it," he



Tim Huff: Empathy, selflessness, and a passion for justice create the bedrock for godly advocates.

Cheryl Bear uses music to tell the "Great Story" to native and non-native communities.



explains. "I've been in this for more than 20 years, and I've seen my friends do incredible ministry ... but I look at the big picture and I ask, 'How come it's not getting better?'"

Huff's goal? To make it better, by getting the hockey dads and soccer moms – in short, every single one of us – to recognize that we are a critical part of the solution.

Tell It Straight

Cheryl Bear calls herself "The Great Story Teller."

"It's not that I'm a great story teller," she explains, "It's that I get to tell *the* great story, the gospel."

The First Nations woman known for her long black hair, easygoing laugh and award-winning music doesn't tell it alone. These days, she's living out of an RV with her evangelist husband Randy Barnetson and their three teenaged sons.

After planting a church in Los Angeles, California from 2005 to 2008, the family determined to visit every one of Canada's 700 First Nations communities. To date, they've visited half of them, and 15 other countries besides.

They define their full-time music and speaking ministry as being "to the First Nations and from the First Na-

tions [to the rest of the world]," says Barnetson.

"Often, we'll be invited to come and do a concert for the whole [Aboriginal] community," he adds. "They view Cheryl as a role model for native women."

The family ministers together on the road, something they have been doing for a year. Randy speaks, Cheryl sings and dances in her native regalia, and the boys are skilled musicians. The entire family models Christian family living to communities sometimes hungry for such an example.

But their goal, says Bear, is to deliver something more: the gift of the gospel. "That's my heart," says Bear. "This precious story of Jesus. When the gospel first came [to Aboriginal people] it wasn't given as a gift. It was wrapped in European culture and used as a tool or weapon of assimilation.

"But the gospel is a gift to each of us. The Creator sent His son because He loves the world so much. He has such good intended for us, but the story got so skewed."

And so the Barnetsons tell the story straight, trusting the gospel will build people up in their identity, rather than tearing them down. **FT**

PATRICIA PADDEY of Mississauga, Ont. is a contributing writer to *Faith Today*.

Brian Stiller

Rebuilder With a Cause

Determined to follow God's call, a spirit-led risk taker transformed Canada's evangelical landscape

By Ben Volman



Brian and Lily Stiller

Rebuilding is not just a job, it is a calling. In March 1996 Brian Stiller was at the height of national prominence as president of The Evangelical Fellowship of Canada (EFC). But after more than a decade at the helm he felt the Lord's call to move on.

A few months earlier, Stiller had volunteered to help save Ontario Bible College/Ontario Theological Seminary. The century-old schools in north Toronto were in receivership. Although he was dedicated to their survival, Stiller told their search committee his leadership was temporary. The new board chair, Archie McLean, then wrote to 150 evangelical leaders across the continent asking who should lead the college. Out of 100 answers, more than 50 suggested Stiller.

Driving through Florida after a frustrating job interview, Stiller and his wife, Lily, began discussing the schools. They recalled a Jack Hayford sermon describing Abraham on Mount Moriah with Isaac, looking back at a lifetime of altars, and it reminded them of Brian's lifelong call to restore faltering ministries. Then he heard an inner, assuring voice: "I have something more for you to rebuild."

For the past decade and a half he has served the revitalized (and re-named) Tyndale University College & Seminary as president and now serves as president of the Tyndale Foundation. A key part of his legacy will be the school's expansion onto an impressive 57-acre property adjacent to the existing campus.

Friends and colleagues often use the same words to explain why Stiller, at 67, has had such an impact as a leader: vision, energy, an ability to think on his feet. They also hint at something else: a readiness to meet the risks of a great vision.

"Faith as an operating principle requires you to leave the comfort zone," says Stiller.

Plus, there's his personal disposition: "If it's not in trouble, I'm not interested. Maintenance is not in my vocabulary."

Growing up in Saskatchewan, the son of a Pentecostal pastor, helped instill that attitude. His father, Rev. C. H. Stiller, a regional superintendent, brought healing to many broken communities. "My style of leadership was learned from my father," says Stiller, "I watched him come alongside pastors; that was the big influence for me."

Lily, his wife of 46 years, was raised in Kenora, Ont., and met Brian at Central Pentecostal College in Saskatoon. She was impressed by his energy and spiritual commitment; he admired her "quality, depth and great passion for the gospel." Soon after marrying in 1963 they came east, and Stiller began studies at the University of Toronto. (Eventually he also earned an M.Rel. at Wycliffe College, an evangelical Anglican college in Toronto, and a D.Min. at Gordon-Conwell Theological Seminary, an evangelical Boston seminary with Baptist roots.)

As a young man, he envisioned a career leading evangelistic rallies. "Evangelism and public witness captivated me," says Stiller. But his preaching skills fell short and he had "too few scars" to be a draw at youth events. He was also acutely aware that a Pentecostal identity was at that time out of the mainstream. Success came more easily in the multi-denominational team approach of Youth for Christ. In 1967, he was assigned to oversee their Montreal branch. He and Lily started their family there, with son, Murray, born in 1968 and daughter, Muriel, born in 1971.

At first, the local problems seemed overwhelming; the branch was ready to fold. Instead, it became a testing ground where Stiller developed the managerial, governance, media and fundraising skills to rebuild a faltering ministry. The couple returned to Toronto in 1971 where the branch had already closed. Again, Stiller's efforts restored the local ministry. In 1975 he was appointed Youth for Christ national president.

Secular trends were transforming North American culture, pushing ministries to be more innovative. "We were going through the transition of the counterculture," says Stiller. "I learned how to develop a network and build; it was the best training environment."

Stiller got helpful insights from Francis and Edith Schaeffer, founders of L'Abri, who stressed Christian involvement in every area of society and public life. By mid-1982, Stiller felt he was being called to a larger challenge and told the Youth for Christ board that he was leaving. He was on retreat, weighing an offer from a large church in Vancouver. Studying Nehemiah, Stiller wrote down: "Find a broken wall that no one cares about."

He was already a council member of the EFC, a forum of

Canadian Christian leaders established by his mentor, Harry Faught, pastor of Danforth Gospel Temple. The organization was active but volunteer leadership kept it underfunded. Half an hour after Stiller wrote "Find a broken wall," a friend from Edmonton named Merv Saunders called to ask him to consider a full-time position with the EFC.

Mel Sylvester, then president of the Christian and Missionary Alliance (later to serve as EFC president/board chair), also spoke to Stiller at an EFC gathering in November 1982. "I had a strong leading to look Brian in the eye," said Sylvester, who followed through by telling Stiller: "You need to lead this up. We need a Moses and you're the man."

In February 1983, Stiller was on board at the EFC. In the first year his budget was \$26,000. Twelve years later, he left the organization with an annual budget of \$3.1 million. The "EFC co-opted my gifts better than anything I'd ever done," says Stiller. "The objective was so clear. I knew what to do. Those were the best moments of my life."

One of his first initiatives was founding *Faith Today* (originally *Faith Alive*) with Lori Mitchener as the first managing editor. A year later, Audrey Dorsch took over and expanded it into

a major Canadian publication.

"I started as an editorial assistant, but when [Stiller] first asked me to take over as editor I declined," Dorsch said. "I didn't think I could be the managing editor of a magazine – and then I also became the director of communications of [the] EFC."

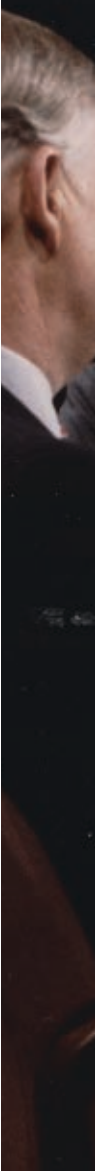
"The role of leader is to see beyond what is, to what is yet to be," says Stiller. "I enjoy seeing people succeed. Most people do what they can because they aren't sure they can do more. The leader has to bring them to their optimum level."

Current EFC President Bruce Clemenger appreciates Stiller's visionary skills. Clemenger began as a policy researcher for Stiller in 1992 and soon became the director of national affairs, responsible for the EFC's work in law and public policy. In 1996 he moved to Ottawa to establish the EFC's Centre for Faith and Public Life. "Stiller is able to turn areas of responsibility over to others and let them run with it," says Clemenger, who became president in 2003. "He can mobilize people, help them see possibilities and encourage them to step out."

Making Christians into local "change agents" was at the heart of an eight-hour seminar called *Understanding Our Times*, which Stiller began in 1984. He gave close to 200 presentations across Canada. It began as a series on the topic *Do Evangelicals Have a Role in Society?* Eventually the seminars provided a full workbook for participants.

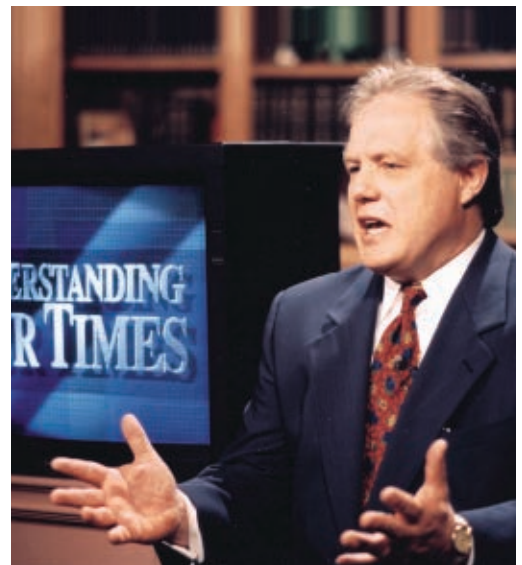
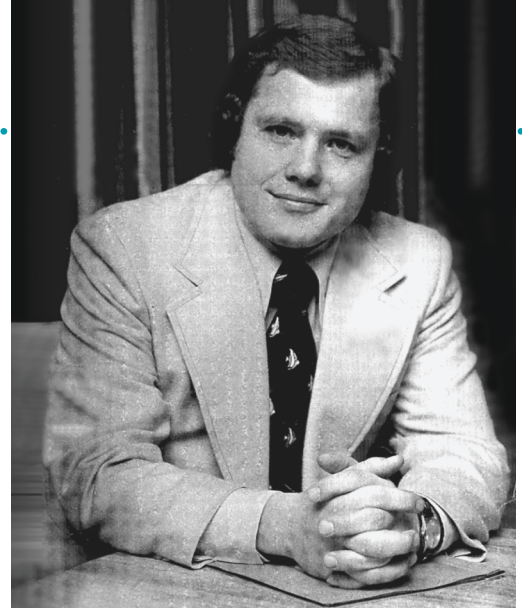
"We needed to convince Evangelicals that public policy mattered to Jesus," says Stiller. Today, he often meets Christians who tell him that the seminars led them into local, provincial or federal politics.

.....
"The role of a leader is to see beyond what is, to what is yet to be"
.....





