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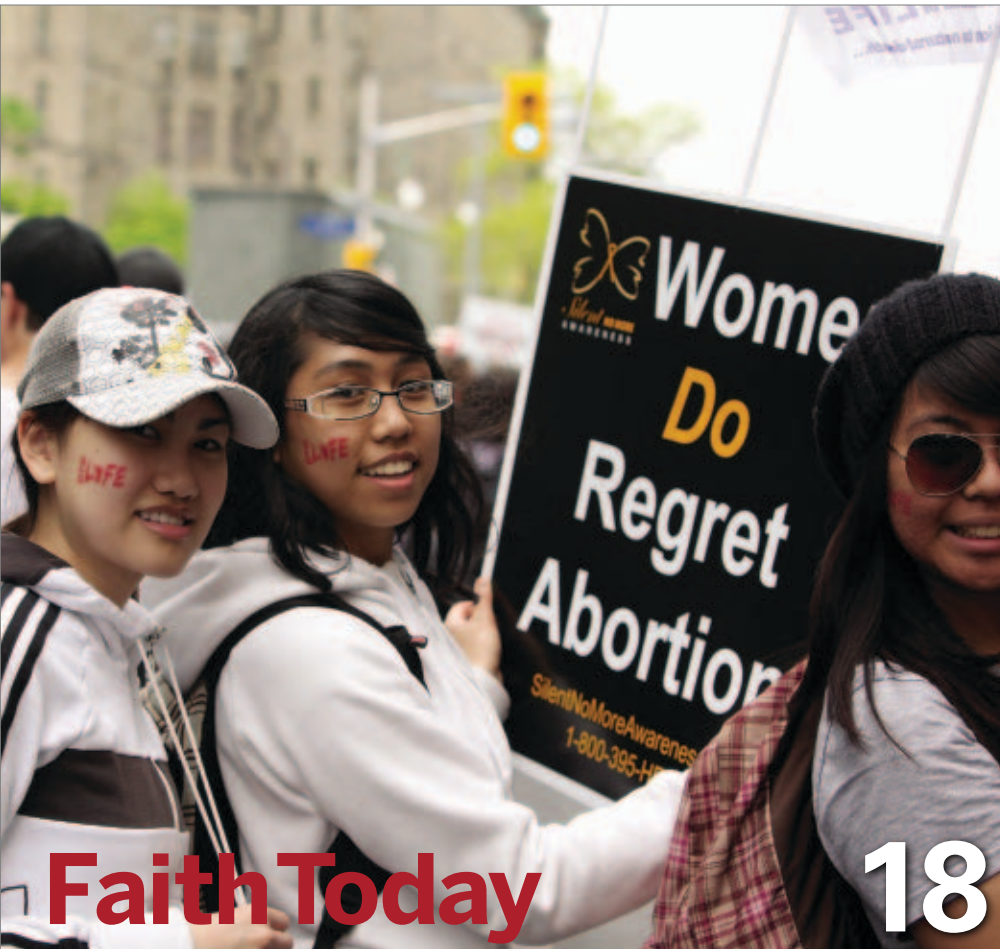


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Searching for the Tomb of Jesus: A visit to Israel raises questions for those who want to walk where Jesus did by Richelle Wiseman

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Pro-life and Positive

The new pro-life movement embraces a positive and confident approach.

There is something very hopeful and positive about the pro-life movement in Canada today. As our cover photo and Alex Newman's article convey, many of today's participants are young, female and filled with hope for a future where all can agree that life is precious from pre-birth to natural death. A future which will remove the grid of whose life is valuable or whose life is not worth saving.

This movement manifests a concern for unborn children – but also, very importantly, a concern for women – that is confident, sincere and focused on a positive approach by changing minds and hearts. Against the background of bitter past protests, it offers a refreshing understanding of the issues and a clear intention to intervene in positive ways.

Most of these young women have been encouraged by the stories of older women, who have turned their regrets about abortion into action. They are well aware of the strong evidence today that shows abortion has negatively affected women's lives in a very profound way – physically and mentally.

These young leaders know they can be pro-woman and pro-life at the same time. They recognize every time an abortion kills a human life, it also fails a woman. The earli-

est manifestation of the feminist movement were women confident that God had something much better in mind than what society was offering. They were women who viewed abortion as violence and a terrible failure to both mother and child.

In Canada today, it is a failure still. The leaders profiled in Newman's story have the conviction and the courage of those early feminist leaders. They speak out – even to the point of risking arrest – on what remains one of the most divisive and politically-loaded issues out there.

There are many brave women who have publicly declared their own abortions a mistake. Perhaps the pathway to the new pro-life movement was cleared by their courage? As a woman, a mother, and a grandmother to three little girls (so

far), I'm glad to know the pro-life movement is in such good, strong hands. **FR**

This movement is confident that God has something much better in mind than what society is offering.

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

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Mormon Changes

Re: *Can Evangelicals Welcome the Community of Christ?* (Jan/ Feb 2011)

Different Christian groups hold a wide range of beliefs which are not compatible with each

other, so rather than judge which Community of Christ beliefs are incorrect, we need to judge whether any of those incorrect beliefs are of such a nature that the group as a whole must be considered a non-Christian cult.

Take the attitudes toward the *Book of Mormon* and the *Doctrine and Covenants*. The versions used today show some very important differences from the originals dating from the 1830s. The original "Lectures of Faith" teach something that

is quite close to authentic Christian doctrine. For example, the Godhead includes God the Father, Jesus and the Holy Spirit. The Holy Spirit is considered to be the mind of God, and may not be a person in His own right. However, later Mormons taught that God the Father has a human body (which He used to impregnate Mary), and that Jesus, Satan and the Holy Spirit are brothers, sons of a celestial marriage between God the Father and His numerous wives. For obvious reasons the Lectures were no longer included with the *Book of Mormon* after the early 20th century.

What does the Community of Christ teach in this area? They used to believe that Joseph Smith Jr. originally had been a true prophet of God, but that he went bad when he desired more than one wife and invented false doctrine and had false revelations from God to support his desires. What do they believe now?

James C. Kennedy
Kingston, Ont.

Letters to the editor

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APPOINTED

Commissioner Linda Bond as general of the Salvation Army, the head of more than one million Salvationists in 123 countries. Bond, 64, formerly headed the church's work in the Australia Eastern Territory. She is the third woman and fourth Canadian to be appointed general in the church's 146-year history. She succeeds Shaw Clifton at the international headquarters in the United Kingdom.

Susan Schultz Huxman as president of Conrad Grebel University College in Waterloo, Ont., effective July 2011. Currently Dr. Huxman, an expert on rhetoric,



Susan Schultz Huxman

media literacy and corporate communication, directs the Elliott School of Communication at Wichita State University in Kansas. At Grebel she will succeed Henry Paetkau, president since January 2003.

Clyde Cowan as executive director of North American Indigenous Ministries (NAIM). He has served with the ministry since 1975. He succeeds Bill Tarter, who has led since 2004. NAIM also recently moved its head office to Abbotsford, B.C., after many years in Ladner, B.C.



John Wiseman

John Wiseman of Calgary as executive director of Corpath Forums, a national business leader network that is "pursuing excellence in business, life and spirit." He previously served as interim

director. With forums in Toronto, Edmonton, Calgary and Vancouver, Corpath seeks to equip Christian CEOs and business owners through peer-led monthly forums that provide business guidance, support and spiritual direction. Corpath became independent of Christian Business Ministries of Canada in late 2010.



Wayne Johnson

Wayne Johnson of Calgary as president and CEO of Global PartnerLink, a Bible translation ministry spun off from Wycliffe International two years ago. Global PartnerLink helps fund translation and literacy ministries in developing countries led and staffed by (non-Western) nationals. Current projects involve 80 languages, with plans to add 140 more within eight years. Johnson was the founding CEO of Opportunity International Canada and has also directed a Christian children's camp and marketing consulting organization for non-profits.

Adele Finney as interim executive director of the Primate's World Relief and Development Fund (PWRDF), a post she

also held in 2006-2007. She succeeds Cheryl Curtis, who resigned as head of the charity associated with the Anglican Church of Canada.

Gary Walsh, former president of The Evangelical Fellowship of Canada, as director of church relations for McMaster Divinity College of Hamilton, Ont. Walsh has also served as president of Interdev (Seattle) and Opportunity International Canada, as well as vice president at Roberts Wesleyan College (Rochester, N.Y.).

AWARDED

Greg Sczebel at the Junos, Canada's annual mainstream music awards, for his album *Love & the Lack Thereof* (reviewed in our Nov/Dec issue). Also nominated for Contemporary Christian/Gospel Album were Article One, Manifest, Newworldson and Starfield. Other categories were won by the likes of Neil Young, Arcade Fire and Justin Bieber.

Gospel singing legend **George Beverley Shea**, now 102, was honoured with a lifetime achievement award in February just before the Grammy Awards, alongside Julie Andrews, Dolly Parton and other entertainers. He was born and raised near Ottawa, his father a Wesleyan Methodist minister, and found fame singing at Billy Graham crusades. Shea and Graham both now live in North Carolina.

RESIGNED

Pat Nixon as CEO of the Mustard Seed, a street mission in Calgary that he helped found 26 years ago and then led to the present annual budget of \$18 million. Aart Schuurman Hess, who joined in 2008, becomes Interim CEO and Chief Administrative Officer.

ELECTED

Ian Lawson as board chair of Compassion Canada. Rev. Lawson is the lead pastor of the Evangelical Free Church of Lethbridge, Alta., where he has served since 1998. Compassion International, founded in 1952, works with 5,000 churches in 26 nations to bring care to more than one million impoverished children and families.

RETIRING

Calvin Brown as executive director of the Renewal Fellowship within the Presbyterian Church of Canada. A search is on for his replacement.

RELOCATING

Media Voice Generation, which produces the weekly TV show Listen Up featuring Lorna Dueck, is moving this summer to a space in the CBC Broadcasting Centre in downtown Toronto. Listen Up explores current affairs from a Christian perspective. It first aired in 1998 and has operated from the Crossroads Centre in Burlington, Ont.



PHOTO: WWW.PETERMERSONPHOTOGRAPHY.COM

Painting Big Skies

I We see the value God puts on His creation, and it points directly to Him: Doug Thompson.

Fine artist Doug Thompson grew up with his neck cricked back, taking in the ever-changing cloud formations that dominated the Western skies of his childhood. Now based in Whitby, Ont., Thompson conveys that sense of awe of creation in highly charged paintings of atmospheric effects, whether they be scenes of low-lying fog, stormy skies or immense prairie cloudscaapes.

"I like vast spaces," says Thompson. "[In my paintings] I want to generate enough

drama to stop people in their tracks, to create a sense of grandeur." Despite other artistic ventures, depictions of big skies account for 90 per cent of his work. In classic Thompson paintings land and sea act as a showcase for the breathtaking heavens above.

Thompson, who paints primarily in acrylics, has been refining his craft for the past 40 years. His paintings are on display in galleries across Canada and appear in both private and corporate collections around the world. Thompson works from his home

studio, painting largely from memory and with artistic licence. "My work is a true representation of God's creation," he says, although the scenes are never straight reproductions of a place on a map.

As a Christian artist, it's important to him that his work reflects and not denigrates the beauty in the ordered world around us. "We see the value God puts on His creation, and it points directly to Him," Thompson says. Perhaps because of this desire to faithfully show truth, he devotes painstaking care to his art, pouring weeks of love and labour into each canvas. "Good art should be the objective," he says, "as a reflection of the Master artist."

His paintings also hint at stormy moments in his personal life. "Some of my earlier work depicted a single tree hanging on by its metaphorical fingernails, as I was expressing my own journey through the darkness and aloneness of depression." His work (www.jdthompson.net) has evolved over the years, from can-

vases featuring a fair amount of dark to more light-filled ones today, mirroring the hope he's discovering in his ongoing healing from depression.

