

# Faith Today

To Connect, Equip and Inform Evangelical Christians in Canada

NOVEMBER/DECEMBER 2013



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## Mean Streets

Three writers go out after dark in Toronto, Winnipeg and Vancouver. They find despair and hope.



**The Five Books by C.S. Lewis You Need to Read** p. 27

**The Faith Today Interview: Ron Sider on Canadian versus American Evangelicalism and much more** p. 30



**Why Is God So Grouchy in the Old Testament?**  
p. 50

**How Christmas Shoeboxes Break the Ice in Africa** p. 12

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November / December 2013



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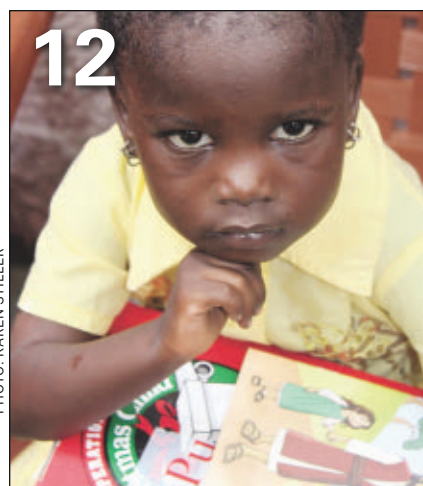


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## Love Dispels Fear

Our stories this issue challenge us to think Christianly.

**W**e really did go behind the scenes for this issue, to the streets of Toronto, Winnipeg and Vancouver. Our writers were assigned to get a glimpse of what life on the street is like for prostituted women and the Christians who try to serve them.

Senior editor Karen Stiller handled the Toronto segment only three nights prior to her departure for another story in Senegal (see "Operation Christmas Child" on p.12).

"Driving home from downtown Toronto in the early hours of the next day, I thought that the enormous challenges in West Africa might actually be easier to write about than what I saw that night," says Stiller. "As a mother and a woman, I found it extremely painful to see girls who looked as young as my 15-year-old daughter and women who looked like my friends caught in this terrible cycle."

*Faith Today* columnist Doug Koop handled the Winnipeg segment. "It took me out of my comfort zone and forced me to confront some hard truths about my city and the harsh circumstances some of its citizens must endure. It was not at all frightening because love was abundantly present and love dispels fear. I'm glad I went."

We hope you'll be glad they went as well, when you read the challenging accounts of three nights on the mean streets of three of our cities.

We'd also like to wish you a Merry Christmas! May

God bless you throughout Advent with the time to reflect on the Incarnation – how the God of the universe humbly became a human baby – and to look forward to His return!

We have a great gift for the young people in your life: *Love In Action* magazine, an exciting new initiative from the Love Movement. For the first issue of this free, interactive 16-page magazine, point your young friends to [www.faithtoday.ca/LIA-1](http://www.faithtoday.ca/LIA-1).

For other gift ideas, check our guide to charity gift catalogues. Or perhaps you'll consider giving a *Faith Today* subscription to someone you love? We promise to keep producing thought-provoking, truly Canadian, Christian reading in the year ahead.

For now you can challenge yourself with Mark Buchanan's "Grouchy God" essay or our interview with social justice leader Ron Sider or with a C. S. Lewis book you've never read before, as another feature suggests.

May the Holy Spirit fill us all with peace and joy – and challenge us to think and act more like Jesus. **FT**

**BILL FLEDDERUS** of Hamilton, Ont., and **KAREN STILLER** of Port Perry, Ont., are senior editors at *Faith Today*. **STEPHEN BEDARD** of Cambridge, Ont., is associate editor (L in above photo). Feel like talking? Discuss these articles at [www.facebook.com/FaithToday](http://www.facebook.com/FaithToday).

## Faith Today

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## Labelling and Youth Ministry

Re: *Lessons From Calgary's Flood* (Sept/Oct 2013)

Thank you, once again, for a lively and useful issue. I especially find your take on what is happening with the under-30 generation very helpful to me in my ministry with children and youth. I am a devout liberal Anglican, which may seem like a contradiction to some of your readers. I am worshipping and working in a thriving Anglican parish which is filled with faithful Christians who are inclusive in their welcome and making a difference in the world. We study our Bible seriously, we worship joyfully and often, we are sacrificial in our outreach. Could we agree that broad generalizations and labelling of our brothers and sisters in Christ is not helpful?