Clockwise from above: Stiller interviews prominent Christian guests on *The Stiller Report*; Stiller became president of YFC Canada in 1975; *The Understanding Our Times* seminars encouraged Evangelicals to become active in politics.



Lloyd Mackey, a veteran Parliament Hill journalist and author, valued EFC's groundbreaking work in Ottawa in the 1980s. Stiller "was able to tap into people who were from all parties to help them modify their thinking on the basis of understanding that the evangelical community had something to bring to the table," says Mackey.

Stiller also allowed himself to be mentored by an experienced Christian social activist, Gerald Vandezande. Mackey appreciated that Stiller was not promoting himself, but "tended to be a catalyst that brought people together." That continues to be an EFC role, co-ordinating and networking politically active evangelical organizations.

That same emphasis on bringing people together enlivened the EFC's TV programs beginning with *The Stiller Report* and later *Cross Currents*. Well-informed guests provided challenging points of view meant to stimulate the thinking of Canadians.

Gary Walsh, now senior vice president at Roberts Wesleyan College at Rochester, N.Y., succeeded Stiller as EFC president in 1997 and points to Stiller's international legacy. "Brian developed the EFC to become a leader among evangelical alliances around the world. With few exceptions, [the] EFC has done faith and public life in a more forceful

but wise manner than many such organizations. Canada's leading place in the World Evangelical Alliance is the result of his work." The EFC has grown to become one of the largest evangelical alliances in the world.

Eileen Stewart-Rhude, a Canadian who serves as executive secretary of the World Evangelical Alliance's women's commission, credits Stiller with giving major impetus to national and international women's programs. Stewart-Rhude also counts herself among those Stiller encouraged to reach higher. "As a result of Brian's belief in me, I grew into this role."

Sylvester says of Stiller, "If you said that he was probably the best Canadian visionary church leader of our generation, you'd have little argument." Walsh agrees: "One could hardly name a Canadian who has had a more profound influence on evangelicalism in Canada in recent decades."

Lily Stiller sees her husband's influence as the result of obedience. "We knew the schools needed his giftedness and it was time to do that. It wasn't out of joy but out of obedience." Brian concurs that the past decade and a half has not been easy. "It was an experience I'd never want to go through again – and [yet] it's one I wouldn't want to miss."

On June 28, 1995 Stiller arrived on the campus of Ontario

Bible College/Ontario Theological Seminary with the fall semester due to start on August 28 and no more credit coming from the banks. He had 60 days to raise funds for the fall semester and keep the school functioning into the winter and spring.

The person most closely associated

with Stiller in the recovery of the schools was Winston Ling, who stepped into the role of vice president of finance and administration. Ling had recently taken early retirement as chief financial officer of a major corporation and didn't need a job.

"God brought two very different people together," says Ling. "We're both

A-type people who want to win. We fought in his office, but the moment we left, people didn't know. He trusted me like no one has trusted me before."

The decision of Archie McLean, a highly respected business leader, to accept Stiller's request to become the new chair was critical. In an aside that proves even outstanding leaders need leadership, Stiller recalls, "He drove me to eliminate the deficit. He said, 'You can do it.' It was his idea."

The board gave him another challenge: find a site for expansion of the university and seminary. As he and Lily drove near the campus in front of the Sisters of St. Joseph Morrow Park, she pointed towards its 57 lawn-covered acres. "Brian, some day the Lord will give this to you." Stiller recalled that the schools were still financially "just hanging on by our fingernails." Yet he knew this was a word from the Lord.

Stiller entered into a close relationship with Sister Margaret Myatt, general superior of the Toronto chapter of the Sisters of St. Joseph. In January 2006, the Sisters agreed to sell the property to Tyndale. A remarkable effort was required to raise the \$40 million for the property and \$18 million to develop the site. Once again, Stiller has stepped forward to meet the risks. He is leading the Uncommon Ground capital campaign, which currently has secured 70 per cent of the \$58 million cost of the project.

"Great leadership is not about having your own way," says Stiller, reflecting on his career. "It's about grouping people around a common vision and learning from each other."

Even as he looks forward, Stiller's eye remains on the public task of addressing the cultural values of Canadian society.

Lily, too, is looking forward, even as they enjoy the pleasures of five grandchildren. "We're just waiting on the Lord for the next challenge. Whatever the Lord has for us next, we're willing." **FT**

BEN VOLMAN of Toronto is a contributing writer at *Faith Today*.

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How to Podcast Your Pastor's Sermons

By Sandy McMurray

Our writer takes the complicated out of sermon podcasting. Turns out, just about anybody can do it

Wouldn't it be great if your church had its sermons available online? Think who might listen in: curious neighbours, perhaps, or more likely members who were sick or travelling or had to work during the worship service.

The idea may seem appealing, but who has the technological know-how? After reading the following article, you will!

What is a podcast anyway?

A podcast is a series of recordings, audio or video, created for playback on a computer or a portable media player like Apple's iPod. Technically speaking, it's the method used to distribute these files to subscribers via the Internet. Back in the "old days" some churches taped

sermons on cassettes or more recently recorded them on CDs. But podcasting is actually easier as it avoids the delay of having to deliver the cassette or CD.

How do listeners receive the podcast?

A "Subscribe" button on your church website allows listeners, with just one click, to request (and receive) the latest sermon files, and also sign up to receive future sermons automatically.

Most of us have downloaded something from the Internet or listened to a radio show or program online, but the subscription model of distributing podcasts makes them different. Subscribers get the latest episode immediately when they sign up, and can download any other file in the series by simply clicking a button. New files published after they sign up are downloaded automatically. Subscribing to a podcast is a bit like set-



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STEP-BY-STEP GUIDE TO PODCASTING

1. Record the sermons, preferably in a digital file format.
2. Upload the sermon recordings to your website or blog.
3. Create a "Subscribe" button linked to your sermon files.
4. List your podcast in the iTunes Store podcast directory (optional).
5. Done! Podcast subscribers receive new files automatically.

RESOURCES TO GET YOU STARTED

iTunes FAQs for podcast makers

- www.apple.com/itunes/podcasts/creatorfaq.html
- www.apple.com/ca/itunes/podcasts/specs.html

Podcasting Equipment Guide

- <http://hivelogic.com/articles/podcasting-equipment-guide-2009/>

How to podcast with Posterous (web publishing tool)

- www.posterous.com/faq

Podcasting Legal Guide for Canada

- www.creativecommons.ca/blog/wp-content/uploads/2007/06/podcasting-legal-guide-canada.pdf

GETTING ON iTUNES

The podcast directory in the iTunes Store is a popular destination for podcast fans. To get your podcast listed in iTunes requires several steps:

1. Create your first episode.
2. Post your episode file(s) at your web host. Ensure that the file is stored at a publicly accessible web address (i.e. not hidden or password protected).
3. Create an RSS feed (an XML file) that conforms to RSS 2.0 standards, includes recommended iTunes data, and contains pointers to your episode.

Don't be too concerned if all this is gibberish to you. Read the Frequently Asked Questions files published by iTunes (Apple) and by FeedBurner for more information about creating your RSS feed.

ting a VCR or TiVo to record your favourite show whenever it comes on TV.

What do we need to get started?

Basic podcasting is surprisingly simple. All you need is recording equip-

ment, a computer and a website or blog where you can store the digital files. Most churches already have those components on hand. Sermons are uploaded in mp3 format. If you don't know what that means, strike a podcasting commit-

tee, because almost certainly there is a group of techies in your congregation who do know and will be eager to help out. There is free software available to convert recorded sermons to mp3 format (try Audacity at <http://audacity.sourceforge.net>). Before you get started, check with your church's web host to see how much file storage and bandwidth (file transfer) is included for free. Even if you don't know exactly what you're asking, they will, and they'll have the answer at their fingertips.

Although file storage is available for free at sites other than your church's own, like SermonCloud.com and Odeo, it's better to host the files yourself if possible, to avoid any changes that could break your podcast for subscribers. If you have a good microphone and a sound board you're halfway to podcasting already. You can also make a decent digital recording with an iPod and an audio input accessory.

The Meeting House church in Oakville, Ont., is one of a growing number of Canadian churches that podcast sermons and more. The Meeting House produces several popular sermon podcasts including video and audio versions of the Sunday message. There's also an informal "Drive Home" podcast that's recorded by teaching pastor Bruxy Cavey as he – literally – drives home.

Larry Schultz, I.T. director for The Meeting House, describes the setup: "For the Sunday messages, we never did anything special. Every week we record the video direct to a MacBook Pro computer then save the audio from that and upload for the audio podcast." For the Drive Home podcast, Bruxy still uses the original iPod we bought for podcasting roundtable discussions. He records into it on the way home and it still does good quality on playback."

The Meeting House uses GarageBand and Audacity software to clean up the beginning and end of the podcast recordings, but the team does not edit the sermon recordings. "It's important to us that the podcast is a live experience – get-

What about copyright?

Copyright is the main issue faced by podcasters. Be careful not to include any copyrighted audio or video in your podcast. Even if your church pays an annual license to permit the use of copyrighted video and audio in the service, this license will not cover you for podcasting. Podcasters, like publishers, should also be aware of Canadian laws about libel and slander. Review the Podcasting Legal Guide for Canada (sidebar above) for more information.

ting what you get on Sunday morning is important to us.”

It's true that The Meeting House is a large church with resources (and a whole team!) committed to this endeavour. But, small and medium churches can tap into this technology and easily podcast their preacher's sermons. Check out the Podcasting Equipment Guide in the sidebar for ideas to meet the specific needs of small, medium and large churches.

Some more techno-mumbo-jumbo that you will come to understand in time

Once you begin podcasting, the list of available podcast recordings is stored in a file called an RSS feed. You've probably seen that word before on other websites. Whenever you add a new file, you also update the RSS document. This tells subscribers when a new file is available for download. They are alerted to the new podcast's availability. Although you can create and publish your own RSS document, it's better (and easier) to use a free service like FeedBurner to create an RSS feed that points to your real address. (FeedBurner makes it easy for podcast publishers to change web hosts without disrupting their subscriber base.)

The question everyone has: how much does this cost?

The great news is that podcasting has few ongoing costs, except for web hosting (which you already pay if you have a website) and the bandwidth required to

transfer all those files to your subscribers (which you might need to upgrade). If you can find a reliable web host with unlimited bandwidth and unlimited storage space, and a willing preacher, that's the path of least resistance to podcasting success. Now, give it a try!

Listen and Learn: the most listened-to podcasts out there

Here are some of the most popular sermon podcasts, according to iTunes Canada:

- Mars Hill (Pastor Mark Driscoll)
- Walk in the Word (Pastor James MacDonald)
- Dr. Charles Stanley
- Joyce Meyer
- The Meeting House (Bruxy Cavey)
- Cornerstone Simi (Francis Chan)
- Chuck Swindoll (Insight For Living)
- Joel Osteen
- Hillsong Church Sydney (Brian Houston)
- North Point Ministries (Andy Stanley)
- Springs Church Winnipeg (Leon Fontaine)
- Mars Hill Bible Church (Rob Bell, Ed Dobson)
- Renewing Your Mind (R.C. Sproul)

The iTunes U section of the iTunes Store feature educational podcasts from many colleges and universities. Explore iTunes U to find podcasts by Regent College, Wheaton College, Fuller Theological Seminary, ReformedTheological Seminary and more. **FT**

SANDY MCMURRAY is a freelance writer in Toronto.