Thompson, who worships at Carruthers Creek Community Church in Ajax, Ont., longs for the wider Church to rediscover art as a tool to exhort and challenge. "Visual art, just like performance art, should be a valued layer in our worship . . . a visual reminder that our God is far more than beige or bland." **FT** *—Stephanie Douglas*

Training for Community Outreach

Christian colleges often strive to combine courses that are theologically sound with practical training proven to equip students for work in the real world.

A new partnership between Edmonton's Taylor College and Seminary and Fusion International is aimed at doing just that.

Fusion started in Australia in 1960 as a drop-in centre where youth from troubled backgrounds could hang out and hear about the Christian faith. Although many of these young people responded well, their dysfunctional family lives caused much of this to unravel. So Fusion developed practical courses that equipped youth workers to help rebuild these fragmented

communities and present opportunities for friendship evangelism.

The president of Taylor, David Williams, flew to Australia last year to take Fusion's one-week Foundations course.

The aim of their partnership, Williams explains, is to offer students "real-life skills, not only for personal transformation, but also for community transformation."

In 2003 Fusion came to Edmonton and provided the Foundations course at the invitation of a local Christian leader who had seen their program in action while travelling through Australia.

Sexual Healing Ministry for Christian Youth



The River, a non-denominational ministry, aims to reach Christian youth who struggle with sexual and relational identity.

Raised by a father who battled a sexual addiction, Raena Peters of Winnipeg, Man., knows what it's like to feel alone in a church largely silent on sensitive issues.

But she experienced healing through her involvement with Living Waters Canada (LWC), a 20-year-old non-denominational ministry seeking to reach those damaged within the Church. Now Peters is sharing that healing as co-ordinator of The River, a new Living Waters program for youth.

"When I went through Living Waters at the age of 21, I was one of the youngest participants," she recalls. "If The River had been around earlier, I could have gone through the program with peers as early as the age of 17 or 18. Now we can offer that to others."

The River (www.therivercanada.org) aims to reach Christian youth who struggle with sexual and relational identity. It con-

sists of worship, discussion, personal testimonies from LWC staff and volunteers, and a time of prayer revolving around addictions to pornography, confusion over gender identity, eating disorders and cutting, same-sex attraction and more.

It's been hosted for the past two winters by local churches in both Vancouver and Winnipeg. The program includes three segments: Ignite, an introductory, one-time session; Encounter, a four-part series and 360, a 10-week discipleship program.

"We look at who is God the Father, and His design for us as relational, sexual beings," says Matt Martin, national co-ordinator and one of two staff employed by The River. "We look at Christ's work on the cross and what that means for us, and how that power is released through forgiveness. And we look at confession."

By tapping into foundational truths

and being honest about personal struggles, LWC staff and volunteers help participants discover "affirmation, love and belonging in God, and empowerment to follow God in obedience," explains Martin, based in Vancouver.

The River's most important message is "Whatever individuals struggle with, they are loved by a heavenly Father. And with God in the picture, there is real hope. They're not alone. There are people who understand and can walk with them."

An educational curriculum based on The River will soon be adopted by Carver Christian High School in Burnaby, B.C.

"In the meantime we're building relationships with pastors, and offering training for leaders," says Martin, who hopes to see the program expand across Canada. "Rather than ignore the issues or go on the defence, we as a Church can stand and proclaim the gospel that there is healing for those who struggle." **FT**

—Emily Wierenga

We were therefore **buried** with him **through baptism** into death in order that, just as Christ **was raised** from the dead through the glory of the Father, we too may live **a new life.**

—Romans 6:4 **TNIU**

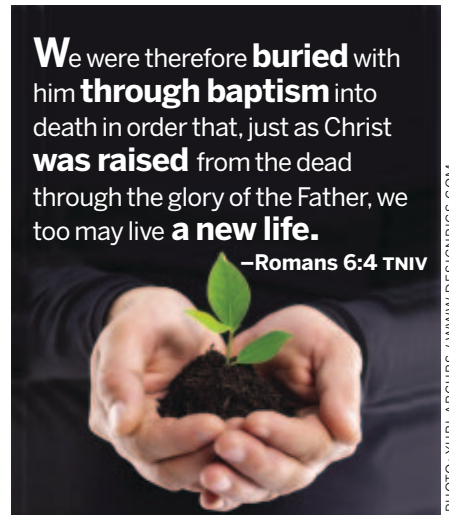


PHOTO: YURI ARCURS / WWW.DESIGNPICS.COM

Fusion centres are growing rapidly and currently have a presence in Western Canada, the United Kingdom, the United States, Jamaica, South Africa, China and Germany.

This year Taylor will offer the Foundations course to its students and the follow-up Certificate in Community Transformation. The certificate course begins with three weeks of class time and then five months of field work with weekly lectures and workshops.

Part of Fusion's fieldwork philosophy is to first discover and then set out to meet specific needs in each community. In Edmonton a large number of school children were going to class without a morning meal. So breakfast clubs were started, allowing trained students to make meals for these school

children and develop relationships with them.

Over the next four years Fusion plans to set up a missional training centre for all North America in conjunction with Taylor that will provide a full range of academically accredited courses.

Claire Bankole, on staff with Fusion Australia, has spent the last two years based in Edmonton to facilitate the partnership with Taylor.

"At this point the only missional training centre we have is in Australia, so this is huge," Bankole says. "The dream is that ordinary people and young people, who want to see God's Kingdom come in their community, will be trained and equipped to go back and be effective in their own area." **FT**

—Doris Fleck

Helping Burmese Refugee Camps

Indiana Cungcin, pastor of City Church in Winnipeg, visited four Burmese refugee camps along the Burma/Thailand border in November. Moved by the needs he encountered, Cungcin is responding. Once a refugee himself, Cungcin leads a ministry to immigrants and is head of a network of Chin churches in Canada. The Chin are one of several minority ethnic groups in Burma being persecuted by the majority Burmans who want to enforce one religion (Buddhism) and one culture in the country. The Chin are mainly Christian.

There are approximately 700,000 Burmese refugees worldwide. More than 300,000 live in Thailand – 140,000 of them in nine refugee camps, including the four visited by Cungcin.

“Most people want to go back to their country, but there is no chance. The best solution is to go to another country,” he explains. A return to Burma often means religious persecution, forced labour, forced relocation, imprisonment and torture.

Cungcin says life is especially difficult for the youth living in the Thai refugee camps, many of whom were born in these “temporary” villages. “The thinking of the young people is that they have no hope at all. They cannot go back to their country. They cannot get out from the camp. If they leave the camp, they will get caught by the Thai guards and sent back to Burma.”

Youth have little to do after finishing the high school offered in the camps. “The young people can only stay home to eat and sleep,” Cungcin says. Drugs, alcohol, premarital sex and suicide are all prevalent.

According to Cungcin, each camp has at least 10 active churches comprised of 300 to 500 adults per congregation. During his visit Cungcin asked the pastors what they most needed. “The most they are asking for is education for their kids, a roof for their church and Bibles.”

Cungcin is producing some short documentaries about Burmese refugees, gathering Bibles and Christian materials, and organizing a medical mission trip to the Thai camps in 2012 to help meet some of the needs he discovered during his visit. **FT** –Sandra Reimer

Funky Clothes Fund Kingdom Work

“I never really had a passion for designing clothes,” says Jared Henriques, the 19-year-old founder of Pocket Change Apparel, a new Canadian snow and skate clothing company. Henriques is a business student at the University of Ontario Institute of Technology (UOIT) in Oshawa, Ont., who wanted a way to donate funds to Compassion International.

“I wanted to sponsor [a child] but knew that I didn’t have 50 dollars a month, and realized that most people my age didn’t have it, either,” says Henriques. “When I was thinking of ways we could give back through practical products, clothing just jumped out at me because I had no musical talent and I liked buying clothes.”

The self-proclaimed “punk kid” founded Pocket Change Apparel (www.pocketchange-apparel.ca) in 2010. The clothing is made in the developing world, but Henriques ensures the company pays fair wages for its employees – and donates all profits to Compassion.

“Pocket Change is a secular clothing company built firmly on the foundation of Jesus Christ,” he says. “We are not out there sharing the gospel with our words exactly, but rather with our actions. We want to make generosity instinctive.”

The company logo represents Henriques’ passion, combining a dollar sign with a



PHOTO: JARED HENRIQUES



Jared Henriques (left) founded Pocket Change Apparel, a new Canadian snow and skate clothing company.

heart. “We are trying to create a tangible way for people to give,” says Henriques, who, alongside three partners, volunteers his time and efforts. “If they [consumers] are going to buy a shirt, why not buy one that goes to help others?” Pocket Change has sold more than 1,000 T-shirts and 100 hoodies since its inception. He hopes to expand into hats and tank tops over the coming year.

In the meantime, “We will continue to build our company around people who are passionate about our vision,” he says. **FT**

–Emily Wierenga

A Soldier's Story

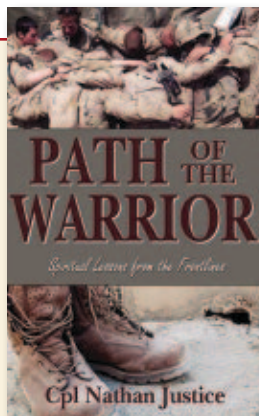
Two Afghanistan battles book-end Nathan Justice's *Path of the Warrior: Spiritual Lessons from the Frontlines* – it's what happens between them that makes the difference.

A corporal with the Princess Patricia's Canadian Light Infantry (PPCLI), Justice's first tour of duty ended after a March 2006 accident. He and four others were injured and two were killed when their armoured vehicle struck an Afghan taxi and rolled off a highway.

"It was my wake-up call," recalls Justice, realizing his life could be gone in a second. Returning to the PPCLI base in Shilo, Man., Justice turned to alcohol and drugs to cope. Then he turned to God.

"God can take any one of us, pick us up from the deepest pit and do things we never thought possible," he says. "He took me from a life of addictions and despair to a life of joy and fulfillment."

After reorienting his life, Justice returned to Afghanistan. In his book he describes the scene as the Hercules lifted off for the return trip's final leg: "A buddy leaned over to me and said, 'Are you ready?' I looked at him, and without even thinking, I replied, 'I don't know, dude.' But I knew people



Word Alive Press, 2009.

were praying, and I knew who was with us."

Justice, a "new believer, raw and emotional," became his platoon's de facto spiritual leader, leading them in prayer before each mission. In September 2008, weeks from finishing his tour, Justice's platoon was ambushed in the Zhari District of Kandahar province and three more comrades were killed.

Returning to base, Justice "didn't know what to say to God." His swirling thoughts were interrupted by a comrade, saying the platoon was waiting: "I looked up and saw a group of men in a circle all looking at me. They were waiting for me to pray," he writes. "It started to make sense to me. I didn't have all the answers, but I knew what my purpose was."

Path of the Warrior tells his story and looks at how hardships shape our spiritual lives.

"When I'm too weak to deal with certain emotions or don't understand something, I have to look to God," says Justice. "The deeper the hardship I have to face, the higher I have to reach God. He always pulls me out."

Since returning to Canada, Justice transferred to the air force and is now studying to be a firefighter. He, his wife Anathale-Lee and son Christian moved to Canadian Forces Base Borden, near Barrie, Ont. Justice intends to eventually pursue Bible school and possibly military chaplaincy. **FT**

—Robert White

Theological Education for Aboriginal People

Canadian Evangelicals are helping build an innovative theological education program for aboriginal students in North America.

Terry LeBlanc and Ray Aldred, both of Alberta, are leaders with the North American Institute for Indigenous Theological Studies (NAIITS). Both are also members of The Evangelical Fellowship of Canada's (EFC) Council for Aboriginal Ministry Leaders.

The new culturally sensitive program uses instructional approaches and materials developed by NAIITS, offered through a partnership with George Fox Evangelical Seminary in Newburg, Oregon.

"The whole program is deeply rooted in Native thought and reflects Native concerns," says LeBlanc, founding chair and now executive director of NAIITS. The first offering of the new collaboration is an MA degree in intercultural studies (see www.naiits.com). Theological education and leadership development are key elements.