Barbara Robertson  
Ottawa, Ont.

**Editor's Note:** Thanks for your encouragement. *Faith Today* aims to be relevant to all

kinds of Canadian Evangelicals, including those in church families that might not use the word "evangelical."

## Salvation Army Flood Response

Re: *Lessons From Calgary's Flood* (Sept/Oct 2013)

As a retired Salvation Army officer I was dismayed the Army is not mentioned in this article. At both Calgary and High River, the Salvation Army was the first group to minister with its canteens and personnel to provide food and drink, and also counsellors who brought comfort and prayer to many.

Also in your "How to Help" sidebar there was no mention that we have full-time workers who serve in emergencies with their canteens, often aided by supporters from other churches. Training sessions are held across Canada and Bermuda.

We do salute other groups and churches who worked on the scene to complement us during these devastating times.

In its most recent annual re-

view, The Salvation Army reported assisting nearly 9,000 people where disaster struck.

Lt.-Col. Robert Chapman  
Prince Albert, Sask.

**Editor's Note:** Thanks for keeping us accountable. No slight intended! We also left out Mennonite Disaster Service and a few other groups, partly for space reasons. Readers can find some great stories about Army flood response at [www.salvationist.ca/tag/alberta-flood/](http://www.salvationist.ca/tag/alberta-flood/)

## Admonition on Admonition

Re: *Christ & Culture in Canada* (Sept/Oct 2013)

When I first read this column, I thought it was a satirical piece and expected to encounter something like, "Just joking, that was what *not* to do" somewhere in the article. I was shocked, saddened and dismayed that Stackhouse would



promote the use of abusive and totalitarian techniques in the Christian church. I have seen too many faithful Christians leave churches because of this kind of legal-

istic, pastor-knows-all attitude.

So what if someone has attended a church for two years and contributed nothing to its life and work? Paul admonishes us to remember Christ's words, "My grace is sufficient for you" (2 Corinthians 12:9). Everything we do for Christ is to be done as our voluntary response to His love.

Andrew Yu  
Markham, Ont.

**Editor's Note:** John Stackhouse replies: "I share Brother Yu's worry about overbearing pastors. Perhaps his pain at witnessing clerical abuse has affected his interpretation of my column. What, Brother Yu, do you think all those scriptures do mean about ad-

## Milestones

### APPOINTED

**Jonathan (Jon) Fuller** as national director of OMF International Canada, a mission



Jonathan Fuller

organization that seeks to make the gospel known to East Asia's peoples. He with his wife Marilyn have served as church planters in the Philippines. He has also served as personnel director of OMF Canada and international director of mobilization for OMF International in Singapore.

**John D. Hull** as global CEO of the Crossroads Family of Ministries, widely known for its TV show *100 Huntley Street* and

its Burlington, Ont., station CTS-TV. He succeeds Don Simmonds, who joined Crossroads four years ago as chairman and CEO, although Simmonds will remain as chairman of the boards of Crossroads Canada, Crossroads USA and CTS-TV. For the past 13 years Dr. Hull served in Atlanta as president and CEO of Equip, a global training ministry founded by John C. Maxwell. Previously Hull pastored Peoples Church Toronto (1993-2000). His appointment and return to Canada will allow Simmonds to spend more time with his wife Fay, who is battling two auto-immune diseases.

### NOMINATED

Canadian musicians **Ali Matthews** and **Jon Bauer** led with seven nominations

each for this year's Covenant Awards from the Gospel Music Association of Canada. The awards were set to be announced Nov. 6 and later televised on CTS-TV. Lists of winners are posted each year at [www.gmacanada.ca/covenant-awards](http://www.gmacanada.ca/covenant-awards). Other highly nominated artists include Tim Neufeld, Paul Brandt, Jody Cross, Chris Bray, Matt Maher, Dan Bremnes, The City Harmonic, Love & The Outcome, and Mat and Nicole Crisp.

### RENAMED

**HopeTV** is the new name for the Winnipeg TV station JoyTV11. Its owner, ZoomerMedia Limited, announced HopeTV will now be devoted to biblical teaching shows by American celebrities



monition? They certainly do not mean that 'Once I believe in Jesus, I can do whatever I like and no one can tell me otherwise,' congruent as that attitude is with Canadian culture today."