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Mike Bullmore

Mike Bullmore served for 15 years as associate professor of Homiletics and Pastoral Theology at Trinity Evangelical Divinity School in Deerfield, Ill. In 1998, he led the launch of Crossway Community Church in Bristol, WI where he currently serves as senior pastor.

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A child being treated by World Vision staff at the state hospital in Port-au-Prince. She was injured when her house fell down on her and her four siblings. Their mother was out shopping for dinner when the quake hit.

PHOTO: WORLD VISION CANADA

Long-term Presence Speeds Haiti Aid

Christian groups that have been working in Haiti for decades were able to respond quickly and remain set to continue helping out for the long haul

By Stephanie Tombari

The 2010 Haiti earthquake crumbled houses, crushed buildings and buried more than 230,000 people in rubble. But despite the devastation, missionaries and Haitian Christians were led to stand on a higher rock. They were in Haiti long before disaster struck – and they shall not be moved.

“If you look at the social structure of Haiti you will find that the Church and

missions really are the backbone of society,” says Barry Slauenwhite, president and CEO of Compassion Canada in London, Ont. “Most schools, hospitals and orphanages are church- or missions-based. The government has not accepted its responsibility to care for its people. Remove the Church and missions and you have a collapsed social structure.”

When a 7.0 magnitude earthquake hit the Port-au-Prince area on January 12, international organizations were quick

to appeal for donations with a promise of aid for Haitians, and certainly many did just that. But it was organizations that had been in Haiti for decades – most often, Christian organizations – that were able to manoeuvre through the chaos and get aid quickly to those who needed it most.

“In terms of long-term missionaries on the ground in Haiti – people who have been active and living in Haiti before the earthquake – there are many stories about how these people have been so effect-

ively able to mobilize immediate support, set up clinics and distribution systems, and help people in ways that the UN or others could only dream of," says Matt Van Geest, an international community development consultant from St. Catharines, Ont., who has worked and lived in Haiti for the last six years.

"Having pre-existing relationships and pre-existing plans for dealing with situations like this makes a huge difference in terms of the effectiveness of this disaster response. It doesn't make it easy, but it makes it easier."

These pre-existing relationships with the local church, says Slauenwhite, are the conduits for a quick response. "In situations of large scale disasters such as the Haiti earthquake, NGOs and government organizations have to first of all

create an infrastructure through which to channel their resources," explains Slauenwhite. "This is what we have been seeing on TV and often results in considerable delay and expense – and frustration. Organizations like Compassion, who have been working with the local church, already have a strong and reliable structure through which to operate." He says Compassion was able to connect with 50 church partners immediately following the earthquake to source food, water and medical help.

Mennonite Central Committee is another veteran presence in Haiti. "We've been there for over 50 years," says Winnipeg's Bruce Guenther, program coordinator for humanitarian relief and disaster response. "The history of those relationships makes us more nimble."

And being "nimble" makes getting around a disaster zone a little less conspicuous. "In the early days of the response, we had to find who was where," Guenther explains. "Because we had MCC service workers and staff available in the area – not the kind of high profile workers with lots of security – our staff could walk through town simply because that's how they normally get around. They could go to camps where people had gathered and then inform the UN office" for co-ordination efforts.

World Vision had 800 people in Haiti poised to act. "In a disaster situation, we all work together – international organizations, NGOs and governments – to co-ordinate our response," says Willard Metzger, director of church relations with World Vision Canada. "Having worked in

Bringing Our Son Home in Turbulent Times

By Jeff Dewsbury

On the afternoon of January 12, a friend called my wife Melinda at work to ask her if she had any news about our soon-to-be-adopted son Wilde or his orphanage. Melinda had been teaching all afternoon, so she was caught by surprise at the news of the earthquake in Haiti. Her first frantic Internet search led to a description of homes that had fallen off the mountainside in Petionville, where the orphanage was located.

A deep despair set in as Melinda remembered our visit to the orphanage in November, and how we stood in the play yard with Wilde looking over the rooftops of the homes below in that suburb of Port-au-Prince.

Mercifully, God spared us the pain of the unknown. God's Littlest Angels orphanage, where Wilde was living, remained standing and even maintained its Internet access. Within a short time of the initial quake, it was able to post a message on its homepage that everyone was all right.

Many adoptive families waited days to find out if their children were alive or injured. I prayed all day for one orphanage where all the children (reportedly 80) were living outside under the care of only one adult. In the first two weeks after the quake, there seemed to be hundreds of equally desperate stories.

We lost sleep as reports of escalating tensions over limited resources emerged. We wondered if adopted children would be

left to languish in orphanages because original documents were sitting in piles of rubble.

Those were emotional and uncertain days. It was the first time in our lives that we could say without reservation that we were "praying without ceasing."

Later in the week, we received news that Wilde's adoption order (the one by a Haitian judge that legally declared him our son) had come out of the court the day of the earthquake. The courthouse collapsed in the quake and the judge who had presided over adoptions in the area was killed.

This event starkly illustrated the depth of the situation. While we rejoiced that Wilde would soon be united with our family, we grieved for those all around him who had lost their family members, friends, homes and way of life.

Many people in the Haitian and Canadian governments worked together to ensure our adopted children could come safely home. Wilde has been in our family for a month now, and we revel in the fact that God kept him safe. We continue to pray for the children of Haiti who need care, comforting, and love. **FT**

JEFF DEWSBURY of Langley, B.C., is a contributing writer at *Faith Today*.



Wilde arriving in Canada with his dad in January.



CRWRC PHOTO: TONI FERNHOUT

Earthquake survivors receive emergency food supplies from the Christian Reformed World Relief Committee.

people,” explains Jaqueline Koster, international disaster response co-ordinator for CRWRC. “They know the context. They speak the language. They know that cultural piece. That’s invaluable. Having people who can translate that to the local context just makes it that much more effective.”

(For the record, The Christian Reformed have three “arms” in Haiti working together as SOUS ESPWA (Source of Hope). They are CRWRC, World Missions (CRWM), and the media agency Back to God Ministries International.)

Haiti for more than 30 years, we regularly meet with these players. So in an emergency situation, we know who to contact and what their expertises are and how they work, which speeds up our overall co-ordinated response.”

The Christian Reformed Church and the Salvation Army are two other veteran groups in Haiti, among others (see the EFC.ca/Haiti for a list).

Many Christian organizations network and share resources on a regular basis, not only following a disaster. Mennonite Central Committee (MCC) and the Christian Reformed World Relief Committee (CRWRC) work together often, and MCC has its own wide network of church-based relationships. Haitian Christian organizations like PWO-FOD may work with a variety of Protestant church-based agencies in Port-au-Prince.

FAITH-BASED MOTIVATION

A profoundly Christian response to disaster includes showing respect and dignity for disaster survivors, not merely expediency, say Christian organizations.

“One of the things about being faith-based is that we have an additional respect for our partners,” says Ken Little, disaster response program manager with the CRWRC in Burlington, Ont. “We know the history of the struggle. I don’t know if that’s faith-based, or faith motiv-

ated, which is different from some of these organizations who are just going to pour the money in and ‘save’ the Haitians.”

“Long term missionaries know the

GOVERNMENT AND DEBT

The cleanup of Haiti in the coming years will not just involve removing rubble and rebuilding government offices. It will also



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involve rebuilding government itself.

"The dilemma in Haiti is mostly a problem of corruption and politics," says Slauenwhite. "I hope that the Christian community throughout the world will pray and encourage their leaders to forgive Haiti's debt, create a sustainable government and use this opportunity to push for justice in a country that has not known either of these blessings for decades."

Organizations like WorldVision have already called for debt forgiveness by the World Bank and the Inter-American Development Bank (IDB). Canada and other G7 countries held relatively small amounts of Haiti's foreign debt and have already promised to forgive these debts, but administering such forgiveness often takes years. At press time Haiti owed most debt to Taiwan, Venezuela and the IDB.

"We are telling these financial institu-

tions that by forgiving this debt, it would widen opportunities for Haiti's reconstruction and its longer term development," says Metzger.

"If we're looking at Kingdom values, seeking justice is a big part of what we Christians do," says Koster. "In the background, there must be Haiti debt forgiveness. That's where faith-based organizations have strength in our churches to put pressure on our politicians."

As Christians, says Van Geest, we have to accept responsibility for our mistakes where Haiti is concerned. "Canadians need to know that we are implicit in the state of Haiti as it is today," he says. "We have been part of the problem, along with the Americans, French and others. Our trade policies and agreements are not designed to help Haiti. In most cases, it hurts."

While the quake will undoubtedly be viewed as the catalyst that started a

country's rebirth, missionaries and local churches who have been there through it all will already be rebuilding in their communities, standing squarely on the rock of Jesus Christ.

"Haitians are an amazingly resilient people who have dignity and strength beyond anything any of us could imagine," says Van Geest. "They are caring and loving people. We saw countless stories of Haitians helping each other, sacrificing for each other, acts of service, sharing what little they had, pulling each other out of the rubble. We saw people organizing themselves in camps for food and water distribution, for cleaning up garbage, for security, for latrines – and all without any international assistance." **FT**

STEPHANIE TOMBARI of

Burlington, Ont., is a contributing writer at *Faith Today*.

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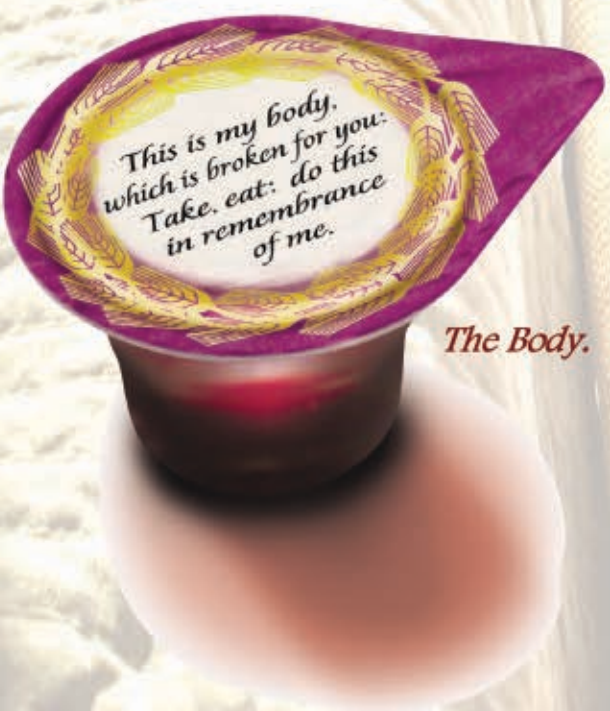
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The Exhibit Hall offers information for people who are either currently in missions or considering missionary work.