The first course began in February and, at press time, 12 students had applied. All NAIITS courses will be written, directed and taught by a faculty of international Native scholars. Some will be available online, allowing students to pursue further education without leaving their own communities. Others will blend online study with face-to-face time with faculty members.

Some courses will be presented in intense one- or three-week blocks. Some are scheduled in conjunction with NAIITS' annual Symposium on Native North American Theology. This year's symposium, "Ways of Knowing: Exploring Indigenous Ways of Understanding," will be held in June at Ambrose University College and Seminary in Calgary.

The partnership between NAIITS and the Oregon seminary is the "kind of thing we have hoped for since our first symposium 10 years ago," says Aldred, a theology professor at Ambrose and incoming chair of the NAIITS board.



Terry LeBlanc

It's all part of an even larger vision for NAIITS to provide a range of innovative and culturally sensitive opportunities for theological education for Native North American students. NAIITS leaders are now exploring the idea of a practice-led Ph.D. program in partnership with the University of Dundee in Scotland. **FT** —Mary Lou Harrison



What Principles Sustain Our Laws?

If we don't nurture the principles that sustain our social programs, we may lose the will to maintain them.

The reconfirmation during the election that the Conservative Party will not legislate in the area of protecting the unborn again confirms that none of the mainstream federal parties is pro-life. We continue to be one of the few countries in the world with no laws protecting unborn children.

This absence of protection is not supported by the majority of Canadians. Environics polls since 2002 have found the majority of Canadians believe human life should be legally protected some time prior to birth. Why then can a child considered viable at 25 weeks' gestation in one location be purposefully killed in an abortion clinic across town? What does it say about a society when debate about such a profoundly important issue is considered a political liability, even when most Canadians are open to change?

Christians are motivated to protect and care for the vulnerable and the weak, including those yet to be born, by the belief that life is a gift from God and that all humans are created in God's image. These beliefs cause us to affirm the dignity of all, a norm that undergirds contemporary notions of universal human rights.

Public discussion of issues like abortion and human rights – and so many other issues – should cause us to ask others about the beliefs and principles that shape their positions on these issues. It's a key question for all of us: What are the sources of the norms that guide our laws? How are these sources being nurtured?

If the principles that affirm the dignity of human life are not affirmed and nourished, they will be unable to sustain the life-affirming institutions and policies they undergird (universal health care, for example).

Conrad Black, while not talking about abortion, once lamented the lack of a substantive debate on principles that shape Canada, and I agree. He wrote: "Despite the lip service still given to our Judeo-Christian traditions, most of the political leadership in Canada, left and right, unctuously invoke the separation of church and state to debunk any philosophical restraints on societal behaviour or the prerogatives of government. Concerns that the bourgeois values and religiosity that accompanied 19th-century industrialization and provided some conscientious limits to it, or at least a receptivity to reform at times, are routinely dismissed as atavistic humbug better ground to powder in the gears of competing political and economic interests played out in the political process."

Let's remember that these historic "values and religiosity" were the ones that animated the development of hospitals, social welfare agencies and other institutions cherished by Canadians today. Christian-based movements were at the forefront because they applied biblical principles that all Canadians recognized as wise.

Without social and moral principles to guide our interactions, especially with those vulnerable and unrelated to us, we are prone to become self-interested and indifferent. Consider how many election promises focused on enabling Canadians to care for themselves or their own families.

But we also need public discussion about the principles that will sustain the willingness of Canadians to care for others – a costly activity – *especially* in tough times. Consider health care: as costs increase per capita and demographic projections point to the increased tax burden of an aging population, we must go beyond asking about costs to ask if the next generation would be willing to shoulder the financial and social responsibility of caring for the elderly.

Our historic and present-day Judeo-Christian traditions teach a strong work ethic, social responsibility, self-restraint, generosity and compassion, particularly for vulnerable people. As Canadian Christians, we cannot take these norms for granted. We must continue to nurture and proclaim our faith in Christ both in word and deed, a faith manifest in loving God and our neighbour – also made in God's image – as we love ourselves. This critical part of our witness undergirds our pursuit of laws and policies that protect and nurture life. **FT**

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



Together for influence, impact and identity

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

Interfaith Declaration on Poverty

EFC staff participated with other groups in the Faith and Poverty Forum in March in Ottawa and contributed to an interfaith declaration titled “A Time for Inspired Leadership and Action,” available at theEFC.ca/PovertyID (or in French at theEFC.ca/PovertyIDF).

EFC President Bruce Clemenger spoke at the opening of the forum, and EFC Policy Analyst Julia Beazley was one of the presenters in the EFC co-sponsored event. The text of Beazley’s presentation is available at theEFC.ca/PovertyP.

The forum brought together faith leaders and Members of Parliament from the standing committee on human resources (HUMA) to dialogue about poverty in Canada. The HUMA committee recently released a major report on poverty endorsed by the four federal parties.

Around the same time in March, the EFC’s office in Ottawa hosted meetings to encourage the federal government and all political parties to ensure Canada does its part to try to cut global poverty in half by 2015, one of the Millennium Development Goals previously affirmed by many national governments as well as the Parliament of Canada.

EFC Election Resources

When the federal election was called in March, the EFC released a free kit of resources about voting, hosting an all-candidates debate at a church, and more. Visit theEFC.ca/election if you missed it.

Responding to Japan Disasters

Visit theEFC.ca/disaster for tips on responding to international disasters such as the earthquake, tsunami and nuclear accidents in Japan in March. The webpage includes a link to our Affiliate Search function, where you can type a term such as “Japan” to call up webpages of Canadian Christian charities affiliated with the EFC and welcoming your donations.

New EFC Video Clips on Adoption, Religious Freedom, Prostitution

Bruce J. Clemenger, president of the EFC, recently appeared on *100 Huntley Street* to speak on adoption, fostering, and the welfare of children in Canada. See theEFC.ca/broadcasts.

The EFC’s Faye Sonier explained and commented on the Saskatchewan decision to infringe the religious freedoms of government employees known as marriage commissioners in a TV news report. See theEFC.ca/broadcasts.

The EFC’s policy analyst Julia Beazley discusses some misconceptions about prostitution in Canada, advocating a different understanding of what is mistakenly termed the world’s oldest profession, and suggesting a better, more just way forward. See theEFC.ca/prostitution.

Broadcast Complaint

Radio-Canada, the French-language CBC service, broadcast a half-hour documentary in February slandering Canadian

Evangelicals. In response, the EFC filed a complaint with the Broadcast Standards Council.

In the program *Enquête* and its promotional material on the CBC website, Evangelicals are portrayed as having privileged access to parliamentarians. The episode focused on controversial issues and imagery and failed to provide an equitable portrayal of Evangelical Christians.

“Many of the tactics used in the program contravene the Canadian Association of Broadcasters’ Code of Ethics, the Equitable Portrayal Code and the Radio Television News Directors Association of Canada’s Code of Ethics,” says Don Hutchinson, EFC vice-president and legal counsel. See more at his recent blog posting “Reason and Religion” at ActivateCFPL.theEFC.ca.

Internet Bill Passed

Bill C-22, *An Act respecting the mandatory reporting of Internet child pornography by persons who provide an Internet service*, became law March 23. This legislation helps protect children from exploitation by requiring suppliers of Internet services to report online child pornography.

EFC representatives met in March with Canada’s Minister of Justice Rob Nicholson to commend the government for the recent passage of this bill.

The EFC also expressed continuing support for Bill C-54, *Protecting Children from Sexual Predators Act* (at that time in committee after second reading in the House of Commons); and to discuss Canada’s prostitution laws and current legal challenges to them.

The meeting included EFC Vice-President Don Hutchinson and EFC Policy Analyst Julia Beazley.

New Financial Savings

EFC affiliates now enjoy discounts on valuable products and services such as hotel stays, books and resources, long distance calling, graphic design and more from companies across Canada. Visit theEFC.ca/benefits for details.

Qur’an Violence Condemned

The EFC’s Geoff Tunnicliffe, who also serves as CEO and secretary general of the World Evangelical Alliance, condemned the burning of the Qur’an in a church led by American pastor Terry Jones and the international violence that erupted in March in response to the burning, including the killing of United Nations workers in Afghanistan.

The WEA says no book of any faith community should ever be burned or desecrated in any way, and calls on all Christians to refrain from disrespectful and provocative activities towards all other religions.

The WEA is asking Muslim leaders to call their communities to peace and to publicize worldwide Christian condemnation of this tiny extremist group who have burnt the Qur’an. The WEA also calls upon its global community to pray for peace and an end to this and all violence. **FT**



The Triune, Missional God

By Arnold Neufeldt-Fast

Instead of bridging a gap between God and the world, the Church is called to join a God who is already at work here.

Welcome again to the new Hinge page in Faith Today,

a space dedicated to sharing some of the key concepts discussed at the Hinge Conference on Church & Mission, held in Nov. 2010 and facilitated by The Evangelical Fellowship of Canada. Video segments from the event are available at theEFC.ca/hinge.

This month's writer, Dr. Arnold Neufeldt-Fast, suggests the following resources for further reading:

The Doctrine of the Trinity

- www.tyndale.ca/seminary/mtsm modular/reading-rooms/theology/trinity

Being Missional

- www.tyndale.ca/seminary/mtsm modular/reading-rooms/missional

How These Themes Intersect

- *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of the Christian Community* by John Flett (Eerdmans, 2010). Curious readers can browse most of this book online at books.google.ca.

As we begin to reflect on the mission of the Church, on what it exists to do, there are several reasons why we should start with doctrine, specifically with the Trinity.

First, the doctrine obliges us to think about Jesus of Nazareth in divine terms, as the unique Word of God incarnate. If we think a little of Christ, writes the author of 2 Clement (written ca. 150), "we shall also hope but to receive small things from Him."

Second, the doctrine obliges us to *Christianize* our concept of God, to think of how God used the Crucifixion and Resurrection to more fully define himself as "the union of death and life for the sake of life." Thus we must think of "God as love," as German theologian Eberhard Jüngel would have it.

Third, the doctrine – or better, the revelation of God in Christ – demands a new framing of fundamental questions about the nature of being and the meaning, purpose and direction of the cosmos. All other explanations, philosophical or mythological, are relativized by the basic confession that the Creator has pitched His tent among us. This is the "hinge" around which all reality is "now to be understood and interpreted," writes Alan Roxburgh, the influential Vancouver missiologist.

Trinitarian reflection begins with attention to God's own self-revelation in Jesus Christ as love, and leads to the astonished question: What must be true of God and reality if this can happen? Where the Church doesn't begin with this basic reflection, it's incapable of identifying and addressing its own cultural trappings, addictions and idolatries from which it needs redemption.

By and large our returning missionaries have been first to see the urgency and biblical appropriateness of a trinitarian starting point for mission. For centuries, mission was understood in terms of the Church trying to connect God with the world – to "bridge the gap." Yet Scripture points first and fundamentally to a

God who defines himself not as distant and timeless, but as God-with and God-for humanity. The Father sends the Son and, together with the Son, sends the Spirit; and it's God the Father, Son and Holy Spirit who also sends the Church into the world.

We won't get this with strict monotheism. There, God's work of salvation is at best a

second step, an overflow of God's complete and perfect being. In such thinking mission inevitably becomes secondary for the Church's self-understanding. The ecclesiastical institution becomes the true Christian end of mission. The Church in North America is deeply steeped in this pattern of thinking – we still hear all too often the phrase "the Church with its mission" instead of "the Church join-

ing in with God's mission." The old way of thinking devotes more attention to worship rather than mission, for example. Missional theology challenges this pattern.

If we begin our reflections on Church and mission within God's own trinitarian movement, we may make the biblical assumption that God is already present and redemptively active in the world. The Church is not called to bridge an apparent gap between God and the world, or to look for some "common ground" to bridge the gap. This is how mission has long been conceived. It forgets that *God* has and is bridging the gap.