### Social Media

Re: *Social Media for Social Good* (Jul/Aug 2013)

Thank you for that recent article on social media. Grappling with how best to use social media is a challenge for every church and ministry, so I was encouraged to see *Faith Today* cover the subject.

My own hero in social media is Ravi Zacharias International Ministries (@rzimcanada). I'm regularly stunned at the quality of the content they're producing. Might be worth networking with them some time.

Keep up the great work!

David Shaw  
Toronto, Ont.

*Faith Today* loves to receive your letters. Even when you disagree (or we disagree with your disagreement!), your letters remind us all that we live in evangelicalism's big tent, where there is ample room for many opinions. Visit us at [www.facebook.ca/faithtoday](http://www.facebook.ca/faithtoday) to join in on discussions sparked by letters to the editor and more.

as well as Canadian shows such as *700 Club Canada*, a newsmagazine show. ZoomerMedia also operates VisionTV, Canada's original multifaith, multicultural specialty channel. HopeTV ([www.hopetelevision.ca](http://www.hopetelevision.ca)) is available on basic cable in six million homes, on Shaw/MTS (Winnipeg) 11, Bell 591 and Rogers 174.

### AWARDED

**Sharon Dow** of Guelph, Ont., and **Bonnie Brooks** of Ardrossan, Alta., as winners of the annual Word Alive Press publishing contest. Dow's biblical novel *Huldah* and Brooks' memoir of a life initially overshadowed by her mother's suicide, entitled *Pierced in the Heart*, will be published in 2014.

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# Operation Christmas Child Shoeboxes Break the Ice in Senegal



PHOTO: KAREN STILLER

known for prostitution than proclamation.

But things here are changing for the better. And shoeboxes filled with toys, toothbrushes and treats are part of the change.

The children attending this discipleship program each received an Operation Christmas Child (OCC) shoebox. Then, they received an invitation by a local pastor to join this 12-week discipleship program – a unique invitation in this overwhelmingly Muslim West African nation.

Operation Christmas Child is run by Calgary's Samaritan's Purse, and embraced by Canadian Christians who love the idea of sending gifts directly to the eager and open arms of a child who lives in poverty. "You give us things we never got," says Awa Niang, a 12-year-old shoebox recipient.

Last year alone Canadians packed 662,312 shoeboxes, with 134,000 reaching children in Senegal in 2013.

"It's not just a feel-good project we do," explains Canadian Rick Lamothe, OCC international regional director for West and Central Africa. Yo-yos, balloons, pencils and barrettes – or whatever the boxes contain – are discrete (and fun) ice breakers that indigenous churches use to build relationship with families in their communities. "In Africa, if you love the chil-

dren, you love the parents," explains Siri, a translator with the OCC Senegal team.

Relationships with local churches and learning about the shoebox-receiving communities also allows Samaritan's Purse to connect with effective, already existing ministries with whom they can partner.

"Because we do the shoeboxes, we knew about the boy's club," explains Jeff Adams, director of communications and creative services for Samaritan's Purse Canada. The Young Men and Boys at Risk Project reaches out to boys who work and live on the streets, providing them with a safe place to hang out, shower, eat, do Bible study, play games, and have a reprieve from their life of begging on the streets.

The boys work their way through three levels of engagement, including vocational training that might mean working at a project-run Brazilian grill restaurant. Without this program, says one of the boys, "My life would be spoiled."

A couple of hours and a muddy drive outside Dakar, Samaritan's Purse partners with the Beer-Sheba Project, an agro-forestry program that trains young Senegalese farmers in sustainable agriculture and Christian mentorship. "We are always on the lookout for projects that people have already started and are looking for support," explains Adams. "It is the local Operation Christmas Child teams that help make those connections for us." **FT**

–Karen Stiller

**A** young girl carefully reads out loud about loving others from *The Greatest Journey* discipleship workbook. This is a hot, muggy classroom in a crowded corner of Dakar, Senegal.

The children in this class sit four to a wooden bench. Their classroom window looks out over a busy, dusty street in a neighbourhood that used to be better

## Christian Artists Open Gallery in Hamilton

**H**istoric naval enthusiasts will be familiar with the semaphore flag system used for communicating between ships. Communication happened from a distance by means of visual signals.