Missions Expo Set to Inspire

An interview with the executive director of MissionFest Toronto

By Emily Wierenga

A missions expo is an exciting opportunity to be equipped and inspired, as Christians in Edmonton, Winnipeg and Vancouver have already experienced this year. Next up are Halifax (March 26–28), Toronto (April 16–18) and Montreal (Nov. 5–7). Every year brings newcomers who have just found out about the existence of such events along with veterans who have attended for decades.

“People will be blown away by the calibre of speakers. The information they impart will equip and engage people according to what God’s called them to do,” explains Jude Hodgson, executive director of MissionFest Toronto for the past six years.

And what *has* God called His people to do? Hodgson believes the answer is simple.

“We’re all called to missions,” she says.

“Regardless of where we are – whether we’re here in the GTA, or overseas – we’re all missionaries.”

High-profile speakers often draw attendees to such events, and this year’s roster for Toronto includes luminaries such as Dr. Jean Chamberlain of Save the Mothers, Dr. John Hull of EQUIP Ministries, Ron Boyd-MacMillan of Open Doors, George Verwer of Operation Mobilization and former Blue Jay Tony Fernandez.

MissionFest Toronto began in 1995, but Missions Fest Vancouver goes back all the way to 1984.

Helping young adults to catch the excitement of Christian outreach is also a key element of such events. MissionFest Toronto has developed an online campaign to share youth-gearred events with Facebook members. Such events include a special session by George Verwer, a sort of “grandfather” in the movement, as well

as a talk by Nate Gerber, a Toronto youth pastor whose hip-hop outreach in Toronto was featured in a recent TV documentary, *Hip 2B Holy*.

“Our focus is hugely on youth and children, because they need to hear about missions and be inspired to change their world,” says Hodgson.

Missions expos can supplement whatever pastors may be doing to address the crucial subject of missions, she explains.

Such events are especially helpful for smaller congregations. Some big congregations put on their own mini-conferences on missions, but smaller congregations often cannot.

“Some of the big churches don’t see the need for MissionFest, but they’re forgetting the small congregations,” says Hodgson. “The big churches and small churches need to work together to keep [such events] viable, so that people can come

and discover what their true purpose is."

Purpose is the focus of MissionFest 2010. The theme "Called According to HIS Purpose" is based on Romans 8:28.

"God calls according to *His* purpose, not ours," says Hodgson, adding that the theme is particularly fitting considering the Haiti crisis. "Even though bad things are happening, God says He *will* work everything out for those who love Him and are called according to His purpose."

Each conference's theme in Toronto is chosen one year prior, through prayer. "We have a group of intercessors who pray for MissionFest, because we're very much an opposed ministry," says Hodgson. "MissionFest impacts people to move for Christ; it engages people globally for the Great Commission. There's a saving of souls in the balance." The intercessors also engage in 10 weeks of focused prayer leading up to the event which draws about 18,000 people each year.

Speakers for this year include (clockwise from top right): former Blue Jay Tony Fernandez, Toronto youth pastor Nate Gerber and George Verwer of Operation Mobilization.



The Toronto event has also launched a new grassroots program that will enable people to invest in the conference.

"'Friends of the Fest' welcomes everyone—individuals, church congregations and organizations—to contribute a small donation each month," explains Hodgson. "It's the little donations that make us work."

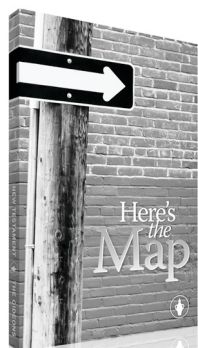
And it's the little donations which keep the \$300,000+ weekend free of admission each year. "Some of the biggest supporters of MissionFest are seniors," says



Hodgson. "People who want to help get the word out to the next generation." **FT**

EMILY WIERENGA is a freelance writer in Blyth, Ont.

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Mission Expos Make a Difference

Quotes from attendees, submitted by MissionFest Toronto

MissionFest 2009 was an awesome and dynamic experience! I had heard so much about the event in previous years but I never had an opportunity to attend. The most compelling part for me was the personal interactions, dialogues and prayers of a couple of the exhibitors. I felt on many levels this was a God-orchestrated set-up to release me into missions. There was much thought-provoking conversations about how

I could get involved as an individual for local and international initiatives working out Jesus' great commission to make disciples of the nations!

-Gabrielle Smith

MissionFest is a strategic time for freshly focusing the "eyes" of the Church on the harvest field. In the Greater Toronto Area the nations have gathered. As a

community of nations the call to the nations is more than obvious, it is critical in this hour of the Lord's global harvest plan! MissionFest brings us together to see (and celebrate!) the task that can only be accomplished together!

-Peggy Kennedy,
Two Silver Trumpets

This is an opportunity for young people to hear what God is doing and see opportunities to get involved...for life changing choices.

-Kim Evans, Urbana

Every year we see bridges being built, relationships being rekindled, friendships being made and opportunities presented for serving not only locally but globally, it's phenomenal.

-Hany Boghossian,
MissionGTA Chair

It is the first one I have attended and it was fantastic. I met some absolutely wonderful people and heard some most incredibly encouraging and spiritually moving messages. Sitting at a table with my children eating a meal with three other people who were having their own conversation - we ended up having a wonderful time of sharing and prayer. A YWAM mis-

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sionary helped rekindle the desire of my 10 year old daughter for missions.
-Terry Carter

It's great to be able to see friends, we're all doing this for the Kingdom of God, we're working together, and there are so many different ways to do ministry and so many different ministries that do it well here. So to be able to join together as the family of God, to do missions and get involved in different ways...that's what MissionFest is all about.

-Colin McCartney,
Urban Promise Founder

I really enjoyed meeting the various exhibitors, hearing their stories and being at the plenary sessions. Well done! Thank you for what you do in the Kingdom.

-Johanne Robertson,
Maranatha News

I think that one of the things that's been so cool about MissionFest is that it's not a monoculture, you've got old folks, young folks, some Pentecostals saying Amen and some Catholics crossing themselves, you know we've got a little bit of everything here.

-Shane Claiborne, The Simple Way

Most people that came to see us knew Jesus, but were totally unaware of how they could use tools to help them present the gospel. People were awakened to evangelize.

-Fellowship of Christian Farmers, Canada

I think MissionFest is a wonderful opportunity for people all across the city of Toronto to come and meet folks who are really on the job taking the gospel here and globally, and being inspired by that. Because the natural default position of the church is to become maintenance driven, to become protective, to become concerned about our own well being rather than about the purpose churches came into existence which is to take the Gospel of Jesus Christ across the world.

The Exhibit Hall tells you a multitude of things going on. I know people who have been here who have picked up a piece of literature, seen pictures or heard something and the result has been that they have asked God "Do you want me to get involved in this?" and God has led them and called them into some kind of work.

-Charles Price, Sr. Pastor,
The Peoples Church

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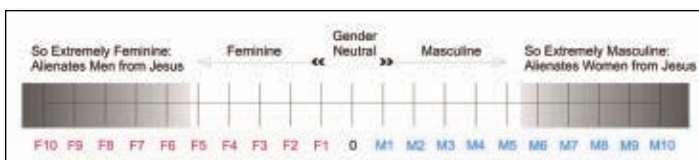
One church's experiment with making gender-sensitive worship choices

Why are there so few men in the average Canadian congregation? Early in 2009, the women elders at Strathcona Baptist Church in Edmonton suggested that the congregation adopt as a key objective over the next few months "That 50 per cent of our church attendees should be men."

Bob Goethe, also serving as an elder, took the opportunity to purchase David Murrow's book *Why Men Hate Going to Church* (Thomas Nelson, 2004; related website www.churchformen.com). He gave each elder a copy of the book, along with his own one-page study guide (<http://tinyurl.com/yb2nhbf>).

Goethe asked them to read 42 pages in the book and answer three broad questions. On the evening they met for discussion, they went over their general responses to the book, and then looked at a worksheet and evaluated several songs by their lyrics.

They used a scale to rate songs as to whether they ap-



pealed primarily to men or women.

The theory here is that on any given Sunday, if you add up the numbers of the "F songs" and the numbers of the "M songs," they should come out roughly even.

Here are some of the results Strathcona Baptist came up with.

One song (author unknown), based on Psalm 125:1-2, got an average rank of M2. The elders chose that because of the imagery of Mt. Zion, of bigness, of power. Some lyrics: "Those who trust, those who trust / Those who trust in the Lord / Those who trust in the Lord are as Mount Zion / which cannot be moved but remains established forever."

The song "Lord, you are more precious than silver"

(by Lynn DeShazo, 1982, a setting of Proverbs 3:14-15) rated an F8, which the elders decided is too feminized to be sung in a worship setting. The women elders were actually harder on this song than the men. Calling Jesus "precious" and "beautiful" made it a feminine song. And the line "nothing I desire compares with you" made it *strongly* feminine, since such language is so associated with romantic love. Some lyrics: "Lord, you are more precious than silver / Lord, you are more costly than gold / Lord you are more beautiful than diamonds / And nothing I desire compares with you."

The elders came to agree that feminine worship songs

tend towards celebrating a passionate love affair with Jesus, while masculine worship songs are more about strength, power, commitment and loyalty.

Participants decided to implement a balance of songs based on their scale to see if there would be any effects. Goethe reports that they have been very positive, even striking.

Before opening the issue, Goethe counted about 40 per cent men in Sunday morning services. Whenever the worship team used to invite worshippers to "take a few moments to speak out our praises to God," the voices one heard were almost all women's voices. The men had nothing to say during these times of corporate worship.

They began discussing Murrow's book and analyzing worship songs in March 2009, and started making immediate, small changes in the mix of worship songs, eliminating songs that were F6 to F10s, and trying to make sure there was a balance of masculine- and feminine-flavoured worship every week.

After they got into this process, one of Goethe's male friends said to him: "This is great. It helps me to understand perhaps why I have often found it hard to 'enter into worship' – something I usually attributed to be just being 'less spiritual' than those around me."

Only six weeks after they began making intentional changes, when a worship leader called on people to speak out their praises to God, half of the voices were male. It seems men are finding it a bit easier to track with the worship times and engage with the Holy Spirit.

After six months, overall attendance had grown, and fully half of those who attended were men. The elders have taken the "50 per cent men" goal off the TO-DO list and put it on the DONE list.

Admittedly this subject and this method are contro-

Calling Jesus
"precious" and
"beautiful"
made it a
feminine song

versial and easily misunderstood. No one should think that leading worship at church is an easy task for anyone, male or female. But let's not be afraid to open up a conversation that will allow us all to begin to think seriously about the words of the songs that we are trying to get men to sing on Sundays. If that can help deal with one of the issues that keep men out of church, we might be able to attack some of the others. **FT**

BOB GOETHE is a computer network support specialist in Edmonton.