But does this paradigm shift not weaken the call to mission? On the contrary: It assumes the Church doesn't exist apart from its witness – from its call to announce the coming Kingdom of God and thus the reconciliation of the world using evangelisms of conversion, discipleship, justice and culture. Within this solid theological framework where God is seen as a missionary God, the Church in North America too can rediscover its identity as a missional Church. **FT**



Arnold Neufeldt-Fast

ARNOLD NEUFELDT-FAST is an associate professor of theology and associate academic dean at Tyndale Seminary, Toronto.

Why March for Life?

By Don Hutchinson

Being pro-life does not require being or becoming Christian – or embracing some other life-affirming religion. It simply requires understanding that if a life is human after birth, it must be human before as well. It also means respecting that *all* human life is valuable – from conception to the deathbed and every stage in between.

The prime minister and the other major party leaders stated when campaigning for their jobs that they would not encourage parliamentary debate on limiting abortion or recognizing the rights of the unborn.

However the Supreme Court of Canada, in its 1988 decision in *R. v. Morgentaler*, says that Parliament is the right place for the debate. And, in addition to the party leaders, there are 304 other Members of Parliament and 105 Senators who may bring that debate into Parliament. The debate has already been taking place in the media and the public square for years – bringing it into Parliament would be the way to seek resolution.

Despite the popular mythology in Canada, neither Parliament nor the Supreme Court has ever declared there is a right to abortion. The Court's decision in *R. v. Morgentaler* declared the pre-1988 law unconstitutional because its complexity prevented equal application across the nation. There was a law proposed in Parlia-

Bruce J. Clemenger, president of The Evangelical Fellowship of Canada, opens the 2009 March for Life in prayer.



Don Hutchinson addresses the 2010 March for Life on Parliament Hill.

ment that passed the House of Commons and then faced a tie vote in the Senate on its third and final reading before it was to become law. Parliamentary practice resulted in the Speaker of the Senate voting against the bill. After passing three votes in the House of Commons and two in the Senate, Bill C-43 died in an uncanny 43-43 tie vote on January 31, 1991, three years and three days after the Supreme Court struck down the old law.

Despite the word on the street, it is legal in Canada to abort a child right up until the moment of live birth – nine months less a breath. A November 2008 Environics poll reveals that 6 in 10 Canadians think nine months is too long. And two-thirds of us think women considering an abortion should have the potential consequences better explained before the procedure.

Why march for life? Human lives are being destroyed – over 100,000 a year in the womb and as many of the mothers and fathers again who are left to struggle with the decision made, the life lost and the recognized medical consequences of the increased risk of depression and suicide.

Whether the National March for Life that begins in Ottawa on Parliament Hill (this year on Thursday, May 12 at noon) or one of the regional marches, the event is open to all who would send a signal through peaceful assembly. If you can't make a march – even if you can – why not write a respectful letter stating your position to your Member of Parliament and/or Senator? The postage is free. The message is priceless. **ET**

DON HUTCHINSON is the vice-president, general legal counsel, and director of the Centre for Faith and Public Life at The Evangelical Fellowship of Canada.

What Can I Do?

(How can I activate myself to be a world changer?)



For how to contact your MP and other tips on praying, petitions and more:
www.theEFC.ca/takeaction



For current news reports and updates on issues of interest to Canadian evangelicals:
<http://twitter.com/activateCFPL>



For our blog of current commentary on matters of law and public policy:
www.theEFC.ca/activateCFPL



For background materials and reports produced by the EFC:
www.theEFC.ca/socialissues



For more detailed statistics and EFC research:
www.churchandfaithtrends.ca



For tips on useful statistics and EFC research:
<http://twitter.com/EFCresearch>



For informative EFC videos on YouTube:
www.youtube.com/user/theEFCca



For informative EFC videos on Vimeo:
<http://vimeo.com/user969491/videos/sort:date>

Young, Female –

The Canadian movement advocating for the sanctity of life from conception until natural death has a refreshing – and some may find surprising – face today.

By Alex Newman

When 23-year-old Ruth Lobo was arrested last fall for a controversial display her pro-life group set up at Carleton University, she set off a minor media storm. Even the Canadian Civil Liberties Association weighed in, arguing the student had a right to her voice on her own campus – even though they might not agree with what Lobo’s display said.

A year earlier, an elementary school student – Lia Mills of Toronto, then age 12 – chose abortion as her topic for a school public speaking contest. Despite opposition and threatened backlash, she placed first in the competition.

Then there’s American Abbey Johnson, a young woman who watched an ultrasound monitor in a Texas abortion clinic as an unborn child recoiled from the instruments. She is now a vocal pro-life advocate.

Or consider Gianna Jessen, 32, who addresses audiences around the world about her life – a life her biological mother tried to end in a late-term abortion. She continues to tell everyone: “I didn’t survive so I can make everyone comfortable.”

Articulate, educated young women who embrace the gains of the women’s liberation movement – this is the face of today’s pro-life movement. Look at any photo or video from the annual March for Life on Parliament Hill and you’ll see them – row on row of young women energetically propelling their banners forward.

Though men of all ages also number among the pro-life movement’s ranks, young women stand out because “the unconvinced in our country are willing and able to listen to a young woman’s voice more than a man, no matter what his age,” according to Andrea Mrozek, 35, founder of Canadian advocacy group ProWomanProLife.

What’s more, their presence “counters the inaccurate stereotype that it is paternalistic men seeking to restrict women’s rights,” adds EFC legal counsel Faye Sonier,

28. “We can and will speak for ourselves. A woman *can* be pro-life.”

These young women aren’t just bringing a message – they *are* the message.

Raised by baby boomers whose bid for social and sexual freedom included divorce and abortion, these women embrace a feminism that allows a pro-life perspective.

“They’re tired of hearing that if you’re intelligent, you must be pro-choice, and they’re saying, ‘Don’t advocate abortion on my behalf,’ ” says Jennifer Derwey, a 29-year-old Nova Scotia resident and member of Feminists for Life of America. “In fact, if I had to guess who was pro-life on campus – the 22-year-old or the 52-year-old – I’d guess the 22-year-old every time.”

Although university classrooms – in women’s studies, sociology, philosophy and sometimes even religious studies – promote a pro-abortion position, many young women reject that viewpoint,

Derwey adds, “because they have seen the [physical and psychological] damage abortion causes, and how it affects economic minorities more than middle-class women. Susan B. Anthony in the 19th century said those who drove women to abortion need to shoulder more guilt. The root of the issue was poverty and the status of women.”

Not so long ago Derwey was pro-choice herself. That is until she researched military rape in the Congo for a graduate degree: “It seemed to me that Western funding for abortion in the Congo was only going to further the systemization of abuse that imprisoned these women. The stories and images haunted me.”

As surprising as it might sound, it’s women’s rights that actually inform much of the pro-life message these days. “There is clear evidence that abortion negatively affects women in physical and emotional ways,” Sonier says. “It is not a quick and simple procedure, like remov-

As surprising as it might sound, it’s women’s rights that actually inform much of the pro-life message these days.

and Pro-Life



Articulate, educated young women who embrace the gains of the women's liberation movement – this is the face of today's pro-life movement. (L-R): Ruth Lobo, Faye Sonier, Andrea Mrozek and Stephanie Gray.

ing a tonsil, but affects women's lives profoundly. For one thing, it affects the number of baby girls being born due to sex selection and gendercide."

Having benefitted from a generation or two of liberated women behind them, young, pro-life women aren't only interested in legislation. Most are more focused on changing hearts and minds. Andrea Mrozek's long-term intention in starting ProWomanProLife in 2007 was to "create a Canada where demand for abortions dwindles and decreases until there's none left, not because it was forced upon anyone, but because that is what women choose."

Véronique Bergeron, a 37-year-old lawyer and university lecturer of ethics in Ottawa, thinks this is a realistic goal, especially given the huge number of childless couples who head to fertility clinics or want to adopt.

At the same time young pro-life women also recognize choosing life is not easy. Bergeron, for example, was brought up with an intellectual understanding of her choices, but as a 21-year-old university student faced with her own unplanned pregnancy, she knew "there was no choice. I realized then where I stood on the issue."

She was fortunate – her boyfriend was finished school, working and unfazed by the pregnancy, and both sets of parents were supportive. The couple married and now have six children. But it could've been very different, Bergeron admits: "When a girl is pregnant and her boyfriend and the parents are pushing her towards abortion, it's not enough to tell her to have the baby, and you'll see how awesome it is, because that is very naive."

Although Bergeron says the pro-life message has changed from "God hates abortion" (which "won't save the babies of women who don't believe in God") to defining what it means to be a human being, she believes still more changes are needed.

Not only should adoption be promoted, she argues, but there must also be a cultural shift to address "the disengagement of men. If a guy offers to pay for abortion and the girl declines, they think they did the honourable thing."

And despite unprecedented sexual freedom, pregnancy remains a social stigma. Bergeron remembers the almost angry shock of other female students with her decision to have the baby (who is now 15). Some even shunned her.

Sadly, women's liberation has been achieved by ignoring "our reproductive abilities," Bergeron says. "I advocate for a complete liberation of women that includes the fact that they bear and deliver children. Equality is not achieved when women need to undergo such an invasive and damaging procedure to gain equal footing with men."

While each of these young women is passionate about feminism, women's health and well-being, not one has forgotten the pro-life movement's fundamental message: Abortion kills babies. And babies are people. Period.

Stephanie Gray, 30, is director of Calgary's Canadian Centre for Bio-ethical Reform, an educational pro-life organization whose mission is to "make abortion unthinkable." Gray helps train other pro-life leaders to speak publicly and convincingly that the unborn are "persons like us, and therefore deserving of the same protections and respect."

From this standpoint Gray manages to break down every argument for abortion when she gives speeches across Canada. Whether it's incest, rape, cultural preferences for boy babies, career ambition, family pressure or mental stress, we need to ask: If these same pressures came to bear on the parents of a born child, would they choose to kill that child? "And the answer is always no."

As powerful as words can be, they're no match for the graphic, unforgettable images that provide the proof. Thanks to technology we now have ultrasound im-

agery – and though many pro-lifers can't stomach the disturbing pictures showing the results of abortions, they do defend their use as a kind of journalistic truth-telling.

"Regardless of where people stand on the abortion issue," Mrozek says, "all agree about being allowed to voice your opinions. And if other groups are allowed to show pictures of atrocities, so should they."

Though Mrozek's own approach is different, she admits for "someone who's been fed euphemisms about reproductive choice by mainstream media, it's not enough to speak softly. They have no idea what happens in an abortion, but those images will show them."

One thing that has fuelled the message and redoubled the movement's strength is the Internet.

As Joanne Byfield, president of Ottawa-based educational group LifeCanada explains, "We have been pretty much shut out of mainstream media in just about every way. We've had to turn to the Internet – through blogs, Twitter and Facebook – to connect with each other, engage in discussion and get the info out."

Byfield, who has been involved for almost two decades in a number of pro-life organizations, has watched this evolution unfold. She says the pro-life movement has been "underground" so long, it has learned ways to mobilize – much like the Early Church had to. She cites CBC's Great Canadian Wish project in 2007. The public was invited to post their top wish for Canada. The results were astonishing. The top wish supported by the most votes was to stop abortion in Canada, outraging some CBC regulars so much they tried to get the project

The Internet has fuelled the message and redoubled the movement's strength.

shut down, Byfield says.

And there can be no denying pro-life's growing strength. Whether it's cyclical, as Byfield suggests – waves of apathy followed by waves of awakening – or if technology and vibrant young women are effecting the change together, it's hard to say.

Derwey has seen this in action: “Universities have more pro-life groups being created all the time. The younger generation in Canada is becoming increasingly and actively pro-life, and you see thousands show up, every time, for the March for Life in Ottawa.”

Others have taken note as well. MP Olivia Chow, NDP, sounded on the defensive when she shared her thoughts recently with a pro-choice group: “We know that the majority of Canadians support our cause, support choice, support the right for a woman to make a decision, support the fact that every child born should be loved and wanted. The majority of Canadians believe that.”

In fact, the majority of Canadians do *not* support abortion. Although Canada is the only country in the developed world with no legal limits on abortion through all nine months of pregnancy, almost 60 per cent support legal protection for unborn children. Most of the time, people don't agree with abortion, but they stop short of infringing on the right of another to have one.