Now, an international Christian co-operative of artists called the Semaphore Fellowship ([www.semaphore.ca](http://www.semaphore.ca)) has opened the Flagship Gallery in the midst of a Hamilton, Ont., hot spot for the arts. Exhibiting art in media ranging from oils to clay, the artists want to communicate to

non-Christian artists and patrons who frequent the arts strip, as well as the Church.

"Semaphore is trying to help the average person in church understand the art language we're using," says James Tughan, executive director of Semaphore, an artist and assistant professor of art at Redeemer University College. "We [artists] need to do a better job at explaining the language of art."

Semaphore artists include students, professional artists and art profes-

sors who encourage each other, host exhibitions, and educate and fellowship as Christians. The co-operative also helps Christian high school artists create an art portfolio to apply to art colleges and offers advice about art careers. "There's not a whole lot of support in the Christian community at large for artists," believes Tughan, and Semaphore is trying to slowly change that reality.

Semaphore is "working to help artists





## Note-worthy

### World Vision Researches Local Church Outreach



World Vision has a study conducted with Angus Reid Public Opinion to find out more about how Canadian churches connect with the world. The study found that 85 per cent of churches are currently working with a not-for-profit organization to accomplish their outreach goals, and that two in five respondents report being well equipped to handle both local and international outreach programs. Results are available at <http://churches.worldvision.ca/surveyresults/>

### Good Health Depends on Wealth



PHOTO: WWW.CMA.CA

**Anna Reid**

Poverty is the number one factor in determining whether Canadians live long, healthy lives, says a report from the Canadian Medical Association (CMA). "Poverty kills," says CMA president Dr.

Anna Reid. The study found that the four main social determinants of health are income, housing, nutrition and food security, and early childhood development.

### Mission Aviation Fellowship Launches Evangelism App

Mission Aviation Fellowship (MAF) has released a new digital app to make it possible for isolated believers to access digital Christian training resources without the need for an Internet connection. The app, called Estante (Spanish for bookshelf), is available for the Android platform ([www.maf.org/](http://www.maf.org/)

estante). "Estante gives isolated pastors a simple way to carry the Bible and Bible study tools anywhere they go," says Jay Clark of MAF-Learning Technologies.



### Atheism Deserves Religious Protection

Atheism is a creed and deserves the same protection as Christianity, Judaism, Islam and other faiths, according to an August 13 decision by the Ontario Human Rights Tribunal. "Protection against discrimination because of religion, in my view, must include protection of the applicants' belief that there is no deity," wrote David A. Wright, associate chair of the commission. The ruling states that the District School Board of Niagara cannot hand out Bibles unless the school board revises its policies to facilitate the distribution of atheistic texts as well.

### Christian News Service Launches in Canada

Canadian Christian News Service, a press release distribution network designed to help non-profit, faith-based organizations with their media relations needs in Canada, launched in early September. The service helps Christian not-for-profit organizations distribute press releases to the media. "Years of working in, with, and through Canada's Christian and mainstream media convinced us of the need for a fast, affordable, and reliable means of getting news from Christian organizations into the hands of Christian media," says Patricia Paddey, one of the owners. [Editor's note: Karen Stiller, a senior editor at *Faith Today*, is also an owner.] **FT** —Darryl Dash

relate to leadership in the churches. We'd like the Church to be down there among the art community with us," says Tughan. To facilitate a greater understanding of art, art classes for all ages and art therapy are also available at the gallery.

Other Christians hoping to establish a similar group and venue "need to have a clear vision, build a leadership structure that is based on the gifts of the artists, organize and share the planning," says Tughan. "Pray a lot. The main feature has to be the quality

of the work. It has to honour the Lord with excellence whether it's drawing or painting or printing."

"We see Jesus as the original creator," says Tughan. "We would like to see our art hanging in people's churches. We would like to see churches invest in art. We need more artists who stick with their artistic gift. We need to be like the Levites who were at the centre of church culture. We artists are on the outside of the church looking in." **FT**

—Michelle Zarins

## Summer Camp Helps Missionary Kids

**A**t camp this summer Erin Bulmer learned feeling alone was normal. In June her family moved from Quito, Ecuador to St. Catharines, Ont.

"I had no idea what to expect," the 18-year-old says. Her parents were missionaries – both their daughters were raised in Costa Rica, then Ecuador. But it was time to return North.

"Everything" about Canada terrified Bulmer. She had spent summers in Canada, visiting churches and relatives – but not with kids her age. Most classmates at the English-speaking school she attended were American. She spent the past year in Ecuador saying goodbye – and asking lots of questions about Canada.