MICHAEL POUNTNEY is a retired Anglican priest and teacher who formerly headed Wycliffe College in Toronto. Both previously served on staff with Inter-Varsity Christian Fellowship.



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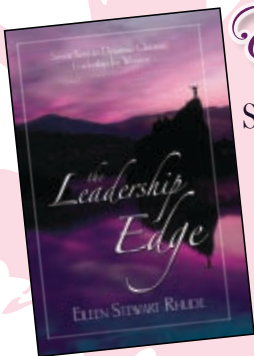


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Authentic Compassion and Service

The president of The Fellowship of Evangelical Baptist Churches in Canada and his daughter reflect on the future of denominations

JOHN: When I was in my mid-20s, the last place I would have expected to land is behind the president's desk of a Baptist denomination. Those were the days of the church renewal movement, when books like *The Problem of Wineskins* pointed to a future of laid-back congregations in warehouses, coffee houses – and our houses. Now that I have logged a half-century on the planet and find myself leading The Fellowship, I thought it might be fun to compare my take on the future of denominations with your take, Ruth, at the quarter-century mark.

RUTH: Being in my 20s, I may, one day, find myself behind the president's desk of a Baptist denomination, but which one? For the past seven years, since I left home, I've navigated the sea of denominational choices including the conservative, evangelical church I grew up in, non-denominational environments and the emergent church movement. It strikes me that my generation is seeking the purpose of God's Church, seeking its original intent, as it wrestles with past denominational evolution which produced new groups and multiple divisions within existing denominations.

JOHN: In many ways, the current emerging and missional church conversations remind me of the church renewal movement in the 1970s, certainly with regard to seeking the purpose of God's Church. There is nothing new under the sun in that respect. On the other hand, each generation asks the questions in its own way. New factors include increased secularization, social networking and a reaction against consumerism.

Leaders like me, working inside evangelical denominations, are confronted with the high cost and slow pace of change, given the boomers and builders who hold the keys to the family car. There are signs of hope, but here's the question that sometimes haunts me: Even if we turn stagnation into growth, might we one day find that we have become an effective horse cavalry facing a regiment of tanks? Do denominational leaders, like military generals, always wind up fighting the last war?

Even my metaphor dates me. Tanks are old news.

What is the missiological equivalent of drone aircraft?

RUTH: While boomers and builders may have the keys to the family car, we younger generations are finding other forms of transportation. The past is not irrelevant, but people from every generation have to choose how they respond to the present.

The Church has failed younger generations in many ways. And my generation has responded in every possible way. Of those who have grown up in the Church, some venture out to find something different, some become the next pastor of their childhood congregations, others leave altogether. For those on the outside looking in, the picture they see of internal wrangling can lead to a loss of respect for the Church. No one joins a church because they want to debate between pews and folding chairs.

I've found people outside the Church who invest their lives responding to world needs, and they have significantly influenced how I choose to live.

It's a test of faith to find my personal convictions more in line with the priorities of some non-believers than with the priorities of many churches.

As far as the drone aircraft goes, being up on the times is not the issue. A church whose members are mostly blue-haired ladies need not use Facebook for social networking with the community. The problem is that our preoccupation with trivial matters hinders us from authentic compassion and service.

So what I and many others are choosing to do is accept what we can learn from non-believers, cling to the mentors we do find in the Church (including Church history), wrestle a lot with our faith and then get active in response.

Hopefully, this choice will have multiple results: provide real aid to those in need (physically and spiritually), give the Church a strong reputation of integrity and service, increase the collaboration of multiple generations within the Church and protect ourselves from becoming stagnant.

JOHN: Ouch! The critique bites a little deeper knowing that I was once your pastor, not to mention your father. But I get it. It's not about being wired or hip. It's about acting in love. If Christ has a future for denominations in Canada, that must be it. **FT**

JOHN KAISER is president of The Fellowship, a denomination of 500 Evangelical Baptist churches (www.fellowship.ca).

RUTH KAISER recently returned from a year of teaching and volunteer work in Guatemala. This column continues a series by affiliates of The Evangelical Fellowship of Canada. For a list, see theEFC.ca/affiliates.



Priorities for World Evangelism: What Should Be Number One?

Many Evangelicals worldwide are looking forward to the next Lausanne Congress on World Evangelization this October in Cape Town, South Africa. Here's part four in a *Faith Today* series looking at seven of the major issues to be discussed.

The past two centuries have been marked by prodigious efforts to locate, classify and evangelize all the peoples of the world. Take Korea, for example.

In 100 years Korea has been transformed from a country with only a few believers into a nation whose social fabric is permeated with vibrant evangelical Christianity.

In 1900, the total number of Christians in Korea was just over 42,000 – predominantly Roman Catholic, according to World Christian Database figures. By 1910 this figure had risen to nearly 51,000 – most of this growth being Protestant evangelical. Today it is 20 million.

In the last 10 years, however, there has been scarcely any increase in the proportion of Christians-to-non-Christians in the Korean population, and signs point to a slight downward trend.

Even as the Korean church may plateau, a strikingly different picture emerges when one looks at the number of Korean missionaries. The Korean church sent out 93 missionaries in 1979, according to researcher Steve Sang-Cheol Moon. By 2000 this number had grown to more than 8,000. Between 2000 and 2006, while Korean church membership leveled off, the number of missionaries almost doubled to 14,905.

By 2009, according to the Korean World Mission Association, some 20,500 Korean missionaries were deployed around the world. Within the next 20 years, perhaps 20 per cent of all Christian missionaries may be Korean. A survey of 87 Korean mission agencies pro-

jects a cumulative goal of fielding a staggering 138,885 missionaries 25 years from now! This is an astonishing figure.

Whether this incredible vision can be realized without a corresponding growth of the Korean church may be doubtful, but it is indicative of the vision that infuses Korean evangelicalism.

WHOSE PRIORITIES?

Yet, as impressive as such figures might be, and despite the prodigious efforts of tens of thousands of international missionaries over the past two centuries, Christian growth worldwide is not keeping pace with population growth. Representing an estimated 34.5 per cent of the world population in 1900, Christianity's share has now slipped to 33.2 per cent.

While global population growth is projected at 1.23 per cent, growth trends for Christianity are projected to be only 0.08 per cent.

In the face of such statistics and projections, can there be priorities for world evangelism? And if so, *what* and *whose* would they be? This question assumes that God is calling us to establish worshipping communities of men and women who serve on Earth as the tangible bridgehead of God's coming kingdom.

Of course, sanctified ingenuities (okay, strategies) are a part of that, and we need energetic evangelism, far-seeing vision and impressive numbers.

But we do well to remember, first of all, how Jesus urged his disciples to "open [their] eyes and look at the fields" (John 4:35). He was telling them that the only field to harvest was the one right in front of their eyes.

This is how Jesus saw the Samaritan social outcast with her tragic personal story and terrible reputation. Because of ethnic and religious taboos – which made it permissible and even commendable to ignore such an unworthy person – the disciples had not considered her to be worth their attention!

Far from urging his disciples to gaze far off into the distance, across the oceans and over the continents, he told them to do the Father's will and finish his work by paying attention to the unlikely people nearby.

Thus the simplest way to express the timeless priority and authentic *modus operandi* for evangelism is this:

By 2009,
according to the
Korean World
Mission Association,
some 20,500 Korean
missionaries were
deployed around
the world.



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Recommended Reading on World Evangelism

- *Atlas of Global Christianity*, edited by Todd Johnson and Kenneth Ross (University of Edinburgh Press, 2009).
- *Global Awakening: How 20th-Century Revivals Triggered a Christian Revolution*, by Mark Shaw (InterVarsity, 2010).

doing the Father's will and finishing His work, whenever and wherever His followers happen to be in the world.

One would be hard-pressed to think of anything more sobering than our Lord's review of His criteria for ultimately and finally distinguishing sheep from goats when He presides as judge of us all (Matthew 25). There will be no query about church-planting strategy, evangelical theology, global vision or spiritual disciplines. These are good things about which we should be concerned.

But unless our evangelistic priorities reflect those of our Lord, we will have missed the point of living in the service and power of the One who declared to the dumbfounded congregation of folks who thought they knew him best: "The Spirit of the Lord is on me because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor" (Luke 4:18-19).

Our Lord's priorities must be ours.

Fanny Crosby distilled all of this in the lines of a well-known hymn: "Consecrate me now to Thy service, Lord, by the power of grace divine. Let my soul look up with a steadfast hope, and my will be lost in Thine." That is the timeless priority for world evangelism. **FT**

DR. JONATHAN J. BONK is executive director of the Overseas Ministries Study Center in New Haven, Conn., and editor of the *International Bulletin of Missionary Research*. For 20 years he was a professor at Providence College and Theological Seminary in Canada. Join the global conversation leading up to Cape Town 2010 at www.lausanne.org/conversation.



Young Nak Church Toronto

Young Nak launched its first Five Nations Celebration in November.

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Following the sudden death of Rev. Suk Hwan Lee in 2004, Rev. Minho Song was asked to leave his missionary post in the Philippines to take up the reins as senior pastor of Young Nak Korean Presbyterian Church in Toronto (www.torontoyoungnak.com). Now a congregation of about 3,500 Korean and 500 English members, they are walking intentionally into their community, shepherding fledgling immigrant congregations from Myanmar, Vietnam, Laos and Thailand in a deliberate effort to assist unreached peoples migrating to Toronto.

Gospel to the Whole World

“The whole church taking the whole gospel to the whole world” is the essence of the Lausanne Covenant on which Young Nak’s vision is built. (The Lausanne Covenant is an influential international interdenominational manifesto from 1974 promoting worldwide evangelism.)

Young Nak members don’t have to travel overseas to live out that vision in Toronto, where 50 per cent of the population was born outside Canada and where immigrants and their children make up 80 per cent of the population. (There are about 160 people groups speaking 200 languages in Toronto.)

The Myanmar Fellowship was a struggling group of 11 people in 2005. Unable to pay their rent, they approached Young Nak for meeting space at a time that coincided perfectly with God’s expanding vision within the congregation. Recently, from a group of 110, a second church has been planted.

Following a demographic neighbourhood study, God burdened the hearts of Young Nak members for the people of South

East Asia whose Buddhist background shares commonalities with Korean roots. Looking around to see where God was working, they noticed a struggling Laotian home fellowship of 12 people and extended a hand in December 2005.

Joining the family in March 2007, Vietnamese numbers quickly doubled and tripled – now 120, including children.

Further research showed there was no organized Thai fellowship in Canada. Young Nak helped a Thai couple to begin a home Bible study. Through English as a Second Language classes, 30 members now meet as a church; 120 Buddhists visited at Thanksgiving and Christmas.

Young Nak’s English congregation felt specifically led to work with Filipinos in the St. James Town area, where the population is dense, families are poor, social networking is lacking and only one church proclaims the Word in their midst.