That said, young pro-life women also recognize some of the concerns of their sisters on the pro-choice side. Gray points out: “The pro-choice proponents are not the enemy – the sin of abortion is.”

Like their parents opposing the Vietnam war, or their great-grandparents supporting suffragettes, many young pro-life people agree this is a social justice issue about the inhumane treatment of the weak, and about recognizing who is a person.

“Our record in deciding who's human and who's not – women, blacks, Jews – is not great,” laments Bergeron. “In every case we were proven wrong, and we are now ashamed, but it takes several generations to change that thinking. Between the end of slavery and now is a long



PHOTOS © ROBERT DU BROY

The younger generation in Canada is becoming increasingly and actively pro-life, and you see thousands show up, every time, for the March for Life in Ottawa: Jennifer Derwey.

time, but I think we're definitely heading towards that with the [unborn child], and that the line in the sand has been drawn.”

Young women today are the greatest beneficiaries of those social reforms – as well as being survivors of a generation that has only known legal abortion. Not only do they realize they have a voice to protect the weak, says Stephanie Gray, they're using it. **FT**

ALEX NEWMAN of Toronto is a senior writer at *Faith Today*.

Inside the Unique World of Canadian Military Chaplains

Dust, diesel, danger – and the right words at the right time – are all part of life for Canada’s military chaplains.

By Robert White

Shortly after midnight the hangar at Canadian Forces Base Petawawa, near Ottawa, bustles with activity as 150 soldiers prepare to deploy for Afghanistan. The brigade commander speaks words of farewell and then asks Capt. Ray Smith, the Headquarters and Signals Regiment chaplain, to pray. Smith asks for God’s blessing and protection on those leaving for Afghanistan’s battlefields.

As buses arrive to take the soldiers to their plane, the scene turns emotional. Soldiers and fathers weep as they hug each other. A young female soldier holds her infant for the last time for 10 months.



Chaplaincy is different than in a civilian ministry where you work in a church and people come to the church, says Lt.-Col. Pierre Bergeron, a Pentecostal chaplain in Kandahar.

“I remember one little guy, he must have been about four, hugging his dad,” says Smith, reflecting particularly on a recent deployment. “The dad had to peel the boy off, who began screaming ‘Daddy, no!’”

“I stood there weeping, whispering a prayer: ‘Thank you for giving me the honour of serving with these brave men and women who sacrifice for their country.’ I remember a 25-year-man, a sergeant, who’d served on the battlefield, faced roadside bombs and been shot at, saying, ‘The hardest thing I’ve had to do was leave my kids.’”

While Smith didn’t do much that night *except* pray,



(CP PHOTO/BILL GRAVELAND)

he knew his presence at the deployment ceremony made a difference.

The ministry of being present

For Canadian Forces chaplains across the country and around the world – from Smith, commissioned last July, to Lt.-Col. Pierre Bergeron, an evangelical chaplain since 1996 – the practice of the “ministry of presence” is the chaplain’s greatest role.

The term “chaplain” comes from *capella* or cloak, specifically the cloak of the French bishop Martin of Tours

who, legend states, gave half his cloak to a beggar. Following his death Martin’s cloak became a relic carried into battle. Priests who guarded the cloak became known as *capellini* or chaplains.

Chaplains have served with the Canadian military since the second Riel Rebellion in 1885, according to a Canadian Forces website. Modern chaplaincy came into its own during the First World War with 357 Protestant and 83 Roman Catholic chaplains accompanying troops overseas.

When the Second World War broke out, the Chaplains’ Branch realized there had been a lack of Roman Catholic chaplains during the First World War. This led to the institutionalization of Protestant (Anglican, Lutheran, Presbyterian, United and Baptist) and Roman Catholic branches to ensure the supply of priests met demand. About 1,400 chaplains ended up serving with all troops during that war.

Today the Chaplain General, a top two-year position, alternates between the Protestant and Roman Catholic branches.

Evangelicals in a multifaith world

Chaplains now serve in a multifaith environment. Since 1986 they’ve trained to serve in and can be posted to a naval, air force or land forces unit. Roman Catholic chaplains take care of Roman and Orthodox members. Protestant chaplains minister to everyone else. In the mid-1990s the Protestant branch added a subcategory – “Evangelical” – and Steve Merriman, a Free Methodist minister, was the first in 1995.

Potential chaplains go through the same recruitment process as any other soldier with one additional step: endorsement by the Interfaith Committee on Canadian Military Chaplaincy (ICCMC), a group of civilian clergy including a rabbi and an imam.

This chaplaincy committee is currently headed for the first time by a representative from the “Evangelical” category, Stewart Hunter. (He also serves as the Pentecostal Assemblies of Canada’s international missions representative for eastern Canada.)

The committee’s role is to review the application paperwork to make sure each potential chaplain meets requirements, Hunter explains. Beyond the usual recruitment requirements, chaplains have to be ordained; hold at least a Master of Divinity degree from a seminary accredited by the Association of Theological Schools; and have the support of their ecclesiastical authority.

"If the applicant meets the requirements, we say 'Here's a candidate who's good to go,' and then it goes to the selection board," says Hunter.

He marvels at how the list of evangelical chaplains has grown from three or four regular forces chaplains in 1999 to the current complement of about 30 "represented by about 14 different denominations."

Danger, discomfort and a unique duty

Once a chaplain finishes basic and officer training, he or she is assigned to a unit where that ministry of presence is lived out.

"When I was interviewed, Bergeron [the highest ranked evangelical chaplain] made a comment to me," recalls Smith. "He said 'Your influence as a chaplain is directly in proportion to the level of danger and discomfort you share with your soldiers.'"

For Smith, that discomfort included time in the field, tents and a recent four-day, 750 kilometre snowmobile trip.

"It's clichéd, but it's presence with intent," says Maj. Kevin Klein, chaplain at Canadian Forces Base Montreal/St-Jean. "I've been in an operating room in Afghanistan



Jane Twohey, director of Military Christian Fellowship, a Canadian association for military men and women.

where all I've been is present and praying. I've blessed bodies of troops who have been blown up and helped staff take bodies off helicopters."

Each day is different, says Klein, who oversees a chaplain team of eight at a base that includes a recruit school, basic training and a language school.

"A lot of soldiers love the chaplain, even if they aren't religious, because they represent something greater than what they see," says Klein, a pastor with Lutheran Church Canada before joining the military in 1999. Klein will soon leave the chaplaincy for military intelligence where he'll combine his political

science and religion backgrounds, helping the intelligence community understand religious ideas and ideals.

Chaplaincy is "different than in a civilian ministry where you work in a church and people come to the church," says Bergeron, who works in the chaplain directorate and provides strategic support for unit chaplains.

Drawing crosses in the dust

Bergeron wanted to be a chaplain since finishing Bible college in 1974. He applied unsuccessfully in 1976, but

What We Can Learn From Chaplains

All Christians can be inspired by the way chaplains are present in the lives of soldiers. *By Mary Manson-Hennig*

Chaplains in the Canadian Armed Forces practise what is known as a "ministry of presence." Their position of ministering to a variety of denominations in settings as diverse as a base in Canada or on patrol in Afghanistan demands they truly emphasize practice over preaching.

"I'm here for the troops spiritually," says Paul Beckingham, a Canadian Forces Primary Reserves chaplain serving with the British Columbia Regiment. "I give them military edition New Testaments and talk to them about God, but frequently I'm here to witness *them*, not witness *to* them."

All Christians, including the everyday sort unrelated to military circles, can be inspired by the experience of chaplains, and learn to be even more present.

Shared challenges

Neil Parker is a chaplain in Comox, B.C., at the most western Air Force base in Canada. Parker says being present is "sharing the same life as the troops: eating the same food, sleeping in the same rain. If they get up at 5:00 a.m., you get up. If they march 20 km carrying a 36 lb rucksack, you march. If they parachute out the back of an airplane, you parachute too."

Parker says that it's only in this shared life one earns credibility and trust in the army. The highest form of respect is to hear the soldiers say, "He's one of us."

"The key thing to remember about a ministry of presence," adds Beckingham, "is that it is *not* a ministry of absence." Chaplains start their day with the intention of relating to people. They work hard to make those initial contacts. And then they commit to the long, slow process of establishing trust.

"Perhaps the greatest bonding experience is shared adversity," says Beckingham, who remembers the night he walked with the troops in freezing temperatures, soaked from the waist down.

No fakery

"The main thing is to allow yourself to be known," says Parker. "When you're with a group 24/7, you can't fake it. And you can't fake caring."

Tracy Graf is a chaplain in Halifax, N.S. She agrees transparency is key. "If you eat, live and work with your flock, people will learn that you aren't perfect, and for a few that will be a reason to criticize you, while for many that will be



■ **Stewart Hunter interacts with children during a recent trip to India.**

at that time only pastors from denominations that were part of the Canadian Council of Churches were acceptable. He then ministered as a pastor with the Pentecostal Assemblies of Canada and served as a reserve chaplain until, in 1996, he transferred to the regular forces.

“When you’re a unit chaplain, your office is within the unit lines. You live and work with them,” says Bergeron. “You’re out with them at 7 a.m. when they’re out jogging. If you’re with a service battalion, you go to the mechanics’

where he’d marked a cross in the dust on the bumpers.

A delicate balance – a great life

While rites, rituals and symbols become important to soldiers, chaplains are not asked to do anything outside the bounds of their own tradition. They are required to work in a multifaith environment, but, as Hunter says, “Neither the ICCMC nor the Chaplain Branch requires an individual [compromise] his or her position theologically.”

the reason they feel safe with you.”

Beckingham notes that when he shares his own story of broken bones and a broken spirit from a terrible car accident (the same injuries some soldiers experience), it brings “life and love” into the relationship.

Giving space

“Being present to someone also means knowing when you’re needed and when you’re not,” says Parker. “Sometimes just *knowing* that you are there if they need you is enough for the soldiers.”

Leslie Dawson, a chaplain in Kingston, Ont., describes presence as “fluidity.” There is nothing coercive or forceful about it. “You allow yourself [like a fluid] to take the shape of the container you are offered. Sometimes that means waiting at a respectful distance until called upon.”

Intervening

“Listening is absolutely central,” says Dawson, “but a ministry of presence is much more than that. Sometimes you have to be creatively proactive and intervene.”

She describes a time in Afghanistan in 2003 when she visited women in prison. Many were there because of an offence like refusing to marry someone or witnessing a crime they should not have seen.

By the time Dawson left, almost every woman had received toiletries, been assigned a female lawyer – and been

given hope. “Making a tangible difference not only gives hope to the victimized, but it raises the morale of the soldiers. It’s contagious,” she says.

Live your high calling

Ultimately, of course, chaplains exist in the Canadian Armed Forces as a spiritual presence. Ordinary Canadians also have a calling to be a spiritual presence in the lives of those we encounter, to be salt and light to a broken world.

Graf (the Halifax chaplain) recalls a time when five aircrew were trapped inside a sinking helicopter in the dark. “It was agonizing. I began to quietly pray. No one objected. I was doing what I was there to do – to be a representative of the holy in an unholy situation, to remind us that God is in control, to hope and to wait. When finally the first aircrew, the engineer, was brought to us, there was such relief, such joy, such gratitude.”

Beckingham notes that sometimes a truckload of soldiers will call him over to ask for a blessing before they head out. They yearn for the comfort of a connection to something outside themselves. They want God’s blessing.

Although unique, the ministry of presence practised by chaplains in the Canadian Armed Forces can inspire Evangelicals who yearn to be more present every day with their friends, neighbours and colleagues. **FT**

Mary Manson-Hennig is a freelance writer in Guelph, Ont.

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The multifaith milieu is “a great opportunity to be able to see the diversity of the Church rather than work in our own denomination,” says Bergeron.

Smith also enjoys connecting with people of all faiths or no faith.

“Most pastors are surrounded all the time by Christian people,” he says. “The

wonderful thing about my job is, every day in the unit I meet Christians, Muslims, Canadian Natives [who may follow traditional beliefs], atheists and agnostics.

“There’s been a fabulous experience of learning from people, dialoguing with them about their belief system.”

Within this context, though, chaplains

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are expected to use common sense when ministering in a public forum.

"We as Christians may be offended if a Muslim used 'in Allah's name' in a prayer," says Hunter, noting chaplains need to use "common sense, decency and respect.

"So we don't [use the phrase 'in Jesus' name'] out of respect for others. We may conclude 'in the name of our God' which isn't considered putting anyone down."

Bergeron notes working in the multi-faith environment may challenge some thinking of chaplaincy.

"It's not a denominational environment, and we don't work for the advancement of a denomination," says Bergeron. "Some people are comfortable working in that context, while some people who are

in denominational ministry may not work well in a chaplaincy context."

Still, says Bergeron, "It's a great life. I had 22 years of civilian ministry before entering the military. It's a tremendous opportunity to serve with some of the bravest men and women of Canada.

"What drives much of a soldier's religion

in the field is the urge to access spiritual power. Our role is to help them understand and put a name to that power – and then lead them to an experience of faith." **FT**

ROBERT WHITE of Guelph, Ont., is a freelance writer and an editor with ChristianWeek Ontario.

Churches Can Help Chaplains

Major Kevin Klein, chaplain at Canadian Forces Base Montreal/St-Jean, talks to churches all the time, and many of them ask what they can do to help military chaplains with their ministry. Here's a list of ideas from Klein, Lt.-Col. Pierre Bergeron, Capt. Ray Smith and Jane Twohey, director of Military Christian Fellowship, a Canadian association for military men and women:

- Contact a chaplain stationed nearby, and ask how you can help.
 - If your church is near a base, develop ministry teams to help base chaplains with chapel ministry.
 - Hold a Canadian Forces Family Sunday where your congregation honours the sacrifices of Canadian Forces members and their families.
 - Hold a Remembrance Sunday (nearest to November 11) to honour veterans and serving military members. Invite a chaplain to take part.
 - Take time to learn about the transient nature of military families, become sensitive to their needs and integrate them into your church as quickly as possible.
 - Become part of the Military Christian Fellowship prayer network or intercessory team (www.mcf-canada.ca) and pray for deployed soldiers, military families and chaplains.
 - Provide practical support for military families such as cutting lawns, shovelling snow or offering rides.
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Trumping the Religious

A case coming up in the Supreme Court should be on the prayer lists of all Canadian Evangelicals.

By David F. Dawes

The Supreme Court of Canada will soon be asked to rule on a case that could have far-reaching effects on both parental rights and religious liberty. A variety of Christian observers will be watching intently as the Court considers the impact of Quebec's Ethics and Religious Culture (ERC) course on the children of Drummondville mother, Suzanne Lavallée. The hearing will begin May 18.

The Government of Quebec touts the ERC as a means of creating "harmonious social relations." Their website promises: "Your child will learn about the important place of Catholicism and Protestantism in Quebec's religious heritage" and also "discover the contributions of Judaism and Native spiritualities, [and] other religious traditions."

The course has been mandatory in all Quebec schools since 2008, unlike similar courses in many other provinces, which are often optional. It has been opposed by numerous camps – including secularists concerned about the promotion of religion, Quebec nationalists who object to the perceived promotion of multiculturalism, and Orthodox Jews extolling Torah law.

Strong criticisms have come from faith-based sources. Columnist Raymond de Souza, a Roman Catholic chaplain at Queen's University, recently wrote in the *National Post* of "Quebec's totalitarian impulse," asking: "What happens to the credibility of teachers when they are forced to teach their students that their Catholic faith . . . is no more valid a path to salvation than witchcraft or atheism?"

The most vocal objections have been raised by groups such as the Christian Legal Fellowship, the Canadian Catholic School Trustees' Association, and The Evangelical Fellowship of Canada (EFC). These three are all intervening in the Supreme Court case.

"The course is based strongly on relativism, treating all religions as though they are the same," says Joanne McGarry, executive director of the Catholic Civil Rights League (CCRL). "The one positive thing I could say about it is that it keeps religion on the radar screen in a province where it might otherwise be off it altogether."

Don Hutchinson, the EFC's general legal counsel, says the course teaches "an interpretation of history, current events and religious belief that is very selective, and does not recognize the legitimacy of the sincerely held religious beliefs concerned."

Critics have noted an evident contradiction in the way two Quebec Superior Court cases dealt with the course. In 2009 Lavallée lost her attempt to have her children exempted from the course, while Montreal's Loyola High School was granted an exemption in 2010.

Hutchinson notes both cases are still before the judicial system. "Judges do not necessarily agree, especially when first confronted with a new challenge in the law. Let's remember

that this course is a departure from previous government-mandated instruction."

"The Drummondville case is about Christian parents seeking accommodation for their children. The Loyola case is about a Catholic school seeking to teach about Christianity and ethics from a Catholic perspective."

For McGarry, "the real issue is: How far are school boards willing to go to accommodate parental wishes?"

Cara Zwibel of the Canadian Civil Liberties Association is also focused on this aspect of the case. "We're not taking a position on the course, but on the parents' rights," she says. "There are many provinces that would allow parents to say their kids are not ready for that kind of teaching."

She predicts the outcome of the case may be somewhat low-key. "If the courts say the parents should be exempted, I don't think it will open the floodgates with a lot of parents pulling their kids from the course."

The course, which has been mandatory in all Quebec schools since 2008, has been opposed by numerous camps.

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Freedom of Parents?



However, the issue of religious liberty is very important, she says. It “is very personal, and is protected by both the Canadian and Quebec charters of rights. The key issue is whether a breach of that right is justified.”

Some Christians, such as the Quebec group called Protestant Partnership in Education, support the course for fostering understanding.

Others object to the mandatory nature of any such course. Jean-Yves Côté, of Sainte-Julie, Quebec, served as the lawyer for Suzanne Lavallée in 2009. He’s also personally concerned as a parent of children aged 13, 15 and 17. A Roman Catholic, he has served as legal counsel for La Coalition Pour la Liberté d’Éducation, a multid denominational group of parents seeking exemption from the ERC.

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Parents wonder how children will be affected by being taught one understanding of religion, morality or ethics at school – and another at home.

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“The case is not so much about the course itself,” he says. “It’s about the exemption issue. We are not seeking the abolition of the course. We are seeking to abolish the mandatory nature of the course. What we resent most is the loss of freedom of choice.”

In North America, Côté contends, “the state is more and more replacing the parent as the authority in education issues.” Education, he says, “emanates from parental

authority. I think the government should assist the parent.”

If the Supreme Court decision goes against Lavallée, he asserts, “it will certainly be a dark day for parental rights.”

“Parents in the evangelical Christian community are split on the ERC program,” concedes Faye Sonier, another legal counsel with the EFC. “Some welcome the opportunity for children to learn about the



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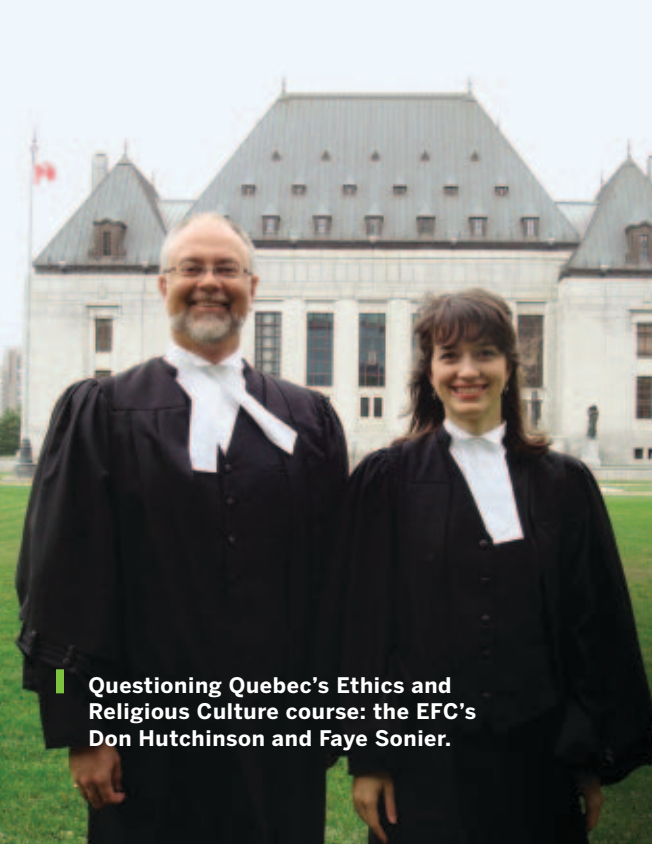
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Questioning Quebec's Ethics and Religious Culture course: the EFC's Don Hutchinson and Faye Sonier.

their children is a fundamental aspect of religious freedom and parental authority in Canada." Parents "are concerned about how their children will be affected by being taught one understanding of religion, morality or ethics at school – and another at home. The child will have to determine, at some point, which authority to trust."

Jean Morse-Chevrier, Quebec director of the CCRL, makes a related point: "The state has no right to define the content of what a religion is. The ERC's concept of supposed neutrality causes a lot of confusion in the children," she says. "All positions are presented as equally

dialogue and reaching a consensus are good competencies for children to learn." However, she says, young people are being "asked to do it about content and issues which adults can't agree on." Some parents would prefer their kids wait until high school to learn about other religions. Under the ERC, "they are being forced to learn about them at a young age."

She also has concerns about other aspects of the ERC. "Mythical characters are placed back to back with historical figures. Jesus, Guru Nanak and the Great Turtle are all lumped together." And ceremonies are emphasized over doctrine.

Consequently, "the students just get pieces of the puzzle, and no clear idea of the inherent whole of each religion."

Some kids' beliefs have been mocked by others participating in the course. Morse-Chevrier tells of a situation involving a Native story: the children "were very spontaneously making fun of it."

She also questions the ERC's approach

contribution of religious communities to the culture of Quebec."

However, Sonier adds, "the right to pass on one's religious and cultural heritage to

valid. It's left up to the children to discern what criteria they should use."

Morse-Chevrier does think the ERC has some value. "The idea of practising

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to morality. "The children have got to learn to call into question their beliefs – and justify their positions. The children are too young, not emotionally mature enough."

The EFC's Don Hutchinson argues the ERC program is ruined by internal contradiction. "The goal of this course – to develop 'attitudes of tolerance, respect and openness' in order to prepare children 'to live in a pluralist and democratic society' – is betrayed by the very *lack* of tolerance, respect and openness to pluralism and democracy that is demonstrated in the curriculum itself, and by the Government of Quebec's approach to mandatory instruction."

Freedom of religion, Hutchinson warns "will lose its robust nature if parents – and the very religious communities and leaders they trust to educate their children about religious beliefs and worship – are identified as somehow naïve, brain-washed or intolerant by the state-imposed curriculum. If taught in the classroom according to the ERC curriculum, true religion will stand only on the same footing as ancient mythologies."

"This decision from the country's highest court," adds the EFC's Faye Sonier, "has incredible precedential weight and is binding on all other courts in the country. It will significantly influence how other provincial governments address the issue of potentially controversial curricula."

Hutchinson agrees the case is very serious. "Approval of this type of course could easily lead to the type of persecution seen in other nations, where state-approved religion and religious instruction are acceptable – and non-approved religious instruction, belief and practice are punishable."

Canada could be headed for very difficult days "if the Supreme Court of Canada gives license to the Government of Quebec to force children to be taught religion as the *government* understands religion to be, and ethics based on situation and conversation without a foundation in truth," says Hutchinson. Like many believers, he says he is trusting in Divine intervention and also trying to do his part. **FT**

DAVID DAWES is a freelance writer in Surrey, B.C. Visit the EFC.ca/education for the latest updates on this case, including blogs and video.