Many Young Nak members fellowship regularly with one or more of these fledgling congregations. To bring all of the congregations together, Young Nak launched its first Five Nations



A joint celebration service with Myanmar, Vietnamese, Laotian, Thai, Filipino, English and Korean congregations.

WWW.TORONTOYOUNGNAK.COM

Celebration event in November 2009. This celebration of “common vision in cultural diversity” featured culture and ministry reports, international worship and a five-nations buffet.

Understand, Teach, Apply

Minho Song’s understanding of the Lausanne Covenant has significantly impacted his ministry and the outlook of the whole church. Beginning in 1995, Song’s involvement came in three distinct stages: serious understanding of the content and ethos of the Lausanne Covenant, then teaching mission courses at Asian Theological Seminary in the Philippines, and finally applying principles of the covenant to his ministry at Young Nak.

Demographic studies, networking with key leaders, friendship evangelism leading to church planting, leadership development, and equipping sending churches are all part of this intentional process.

Song says immigrants are looking for fellowship; the church can extend a hand of friendship. Along with basic assistance to find housing, shopping, health care, employment and ESL training, trust is established, opening the door to speak God’s truth into their lives.

All About Equipping

Song has been intentional, some would say methodical, in training his flock to “re-think church.” Three hundred congregational leaders have participated in a rigor-

ous training program – 12 weeks immersed in the doctrine of the Church. Song says, “Week 10 explores Our Missional Calling in this Global Age based on the Lausanne Covenant. They confront questions such as: What does it mean to engage in missions across the street *and* across the ocean? What does Scripture say about Church?”

Song’s own response? “Recover the apostolicity of the church. We are called to be sent. We aren’t called just to gather together, but also to scatter together.”

When some Korean members express insecurity with their own English skills, Song reminds them, “Your English is better than theirs. Share the hardships of being an immigrant and how God carried you through.”

Other members build friendships through Alpha classes, believing that God sent the whole world to the doorstep of the whole church, not to just a few mission-minded members. Still, there’s a long way to go for the whole congregation to embrace the vision.

Outside the Bubble

“It’s not just evangelism and church planting,” states Song. “Social responsibility is often the key to building relationships.” Because recent immigrants feel displaced in a new culture, they frequently

see the church as a community centre where they thrive on fellowship in their own language.

But enjoying that fellowship, even if part of it is sending money or missionaries back to one’s homeland, is not enough, says Song. “The program can become ingrown if they themselves don’t see outside the church walls.” The challenge Young Nak leaders face is to help their ethnic ministries reach “outside the bubble,” to plant reproducing churches.

Currently, Song is considering a purposeful ‘interface on the street’ between Korean and Iranian businesses in Toronto. Is this God’s foundation for another church?

In 1997 the congregation adopted the Kyrgyz, an unreached people group in Central Asia. Short-term teams have been deployed twice a year since 2000, assisting long-term partners commissioned in 1999.

What does it mean to engage in missions across the street *and* across the ocean?

More recently, Young Nak articulated its “desire to advance the Kingdom of God among those who are marginalized by poverty and suffering.” Cambodia’s need for God’s mercy and justice was identified, with opportunities to assist the

poor and orphans, those entangled in sexual abuse and AIDS. Purchasing eight acres of land will bless one Cambodian community with an orphanage, a youth centre, a school and eventually a church, starting in 2010.

Assisting God’s people to balance Toronto’s ethnic prospects with needs around the world helps stabilize Young Nak’s vision. Without a clear theological understanding, this level of outreach would not have happened. It all started with study and application of the Lausanne Covenant. Involving the whole church in taking the whole gospel to the whole world, means “everyone to everywhere.” **FT**

CHARLENE DE HAAN is a freelance writer in Toronto. She is also manager of educational services for The Evangelical Fellowship of Canada. Read more of these profiles at www.faithtoday.ca.



Ministry Growth Can Kill Marriage

The news that televangelist Benny Hinn's wife has filed for divorce can remind Christians that we all need God's power, grace and forgiveness in all areas of our lives.

At press time, the charismatic side of the Church was reeling from news that Benny Hinn, the famous televangelist, is facing divorce. On February 1 his wife Suzanne filed legal papers in a southern California court, citing irreconcilable differences. She and Benny were married in 1979 and have four adult children. Don Price, a long-time associate, stated in a press release that the faith healer and his family were "shocked and saddened to learn of this news.... Pastor Hinn has faithfully endeavoured to bring healing to their relationship, those efforts failed and were met with the petition for divorce that was filed without notice."

In doing a report for *Christianity Today* magazine I found it was no big secret that the Hinn marriage has been in trouble for a long time. News of the divorce created predictable responses: Benny Hinn's followers are shocked but supportive while critics are using the pending divorce as proof that he is a fraud. One detractor stated that Benny "is a wolf in wolf's clothing. He lives in at least three California multi-million dollar homes, has his own airplane, and bilks his millions from people who are barely scraping by month to month." To the contrary, one fan celebrated Benny's health-and-wealth message and prayed that God would give him three more planes.

It's still too early to tell what impact the divorce will have, especially since it's unclear what went wrong, says Lee Grady, contributing editor for *Charisma* magazine. Grady is one of the more powerful voices against excesses in the charismatic movement, a topic he explores in his forthcoming book *The Holy Spirit Is Not for Sale* (Chosen Books). It is noteworthy, then, that Grady believes that Christians should be praying for Benny and his family and not throwing stones.

Sadly, the Hinn story will remind many people of other recent failures in high-level Christian leadership, such as the 2008 debacle surrounding Todd Bentley and the 2006 exposé surrounding Ted Haggard, former head of the National Association of Evangelicals. Older readers may recall scan-

dals involving Jim Bakker/PTL and TV evangelist Jimmy Swaggart. The Protestant stories are matched by the child abuse scandals in the Roman Catholic Church.

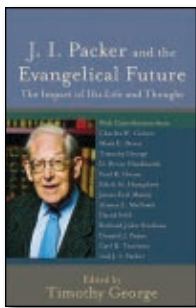
All in all, these failings take a significant toll on the credibility of Christian faith, at least at the level of public image. In fact, all these tragedies illustrate the gospel truth that many Christians and non-Christians often ignore: that all of us, including Christian leaders, remain prone to sin and daily need God's power, grace and forgiveness in both our public lives and our personal lives.

Christian leaders have no corner on folly, but the leadership role demands greater accountability. It seems that Hinn's marriage suffered because his fame, money, status, and "mission" got in the way of being a responsible and loving husband. Unfortunately, he seems to have allowed himself to be surrounded by advisers who never gave him the wake-up call he needed. Instead, his alert had to come from Sorrel Trope, the legendary divorce lawyer who now represents Suzanne.

A proper response to Benny Hinn must be multi-faceted. He knows and preaches the gospel, but he overdoes the "health and wealth" angle and the accompanying lavish lifestyle. His ministry provides spiritual help to many and physical help to thousands, but his organization seems incapable of documenting miracle healing cases. It also underwrites a hospital in Calcutta, runs two children's homes in the Third World and last year alone provided aid to a reported 47,000 children—facets of his ministry which deserve more notice from his critics. Of course, even the positive aspects of his ministry are now at risk pending the price paid for marital breakdown.

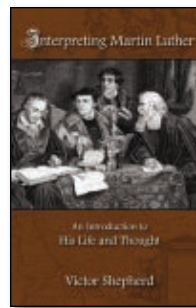
As many readers know, Benny Hinn started ministry in the Toronto–Oshawa corridor. (His Greek/Armenian family immigrated to Canada from Israel when he was 15.) Many Christians have told me of his genuine charisma and down-to-earth style in those early days. Back then there were no private jets, fancy hotel rooms or huge crusades. He met Suzanne a few years later when he moved to Orlando, Florida. Their early love and romance appears to have given way to the pressures of everyday marriage, possibly compounded by the demands of rising fame and prestige in charismatic circles. Christians everywhere can hope and pray that Benny Hinn will use this crisis to re-examine his life and do whatever it takes to save his marriage. **FT**

JAMES A. BEVERLEY is professor of Christian thought and ethics at Tyndale Seminary in Toronto.



J.I. Packer and the Evangelical Future: The Impact of His Life and Thought

EDITOR: Timothy George
PUBLISHER: Baker Academic, 2009
PRICE: \$25.50 (paper, 253 pages)



Interpreting Martin Luther: An Introduction to His Life and Thought

AUTHOR: Victor Shepherd
PUBLISHER: Regent College Publishing, 2008
PRICE: \$31.96 (paper, 348 pages)

J. I. Packer and the Evangelical Future

James I. Packer is a venerable theologian at Regent College in Vancouver who has contributed much to evangelicalism around the world. This book offers careful, extended treatments of his work on the Puritans, his classic book *Knowing God*, his journalism, ecumenism, non-conformism and commitment to writing accessible yet informed theology.

The book is the final form of a series of papers delivered at a September 2006 conference convened by Timothy George of Beeson Divinity School. The diversity of the authors is testimony to the breadth of Packer's influence: there are Baptists both fundamentalist and more progressive, Anglicans and at least one Presbyterian, Pentecostal and Catholic each.

Anyone who has had the pleasure of meeting Packer or even of reading *Knowing God* will attest to his gentle, irenic demeanour. Yet this quiet octogenarian Englishman has also been involved in every hot topic in evangelicalism in the last half-century.

Underlying his genuine warmth is a steely commitment to certain principles that has led to significant moments

of controversy: the 1966 public split with Lloyd-Jones over evangelicals in the Church of England, Packer's defence of biblical authority, the continuing argument that women's ordination is a deviation from biblical standards, his work in the group Evangelicals and Catholics Together, and most recently becoming one of the founding theologians of the Anglican Network in Canada and the Anglican Church in North America.

As a result, Packer has often found himself walking a lonely path – drawing sharp and often unjustified criticism from fundamentalists, Evangelicals and liberals alike. The essayists agree, however, that Packer has refused to comment in kind or wear the criticism as some sort of martyr's mantle. Rather, he has simply continued to reflect, to speak and to write.

Throughout, he has sought to embody the motto of the Puritan divine Richard Baxter: in essentials, unity; in non-essentials, liberty; in all things, love.

If the evangelical movement can embrace Packer's commitment to history, to close and careful biblical exegesis, to irenic ecumenical engagement, clarity on non-negotiable matters of faith,

and good theology for popular consumption, its future is indeed bright. Thanks in no small measure to him.

–TIM PERRY

Interpreting Martin Luther

Victor Shepherd is no lightweight when it comes to studying the Protestant Reformation of the 1500s and 1600s. He is a professor of systematic and historical theology at Tyndale Seminary in Toronto and also a supervisor of doctoral students in Reformation studies at the University of Toronto.

So it should be no surprise that he has given us a heavyweight book. I recommend this book to pastors and theologians alike, but the average layperson may have trouble wading through it.