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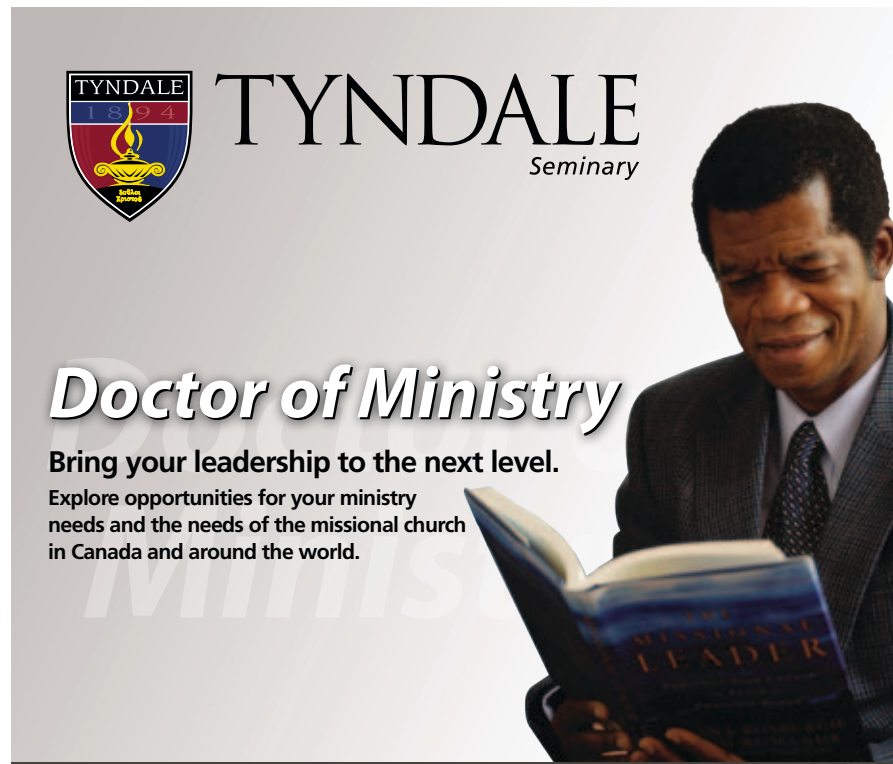
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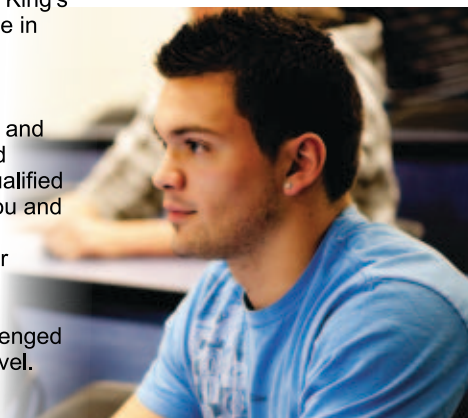


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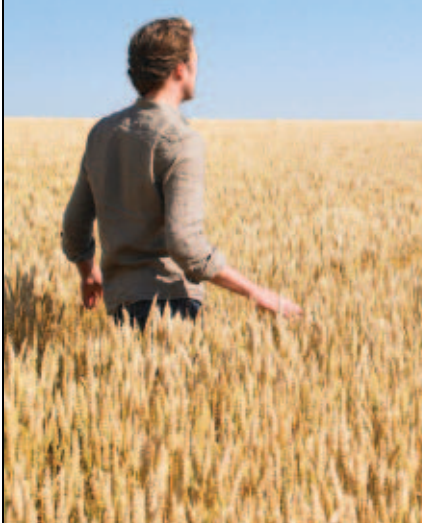
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Faith Crisis in Public

When a Christian talk show host goes public with his doubts, it can get people thinking.

Last summer Drew Marshall, a major Christian talk show host in Toronto, announced he wasn't sure God existed. He initially blurted out his doubts in a radio interview with apologetics expert Ravi Zacharias, and then last fall invited various Christians, including Paul Young, Bruxy Cavey, Tony Campolo, Norman Geisler and me to engage him on his struggles.

(Young is author of *The Shack*, Cavey a Toronto pastor, Campolo an evangelical sociologist, and Geisler an evangelical philosopher.)

Marshall wrote on his blog: "All I can say is at this point is that I still consider myself a Christian, but before I reinvest another 30 years in Jesus, I'd just like to know that God is real. I hope there is a God. I'm looking for Him."

Marshall's doubts arise from what he calls the absence of the "tangible" and "interactive" presence of God. He uses the analogy of a soldier at war trying to connect with a father back home. "Each week he would write at least one letter to his father back home. Each week he would expectantly wait for the one who supposedly loves him unconditionally to write him back or phone or possibly even come for a visit. Any kind of personal interaction would do. He's heard through his friends and other soldiers just how much his father loves him, but those rumours of glory aren't enough to sustain his faith in his father anymore."

Thankfully most Christians have reacted kindly, complimenting Marshall on his honesty and praying for him. I do know him well enough to know his doubts are real. This is not a stunt to promote ratings or get attention. It's a genuine crisis of faith. Telling his two adult children about all this was one of the hardest things he's ever done. Marshall is still doing his radio show and still waiting for God to reach out to him.

My main reply to Drew Marshall, publicly and privately, is that God has already reached out to him and everyone else in Jesus Christ. God has moved beyond general revelation as our Creator to special revelation in history. The character, teaching and works of Jesus are overwhelming signs of God's love.

Let's take a fresh look at why trusting Jesus makes sense – logically and for other reasons.

First: Is he real? Unlike Hindu avatars such as Krishna, Jesus is historical. Very few respected thinkers argue Jesus never existed. For historical evidence about Jesus consult

works by Gary Habermas, N.T. Wright and John Warwick Montgomery.

Second: Are the reports about Him, including His resurrection and the claim that He is alive today, credible? Unlike the *Book of Mormon*, the New Testament documents are from contemporary and honest witnesses who knew Jesus and had no reason (such as money, sex or fame) to make up the stories.

Third: Are Jesus' life and teachings morally admirable, and therefore worth following, unlike those of Sun Myung Moon (founder of the Unification Church) and Anton LaVey (founder of the Church of Satan)? The consensus on this question, from a whole range of religions and philosophies, is that Jesus is without peer.

It's this kind of step-by-step rationale which drew popular author C. S. Lewis from atheism to faith in Jesus. He converted at age 32, supported by friendships with intelligent Christians such as J. R. R. Tolkien, and later helped many others by presenting these steps in his 1952 book *Mere Christianity*.

In Marshall's case he says he has certainly not lost his appreciation for the greatness of Jesus. This recognition of greatness leads by necessity to belief in the integrity of Jesus and His message of the reality of God. All of us should take comfort from it, even in the absence of touchy/feely spiritual moments in our daily lives.

When we doubt, we can also consider more deeply the credible testimony of other Christians to the tangible presence of God. My son Derek had his bicycle stolen in Montreal during a tough time in his life several years ago. After it was stolen he had a deep sense God wanted him to have it back – deep enough that he said to himself, "I guess I better go get it." Driving his car downtown, he was waiting at a red light when a street kid approached him and said: "Heard you lost your bike, man." Derek had never seen the guy before, but he directed Derek down several streets to his bike.

Roy Matheson, a Canadian expert on spiritual warfare, gives numerous examples in his teachings of God's power over demonic spirits. It's fascinating when encounters with evil drive people to God. Jeff Brooks, former evangelist with the Convention of Atlantic Baptist Churches, tells of learning during prayer that God wanted him to go see his lawyer though there was no obvious need to do so. The lawyer knew why Jeff showed up at his office and confessed major sin in his life.

Such stories abound, and I hope Drew Marshall draws more solace from them and from the living God as he continues to fight the good fight of faith. **BT**

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



Beauty From Ashes

The national director of the Anglican Network in Canada reflects on Anglican renewal.

In recent years Canadian Anglicanism has been in the news – mostly for all the wrong reasons. Theological decay has taken hold of much of the Canadian Anglican Church as many bishops, clergy and congregations have capitulated to the latest whim of culturally dictated morality.

While this sad story may be familiar to many *Faith Today* readers, it doesn't do justice to the perseverance of faithful orthodox Anglicans, nor to a God who brings beauty from ashes.

Evangelical Canadian Anglicans have responded to the crisis in various ways. Many, sadly, have left Anglicanism for other churches. Some are working for renewal within existing structures. Still others are choosing to preserve the tradition they love by joining a new Anglican structure committed to remaining faithful to Scripture.

So there are green shoots of a renewed Anglicanism springing up across the land.

The Anglican Network in Canada (ANiC), in which I am a bishop, is part of the new Anglican structure that emerged in 2007. ANiC now has 43 parishes and 15 fledgling congregations in various stages of formation.

South of the border, the story is much the same. Thousands of faithful Christians have left the established Anglican denominations to form new churches.

Today in Canada and the United States, nearly 1,000 congregations nurture more than 100,000 such Anglicans. More importantly these congregations are far from huddles of shell-shocked refugees. God is taking this Anglican diaspora and, by His grace, transforming us into a gospel mission movement.

ANiC is one of 20 dioceses that have come together to form the Anglican Church in North America (ACNA), online at www.anglicanchurch.org. In June 2009, when ACNA was formed, Archbishop Robert Duncan, ACNA's primate (leader), challenged us to plant 1,000 new congregations across North America within five years.

Anglican1000 (see www.anglican1000.org) is the initiative designed to keep this challenge alive and move the work of church planting forward. It serves as a catalyst, bringing together visionaries to strategize, encourage and resource this exciting work of God. We are seeing God raise up church planters in Canada and throughout North

America who are seeking to reach people with the transforming love of Jesus Christ, and build communities of faith that worship in the Anglican tradition.

We in ANiC are focused on this challenge to evangelize and plant churches. At our synod (annual meeting) last November, our church planting leadership team reported that we have planted 20 new congregations already – of which 14 are church plants and six were existing congregations that decided to move to ANiC. They also told us of another 10 to 20 forming congregations “in the pipeline.” Let me introduce you to a couple of these new congregations.

Celebration Church in Barrie, Ont., is the most recent congregation to join ANiC. It takes its name from Acts 8:8, which recounts how God used persecution to achieve His good purpose in spreading the gospel. This congregation's deepest desire is to be a means of the gospel going out in power in the city of Barrie such that the result will be “joy in the city,” as Acts 8 puts it.

Good Shepherd Church in Richmond, B.C., is a Chinese-speaking congregation that launched in May 2010. It began as a ministry to restaurant workers, meeting late Tuesday nights after the workers' shift ended. While the Tuesday restaurant workers' fellowship continues, a strong nucleus of around 40 now worships together on Sundays.

In January of this year Rev. Robin Guinness, a well known Anglican evangelical leader, joined ANiC. After 40 years in the Anglican Church of Canada he recognized that it was no longer the same church as when he had commenced his Canadian ministry. “God has raised up a new Anglican Church in Canada,” says Guinness, “that wants to be true to the gospel and teaching that was originally embraced and affirmed by those who first planted the Anglican Church in Canada. Mine is as much a call *into* as it is a call *out of*.”

Today ANiC has more than 120 clergy and almost 4,000 parishioners in church on an average Sunday. Most congregations are in rented facilities, having left behind their stained glass windows and familiar pews when God catapulted them out of their long-time denomination. May we, like the believers in the Early Church, so evidence the power of God and declare the truth of the gospel that men and women across our nation will come to a saving knowledge of our Lord. And may the result be great joy in the city. **FT**

THE RIGHT REVEREND CHARLIE MASTERS is national director of the Anglican Network in Canada (www.anglican-network.ca). This column continues a series by affiliates of The Evangelical Fellowship of Canada. For a list see theEFC.ca/affiliates.

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Compromise on Academic Freedom

Why Canadian Christian universities deserve public support.

About two years ago the executive of the Canadian Association of University Teachers (CAUT), a free-standing organization purporting to represent the interests of Canadian university professors, commissioned an on-site investigation of Trinity Western University in British Columbia. Professors William Bruneau and Thomas Friedman concluded in late 2009 the policies of TWU contradicted the academic freedom policies of CAUT.

Similar reports were subsequently filed on Crandall University in New Brunswick and Canadian Mennonite University in Manitoba. Redeemer University College in Ontario saw the trend and last year refused to allow the CAUT investigators onto their campus.

As CAUT's president, Penni Stewart of York University, has since admitted, CAUT might have saved itself a lot of time and money by spending five minutes on the website of any of these schools. Each school insists faculty members conduct their teaching and scholarship according to that university's theological commitments. And that is a policy incompatible with a statement of unqualified academic freedom such as CAUT's.

Alas, the public discussion of the issues has not been conducted as well as it needs to be, by either side.

Unqualified academic freedom is basic to the modern secular university. It is in the public interest for professors to be free of interference from their superiors, colleagues or university donors when professors seek to teach or publish their research.

As defenders of the Christian universities have pointed out, there are ideological pressures in secular universities too: whether to conform to the preferences of tenure and promotion committees, or to the fads of one's discipline or to the priorities of granting agencies. But the fact secular universities often fail to honour this standard doesn't mean it's fine for Christian universities to fail in the same way.

However compromised academic freedom might be at a secular university, it's an ideal to be cherished and

protected. And it's a good thing a secular university professor can always call the university to public account if it compromises his or her academic freedom.

It's also a good thing, however, for Canada to support communities of scholars who agree on a set of basic assumptions and then teach and research on that basis. Not just any old assumptions will do, but only those proven to be academically respectable and fruitful, such as those of the Christian religion. The synergy that comes from such shared intellectual commitments is simply not to be found in the diversity of the secular university. And it's well worth supporting by Christians, yes, and also by the Canadian public at large.

Canadian Christian universities, therefore, must simply acknowledge the fact that they do compromise academic freedom: if professors change their theological views too much, they're fired. (And let's have no more nonsense about Christian schools offering a sort of academic freedom since "professors don't have to work here – they have the freedom to seek a job elsewhere." Academic freedom is about what you say while hired, not at the point of hiring.) But then Christian universities must also un-

apologetically affirm this compromise is necessary and unavoidable to the genuine alternative good of cohesive intellectual communities.

CAUT still has some useful things to do, however, regarding to Christian universities. It can expect that such schools articulate clear statements of faith to which professors will duly subscribe but beyond which no one can be challenged for what they say. CAUT can expect clear policies of promotion and tenure that advance scholarly values and protect faculty members against the whims of administrators – while also protecting schools against irresponsible professors. And CAUT can expect high academic standards so these schools continue to deserve a place in the community of Canadian universities.

If CAUT – and the Association of Universities and Colleges of Canada, and the provincial ministries of education, and the public at large – are going to endorse Christian universities, then this is the way they ought to do it. **FT**

There are ideological pressures in secular universities, too.

JOHN STACKHOUSE was professor of religion at the University of Manitoba. Since 1998 he has been Sangwoo Youtong Chee professor of theology and culture at Regent College, Vancouver.



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Searching for the Tomb of Jesus

I A Greek Orthodox Chapel was built over the location which held the cross of Jesus on top of Golgotha. A man kneels and touches the spot.

A visit to Israel raises questions for those who want to walk where Jesus did. *By Richelle Wiseman*

Every Easter, Evangelicals celebrate the resurrection of Christ and focus on the image of an empty tomb. But in Israel, Christ's tomb isn't just empty, it's somewhat controversial.

On a recent visit to the Church of the Holy Sepulchre in Jerusalem, and to the Garden Tomb, I was struck again by the differences in these two holy sites which both claim to be where Christ was crucified, buried and resurrected.

The same questions also struck me on a previous visit in 2008, and now I can no longer leave them unanswered: Where *was* Jesus crucified, buried and resurrected? Why did it feel so important for me (and presumably other evangelical believers) to experience these sites? What do we experience when we get there?

Last year there were 3.5 million visitors to Israel. Many of those visitors were Christians seeking

to "walk where Jesus walked." (If most itineraries are as packed as mine in 2008 and 2010, perhaps we should start using the phrase "to sprint where Jesus walked.") The Church of the Holy Sepulchre and the Garden Tomb are two of the sites in Jerusalem on everyone's schedule.

Church of the Holy Sepulchre

Just as Israel is a land of contrasts and conflict, so too are the holy sites. "Evangelicals prefer the Garden Tomb, and Catholics prefer the Church of the Holy Sepulchre," according to Tzion Ben David, the guide on my 2010 visit (courtesy of the Israeli Ministry of Tourism, which sponsored a trip for evangelical journalists).

Why such different preferences?

The Church of the Holy Sepulchre is located in the heart of the Old City's Christian quarter. At the time of Christ the site would've been outside

the walls of Jerusalem.

The authenticity of the site is questioned by some, but for Christians belonging to the Roman Catholic and Eastern Orthodox traditions, this is the holiest site in Christendom.

It certainly has a fascinating history.

After the destruction of Jerusalem in 70 AD, Christians fled to other parts of the region. Then in 135 AD, the Roman Emperor Hadrian destroyed what was left of Jerusalem and built a Roman city on the ruins, naming it Aelia Capitolina. Tradition says the current site of the Church of the Holy Sepulchre was a temple to Aphrodite.

When Constantine became a Christian, he decided to reclaim the holy sites. His mother Helena travelled to Jerusalem in 326 AD and located many sites including the birthplace of Jesus in Bethlehem and the site of Calvary and the tomb.

By 335 AD, a large Byzantine basilica was built over both Calvary and a nearby sepulchre. That structure was destroyed by Persians in 614 AD, and was rebuilt and destroyed several more times. When the Crusaders arrived, they reunited the collection of small chapels under the roof of the Romanesque church we see today. Now those chapels are each managed by one of the six ancient church traditions: Greek Orthodox, Roman Catholic, Armenian, Syrian Orthodox, Coptic Orthodox and Ethiopian Orthodox.

There have been fist fights in the church between these groups while asserting their rights to perform worship and maintain their spaces within the larger structure. To manage these conflicts, a document was created, ironically named “The Status Quo,” which sets out the terms and locations for each group, when their worship services can occur and their maintenance responsibilities. For the past 400 years the key to the massive front door of the church has been held by generations of the same Muslim family – to keep peace among the Christians.

The Church of the Holy Sepulchre is anything but a place for reflection. It is bustling with tourists from around the world. Priests with different robes, vestments, staffs and incense censers criss-cross the floor between different chapels, altars and holy spots performing worship. The milling tourists appear to be a nuisance for these clergy as

they struggle to get through their liturgies on time while dodging quizzical visitors.

Inside the church the three most striking features to me were the Stone of Unction, a Renaissance mosaic at the 11th station of the cross depicting Christ being nailed onto the cross, and a bare-rock section of the sepulchre you can touch. I couldn’t even get near the actual tomb of Christ’s burial, which is under a massive red granite edifice and always crowded by lines of tourists.

The Garden Tomb

It was a rainy day in December when our group arrived at the Garden Tomb on the eastern side of the old city. The site is near a hillside which resembles a skull, and it’s easy to see why General Charles Gordon, a British officer, believed this was Golgotha when he discovered this site in 1883. The nearby tomb actually dates back to the 9th to 7th centuries BC, which means it was not a “new tomb” as described in Matthew 27:60 and John 19:41 at the time of Christ’s death.

The appearance of eye sockets in the hillside and the presence of an ancient tomb close by meant this site immediately garnered the attention of Christian pilgrims to Jerusalem.

But the appearance of eye sockets in the hillside and the presence of an ancient tomb close by meant this site immediately garnered the attention of Christian pilgrims to Jerusalem. Besides, Protestants needed a holy site in Jerusalem. The quiet simplicity here, now surrounded by a lovely garden with spaces for Christians to sing hymns and enjoy communion, is a welcome and refreshing contrast to the bustle and clutter inside the Church of the Holy Sepulchre. The tomb looks like what we would imagine the Garden Tomb to look like. Whether or not it *is* the historical site, it certainly looks the part.

Each of our group visited the nearby tomb, a stone chamber with a space for a body. The wooden sign on the door says, “He is not here. He is risen!”

Then, under a canopy of trees protecting us from a light drizzle, our group sat in one of the garden spaces where we shared communion and reflected on Christ’s death and resurrection.

Contested History

“Those two sites are a classic example of contested histories of the holy sites in Israel,” says Paul Spilbury of Ambrose University College in Calgary, one of the leaders of my 2008 visit. “Constantine

was determined to establish the Jesus sites after Hadrian had eradicated most of the signs of the Christian movement.”

There is precedent in the Middle East for temples, mosques and churches to be built on the old sites of other temples, mosques and churches. According to Spilsbury, when Helena arrived in Jerusalem to establish the holy sites, she was convinced the Roman temple had been built on top of the historic site of the crucifixion and the burial tomb of Christ. But this was over 300 years after Christ’s death and resurrection. So is it the actual site?

“The Church of the Holy Sepulchre is an ecclesiastical intersection where Christians from the West can encounter the church of the East,” says Charles Nienkirchen, another Ambrose professor who led my 2008 visit. Nienkirchen has led dozens of students on study tours of Israel and surrounding countries. “The ancient churches do pilgrimages and like to feel, touch [and even] kiss sacred objects in sacred spaces. Evangelicals don’t engage the senses in the same way and are uncomfortable with the physicality of the ancient Christians.”

To overcome my own discomfort, I placed my hand on the stone of the anointing, a giant slab of marble in the entrance of the church, said to be the stone where Christ’s body was prepared for burial. I watched Christians from around the world kneel and kiss the stone, place valued objects on the stone, pray on the stone and weep near the stone. It is a moving and curious sight. Did Jesus’ body really touch this slab? The limestone marble in the slab dates to 1808, and it replaced a previously destroyed slab – so, definitely not! But how would I behave if I believed it had? Or does it matter if it is the actual stone?

Sacred Time and Space

Many Evangelicals have a gap of knowledge and appreciation of our Christian ancestors and their history between the time of the Apostle Paul and, say, Billy Graham who arrived on the scene in the 1950s. We Evangelicals are in some ways the newest Christians on the block, and church history can make some of us feel uncomfortable. Was God present and working in the worship and practice of the church between the Church Councils and the Reformation? Are there riches and depth to the writings of the Church Fathers, the liturgies,

the symbolism, the art and the church calendar which we’ve missed out on? Why do we ignore the mystery of sacred time and space? Why is communion merely a “remembrance” for some of us and not a sacrament?

“The Church of the Holy Sepulchre is an ecclesiastical intersection where Christians from the West can encounter the church of the East.”

While standing in the Church of the Holy Sepulchre, gazing at icons, ornamental candlesticks, golden lamps and Byzantine statues, I felt conflicted and bewildered by all that is unfamiliar to me there. I also had a sense of great loss and disconnection from the millions of Christian brothers and sisters who have gone before me. I understand most Evangelicals don’t believe there is merit in ritual, vestments,

incense, shrines, crucifixes, icons or relics. But I wonder how leaving out these aspects of worship might be impoverishing us?

I resonate with the symbolic, artistic expression and the tangible representations of the sacred in the Church of the Holy Sepulchre. Most of us will agree that matter does matter to God, and therefore should matter to us. But when we try to encase spiritual truths in matter – in symbols, statues, icons and crucifixes – at what point do these take us closer to spiritual understanding and experience of God, and at what point do they get in the way?

How did Jesus approach the notion of sacred space? Nienkirchen comments, “When He spoke to the woman at the well, she raised the issue of competing sacred spaces; the Temple in Jerusalem versus the site of the Samaritan Temple on nearby Mount Gerazim. Jesus refused to get into that debate and answered by saying, ‘God is spirit, and His worshippers must worship in the Spirit and in truth.’”

While the Garden Tomb and the Church of the Holy Sepulchre represent very different traditions, histories and approaches to Christ’s death and resurrection, they are part of the rich mosaic of Christian belief. We may never know if they include authentic or commemorative sites of Christ’s crucifixion, burial and resurrection. But we do know, “He is not here, He is risen.” With the 19th-century Jesuit poet, Gerard Manley Hopkins, all Christians can say, “Let Him Easter in us.” **FT**

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