Reading this book is like getting a drink from a fire hydrant – I felt I was back in seminary, immersed in the history, society, culture and theology of a generation that has dramatically and irrevocably shaped the Christian Church.

The book begins with 100 pages introducing the Reformation itself and summarizing the major scholastic and humanistic influences and influencers of the period.

In the remaining nine chapters, Shepherd focuses on the major themes of biblical, spiritual, political and theological engagement that prevailed in Luther's thinking, speaking, writing and activism within and against the Church of Rome. Luther comes to life here, idiosyncrasies and all.

Shepherd does not attempt to gloss over Luther's shortcomings. Although Luther was not anti-Semitic like many of his contemporary reformers, he was nonetheless anti-Judaic. Luther was quite adamant that, having rejected Jesus as the Messiah, the Jewish people have no claim on God and are now "a rejected and damned people." However, he firmly believed that once the gospel was restored to the Church, they would all convert to Christianity.

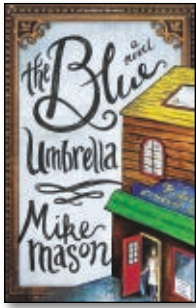
Readers may need a good dictionary alongside this book. Shepherd uses plenty of pretty heavy words, but then again, so does Luther.

–R. WAYNE HAGERMAN

The Blue Umbrella

Not many people are killed by lightning. Zac's mother was."

These 10 words launch a fantastic ride for kids that goes from Zac's happy home on a



The Blue Umbrella

AUTHOR: Mike Mason
PUBLISHER: David C. Cook, 2009
PRICE: \$16.99 (paper, 448 pages)

golf course, to a house where vicious aunties rule with a painful cane, to the magical room where weather originates, stopping at many dreadful and wonderful places along the way.

It's a first children's book for a British Columbia author known for *Champagne for the Soul: Celebrating God's Gift of Joy* (WaterBrook, 2003) and other adult non-fiction.

After his mother's death,

Aunties Esmeralda and Priscilla claim Zac and move him to Five Corners. There he meets the town's peculiar characters: dwarf-sized Butler, mute Chelsea, Dada (a creature as terrifying as he is old) and Mr. Porter who runs Porter's General Store.

Sky Porter seems nice enough, though everyone warns Zac to stay away from him. Through a twist of events Zac gets a job at Porter's, where



Love Was Here First

ARTIST: Carolyn Arends
PUBLISHER: 2B Records, 2009
PRICE: \$15.00
www.carolynarends.com

he comes to rely on Sky as a friend. Then one day he realizes this friend may have betrayed him. Is there anyone in Five Corners he can trust?

The book is a layered read. For its intended young audience it's a fast-moving fantasy in which readers encounter good, evil, magic, imagination, humour and lots of weather delivered via fabulous writing with just the right amount of delicious big words (glossary

at the back). For those of any age familiar with the gospel, it shimmers through all over the place in the book's themes (Does God cause evil? Where is he when we hurt?), the actions of characters, the things they say, even their names.

This fresh tale is reminiscent of Roald Dahl and C. S. Lewis. One thing is certain – after reading it, you'll never look at weather quite the same way again. **FT** –VIOLET NESDOLY

Love Was Here First

With 10 albums and two Dove Awards behind her, you'd think Carolyn Arends wouldn't have to prove anything. However, she continues to push the envelope on her newest album, not just in her music but in her entire approach. On the sleeve of the CD packaging, she thanks her contributors with a quote from avant-garde electronic musician Klaus Schultze. Clearly, she's not afraid of thinking outside the box.

A fresh approach is also evident in the album's 11 songs. There are 10 originals and a heartfelt rendition of the gospel classic "Standing in the Need of Prayer." She mixes it up with rock, bluegrass and Celtic influences and she pulls no punches in her lyrics, either. Her songs aren't confrontational or preachy, but they do have the same type of "in your face" lyrics often favoured by the late Larry Norman. Arends is quite serious about what she's telling us, but her words can also be fun and sometimes quirky, and are always easy to relate to.

The album opens with "Be Still," a song that starts quietly and suddenly becomes full-blown, grabbing the

listener with a clever horn line that propels the chorus strongly into radio-friendly territory. Many of the songs on this album work this way – they begin very casually and quickly turn into a strong and powerful cohesive unit.

"Standing in the Need of Prayer" and "Roll It" are only two of the tunes sporting playful bluegrass and Celtic flavours of mandolin and fiddle.

Arends' lyrics are equally clever. She focuses on the positivity of "original grace" instead of the "original sin" in the splendid title track. Then there's the thought-provoking "Willing" in which she sings, "I am willing to be willing / I am ready to be moved / I am longing for the longing / that pulls me closer to You." Another example from the bluesy "According to Plan": "I am convinced we get one guarantee / There's no situation that He can't redeem."

The CD ends with more of that outside-the-box yet fun thinking in the arrangement of the quiet, reflective "Never Say Goodbye." The acoustic guitar and the horns playing background chords drive the feeling in this tune about Christ's promise to remain always with us. But what other Christian song finds that emotion tempered by notes plonked out on a toy piano? **FT**

–TERRY BURMAN

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Announcement

**EXECUTIVE DIRECTOR
POSITION**



Executive Director position for ABMB Conference. After a prayerful search process the ABMB Executive Board is excited to announce that we have hired a new Executive

Director. **Daniel Beutler** emerged as a candidate that not only met the criteria of the ministry description, but he has ample experience and knowledge to move us forward as a Conference in our new governance model.

He will be wrapping up his job with the Canadian Conference in time to begin his new role as our ED on February 15.

We would like to thank all of you who were involved in this process. We look forward to formally commissioning Daniel at our Convention in Linden, March 19-20.



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the CF Chaplaincy and church and para-church organizations, of local solutions across the Canadian Forces, to encourage and support men and women of the CF and their families to know Jesus Christ and live their faith at home and at work. The Director will play a key role in co-ordinating MCF activities, linking the various organizations to support existing programs and to introduce new ones, and managing the MCF Office.

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Continued on page 52

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Communicating Clearly

How do we deal with the reality that there will always be some people who don't understand what we are saying?

I spent a half an hour on the telephone this morning talking with a friend of mine who is a prominent Canadian Christian journalist. She sometimes writes for mainstream publications and recently was hammered by a number of readers for a column of hers.

After we commiserated (I, too, occasionally write things with which not everyone heartily agrees – no, it's true!), we agreed on some observations that apply well beyond the work of journalists or professors.

Any good writer tries to anticipate the mentality of her readers: what they know and what they don't know, yes, but also their prejudices, their expectations, their hopes and their fears.

In Canada today, however, it is becoming more and more difficult to communicate because of three related issues: what people know or don't know, what they *think* they know but don't actually know, and what inflames their passions, whether based on facts or not.

What can the writer – or speaker, or preacher, or evangelist, or broadcaster, or neighbour – assume her audience already knows and believes?

When I taught introductory courses in world religions at a public university in the 1990s, I had to assume that my students knew nothing in particular about religion. I knew that these bright, motivated young people knew lots of things individually, of course, and that many of them knew a lot about one religion or another.

What I could not assume, however, is that *all* of them knew who Moses was, or who Jesus was, let alone Muhammad or Krishna or Confucius. I could not assume *any* particular knowledge of any religion, and had to start each section from scratch.

That's the situation nowadays in society at large. It is complicated further, however, because lots of people think they *do* know things about Christianity – or about Islam or atheism or Roman Catholics or Evangelicals or New Agers or Mormons or whatever – when it turns out they *don't*.

Many Canadians interpret any admiration for a particular religion as an implicit denunciation of everybody else's

This problem has hit me repeatedly as I've read comments on my blog or taken calls on talk radio: there is always someone who confidently, even belligerently, asserts something on the basis of what he is quite sure is factual – and is plainly mistaken.

No, the Gnostic Gospels do not show Jesus more clearly than do the New Testament ones. No, Hinduism or Buddhism do not teach merely compassion and acceptance of everybody everywhere. No, creation and evolution are not mutually exclusive categories. And so on, and so on.

What makes the whole situation so much more difficult, however, is the passionate bias so many people bring to the conversation. Many Canadians hear any call to act morally

as ethical imperialism or paternalistic condescension. Many Canadians interpret any admiration for a particular religion as an implicit denunciation of everybody else's. Many Canadians understand any commendation of Christianity in particular as a defence of clergy child abuse or money-grubbing TV preachers or morality police.

So what can we do? We can do what good communicators have always done: Identify as clearly and as comprehensively

as we can the likely areas of ignorance, misunderstanding and prejudice in our audience. And take pains to fill in the gaps, straighten out the knots and calm the anxieties so that our message has a chance of getting through.

To do that, of course, we need to know our audience well, and that means to listen sympathetically to the audience, which is not easy to do when you're being yelled at.


We should also accept the reality that we simply aren't going to be able to communicate clearly with everyone, let alone convince everyone.

Therefore, we're going to have to be clear about our calling, which entails being clear about who God wants us chiefly to serve. We'll have to do our best by them, hope we can serve others also, and take our hits when someone outside our target audience listens in and gets outraged by what we said or what we didn't say.

Jesus, let's recall, didn't communicate clearly with everybody, either, and for the same three reasons. **FT**

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How Did Churches Fare in the Recession?

Some congregations barely felt the effects of the global recession of 2009, while others struggled financially, especially in fall 2009 and spring 2010

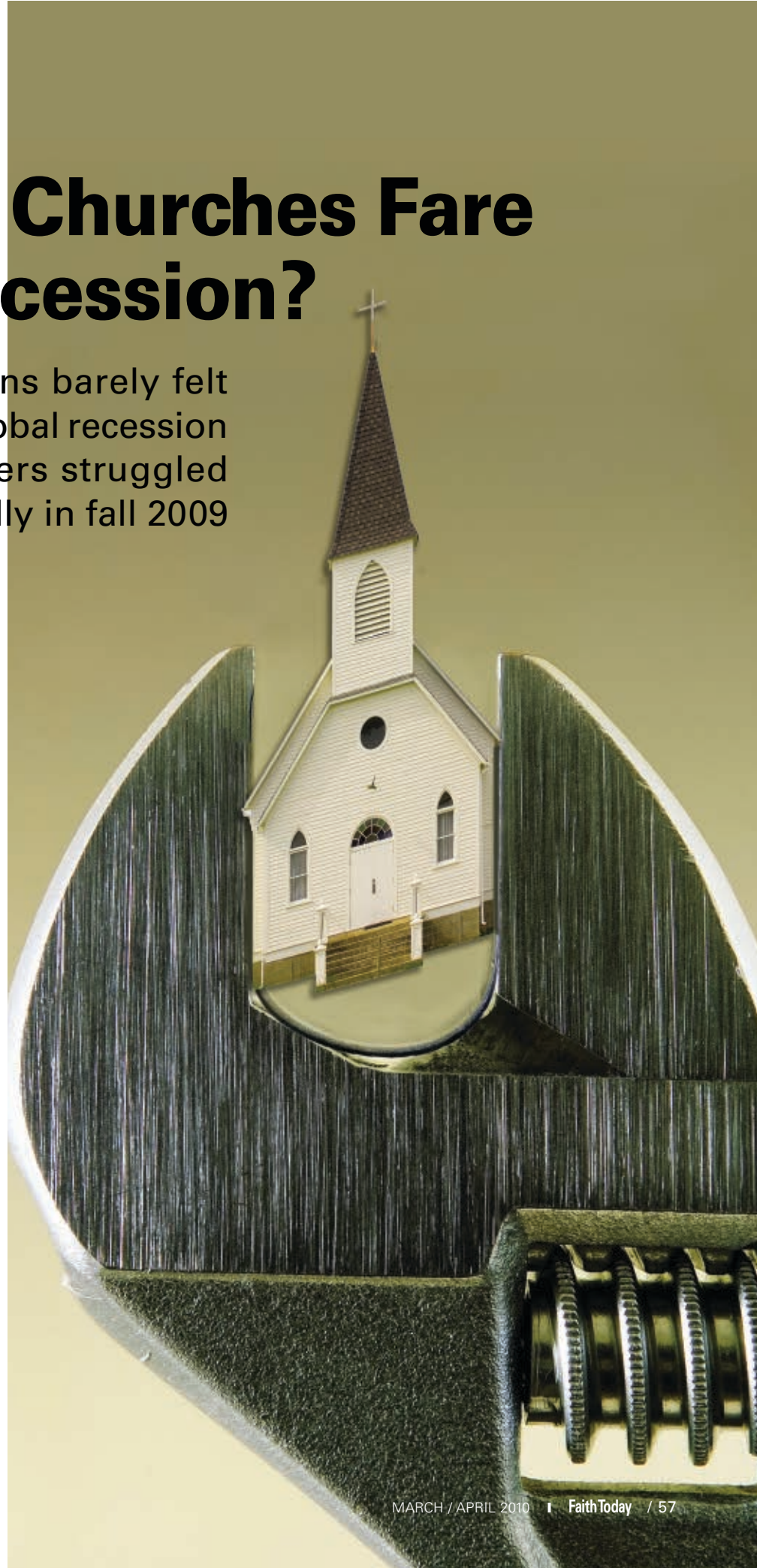
By Alex Newman

The city of Peterborough, Ontario, is a quaint one, boasting wide streets, large lots and proximity to Kawartha Lakes' cottage country. But a bleak reality exists behind the bucolic image.

About 70 per cent of the city's working population is employed in the service sector that's been ravaged by the recession. And being so close to Oshawa, it's also home to about 3,800 General Motors workers, either laid off or with reduced hours.

Recovery from a year of global recession may be underway, but it will take some churches a while to go back to pre-recession financial health. Frank Patrick, pastor of Calvary Pentecostal Church, says, "It's hit us, no doubt. Normally, offerings increase in the fall. That didn't happen [in fall 2009], and like other churches in Peterborough, we're living week-to-week. The budget is cut to the bone, and we're just covering expenses."

Patrick is also seeing increased pastoral demands, especially with marriages feeling the pressure of tight finances. There's also more demand for material help: "People are coming to church needing



groceries, help with getting their car fixed in order to commute to work. It's now hitting the middle class."

In nearby Oshawa, Pastor Doug Schneider of The Embassy of the Kingdom of God says his church really began feeling the pinch in fall 2009. The "lag factor," as he calls it, kicked in last summer – about when he estimates that "UI/EI [employment insurance] would start to run out for people" who had lost jobs earlier in the recession.

The Embassy's benevolent fund, usually with some reserve, was depleted by all the needs. And that has Schneider concerned, considering his church is growing. For the time being, it will only spend the money it has, while looking ahead to "2010 to try and determine future needs."

This story is hardly news, as it has played out around the world. The media have reported that some churches in the United Kingdom closed between Christmas and Easter to save on heat, others closed altogether, that some churches in the United States experienced very high percentage drops in offerings, and even that Vatican Radio began selling advertisements for the first time in its 80-year history.

Statistics from March 2009, the latest available, show use of food banks was then at the highest since Food Banks Canada began reporting in 1997. Close to 800,000 individuals visited the country's 700 food banks in March 2009, an increase of 120,000 users (about 18 per cent) over March 2008.

What's interesting, though, is that in areas of Canada, economic woes have had little or no effect. David Macfarlane, who criss-crosses Canada as director of national initiatives with the Billy Graham Evangelical Association, says the situation "depends on the region. Ontario was far harder hit than Alberta and Newfoundland. And in those provinces there are even bubbles, based on high tech, that haven't been affected so much. It also depends on the church – some denominations just give more, make a concerted effort to tithe."

At Cornerstone Church in Saskatoon, for example, Lorn

Gieck says they didn't feel the downturn at all and in fact managed to raise \$10,000 for a well in Haiti (even before an earthquake made the country headline news in January 2010).

At First Baptist in Kelowna, B.C., giving dipped last spring, but a stewardship push in June brought the offering back up, says volunteer treasurer Jen Adamson.

At Moncton Wesleyan (in New Brunswick), pastor Kevin Matthews says they didn't "feel the drop, but maybe we're just used to tough times out here."

While situations vary from one congregation to another, the big picture is starting to come into focus thanks to two recent studies released by The Evangelical Fellowship of Canada (EFC). A study in the February 2010 issue of *Church and Faith Trends* suggests that weaknesses in Canadian congregational income were already apparent in the period before the recession struck. A second study suggests that most congregations did not report a drop in income in the first quarter of 2009. Both studies are published by the EFC Centre for Research on Canadian Evangelicalism and are available at www.churchandfaithtrends.ca.

Some corroboration is also available from the Canadian Council of Christian Charities (CCCC). In a CCCC survey looking at early 2009, only a third of the 202 churches in the study had reduced operating expenses compared with the previous year, frozen salaries or deferred capital expenses. In a more recent survey, roughly 40 per cent of 635 churches and ministries said their donation revenue for fall 2009 was down compared with fall 2008.

John Pellowe is chief executive officer of the CCCC. Comparing various kinds of ministries, he noted that churches fared best at incoming donations, while local compassion ministries were somewhere in the middle, and relief and development agencies showed the biggest downward trend (although the statistics precede the Haitian earthquake, which may have changed things).

The key for keeping revenue steady for churches and

Mission Agencies Pinched

The numbers are not complete yet. But it looks as if churches have ridden out the economic storm of the recent recession, while many missions, compassion organizations and relief and development organizations have not.

Donations have been down and yet demand has been up at food banks all over the country, according to a recent Salvation Army report.

Even Kevin Matthews of Moncton Wesleyan – whose church seemed to be just fine through the recession – admits that missions in the area have been

struggling so badly that "three or four are on the brink of closing."

Scarborough, Ontario's Rosalie Hall offers help to young families and pregnant teens. Executive director Alan Nickell reported a spike in demand for food, clothing, and parenting equipment, while cash donations dropped and government grants began drying up. What's increased is gifts in kind – corporations giving equipment and clothing. "I think people are more interested in being hands on, they want to feel they're making a difference."

Alberta's Mustard Seed organization provides essential services, emergency beds, clothing, shelter,

all ministries going through tough times seems to be good communication. Churches “who were most successful with stewardship drives were those who had taken the extra effort to communicate with their donors,” says Pellowe.

But in some cases – depending on regional and demographic factors – a stewardship drive isn’t enough. That’s when church leaders need to re-evaluate needs versus wants, says Gary Hawton, CEO of the Canadian ethical investment company Meritas Financial. “It’s time to look over the mission statement and get creative. Should we partner with another congregation? Do a new fundraising drive? Or close the doors?”

Common strategies that Macfarlane has seen include these: “Choose lay people more, work with their gifts, ask for volunteer time if they can’t give cash, collect groceries for the food bank. Make sure everything you do, and spend, is effective. Show the impact of giving, the results; cast a vision and connect the giving to what it’s doing – and praying would be a good idea!”

He also sees a need for support and encouragement groups, prayer groups and people to offer their expertise in writing resumes, how to conduct a job interview, career counselling and how to budget.

In Patrick’s cash-strapped Peterborough congregation, he did a four-part sermon series: “Love deeply, give generously, live within your means; trust God. These four pillars should be used at all times, but especially when the financial supports are giving out.”

The economic situation has also led to clear examples of church members reaching out to the hurting individuals in their midst.

Hawton has witnessed “a greater number of people stepping up to the plate to help individuals – money in an envelope to someone they know needs it.”

meals and employment education from three ministry centres in Calgary, Sunde and Edmonton. It has experienced greater demand “since about last March,” says communications specialist Courtney Fliss. In 2008, it provided 365,000 meals and supported housing for 180, compared to 397,000 meals and housing for 235 in 2009.

“It’s been a tough year, and the economy is a challenge,” Fliss admits. “But we’re forced to be more inventive and I am hopeful.”

For one, the church is using social media as a tool to engage donors – one supporter requested birthday donations from his Facebook friends.

Union Gospel Mission in Vancouver is also looking at

At 2,000-member strong Toronto Airport Christian Fellowship, pastor Steve Long says the 200 cell groups form the “first line of defence. If someone in the group is in need, they take an offering or facilitate jobs.”

Late last fall, Long conducted a Sunday morning roll call of those who had lost jobs – 75 people came to the front and identified their skills, so that fellow congregants could connect them with job opportunities. By the following Sunday, four people had started working again.

Others, though, would like to see that compassion radiate outward. In a recent CBC viewpoint article, Christian media personality Lorna Dueck hearkened back to past recessions when churches played a huge role in effecting massive social change. She concluded by asking if there would be “any social movements that grow out of church communities that have a significant impact on mainstream society.”

Major Geoff Ryan, who lives and works in Regent Park with his wife Sandra heading the Salvation Army’s Corps 614, puts it more strongly. “No one here has RRSPs, so the economic crisis hasn’t had an affect. Jesus constantly refers to our relationship with the poor and the reversal of roles in which the world’s losers are somehow the judges of the world’s winners. The people of God need to be a living presence in these communities – Jesus never told us to refer the stranger to a hostel, he said take them home with you. So is this a chance to rethink our theology?”

Recalling Martin Luther’s notion of “three conversions” – head, heart and pocketbook – Macfarlane says, “The choice about where to spend your money is the greatest external example of where your heart is.” **FT**

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social media initiatives, “to raise awareness of the plight of the poor,” says president Bill Mollard.

UGM’s other strategy is to create connections “with other agencies. The goal is to work together, so we can accomplish more than individually.”

Mollard also sees hope. While the “bread lines” are growing at their community meals program, and it’s harder to raise funds to send kids to camp, he is seeing an “increased sensitivity and activity, more compassion and willingness of people to help out. Perhaps in tough times, people re-evaluate their priorities, but I see Canadians giving more – not less – in times of need.” **FT**

–AN