Meanwhile the Canadian MK Network ([www.canadianmk.net](http://www.canadianmk.net)) was forming. The coalition of churches, mission agencies and post-secondary institutions exists to support missionary kids (MKs). It's the only ministry like this in Canada, says Paul Dyck, director of member care resourcing with network member Outreach Canada.

"MKs' "metaphorical landing in Canada is not an easy one," the son of missionaries to Northern India says. Dyck's family returned to Canada when he was in elementary school. But many MKs come to Canada after high school, with parents still overseas.

This past July the organization hosted ReBoot, a week-long conference at Emmanuel Bible College in Kitchener, Ont. The goal was to help MKs (aged 15 to 19) learn about Canadian culture and prepare them for post-secondary education. Ten MKs and staff learned about Canadian culture through Jeopardy!-styled games and trips to sporting events. They discussed grief and loneliness. Bulmer found other kids her age who also felt lonely. She still keeps in touch with some of them.

Community is important. MKs make ideal leaders, especially cross-culturally, says Dyck, who has worked in business and ministry. They are also vulnerable. "We have children that have become casualties of an international war, a spiritual war," he says. Some become bitter because they are alone in a new place. Some rebel.

"You learn how to survive," says Dyck of growing up with few resources. "But God has called us to do way more than survive. He's called us to live really full lives."

Bulmer wants to go back overseas. She is earning money for school now, but wants to work internationally – perhaps in missions. **FT** —Meagan Gillmore

## Sewing Group Offers Training, Skills and Hope to New Canadians



PHOTO: JOHN TYLER

**World Tailors provides immigrants with sewing skills, business training and social connections in London, Ont.**

**A**t first glance, the 25 newcomers to Canada circled around a large table in the New Life Resource Centre in North Park Community Church could just be another church social group. But one look at the sewing production line set up behind the women and piles

of colourful chef's aprons reveals another story. This is the home of World Tailors, a social enterprise ministry that provides new immigrants with sewing skills, business training and social connections in their new home in London, Ont.

"We wanted the women to have the op-

portunity to get together," says Donna Teeple, a volunteer and instructor with the program. "Working together to make aprons is something that bonds them. It's not just about the business model – we have genuine loving, caring friendships with the women too."

World Tailors began as a sewing group,

## New Canadian Online Foundation Does Big Things With Small Money

**O**n a Saturday in mid-September, Kutoa ([www.kutoa.org](http://www.kutoa.org)) held a party at a home in Burlington, Ont., raising over \$10,000. The occasion? The first anniversary of the charity, and its growth from a concept to a foundation with 1,111 members from 94 countries.

Josh Brake, associate pastor of Maple Avenue Baptist Church in Georgetown, Ont., founded Kutoa after visiting an aftercare home for girls who had been rescued from the brothels of India, and after meeting slaves forced to make bricks in Pakistan. Upon his return home, Brake and his wife agreed to commit their savings to start Kutoa (the Swahili word for "give"). It is an online microphilanthropy foundation. Members commit to give one dollar a

month, plus seventeen cents to cover administrative fees. Each member gets to vote for one of three projects chosen by Kutoa each month. The project with the most votes at the end of the month receives all of that month's funding.

Donors are also given the opportunity to share their choice through social media and invite others to become members. An online dashboard displays the number of people who have joined through each donor's influence, and how much money has been donated as a result.

Kutoa has no marketing budget, is paperless, and runs completely online. Their desire is to "take charitable giving into the next generation of techno-

logical advances." Kutoa is currently working on possibilities of corporate involvement, designing ways to report back on the impact of projects more efficiently, and creating international versions of the website.

In its first year Kutoa completed 12 projects, including purchasing 3,729 antimalarial tablets for people in Mozambique through UNICEF, helping to prosecute sex traffickers in Cambodia through International Justice Mission Canada, and purchasing four fish farms and training for families in Armenia through World Vision.

Stan Fowler, professor of theological studies at Heritage Seminary in Cambridge, is a fan. "To have \$1.17 charged to my credit card every month is about as



then, “We decided to get the women together to make a product and actually sell it,” says Teeple. Volunteers with “backgrounds in fashion design, pattern making, etc., developed a pattern we could use, and set up the traditional production line, like a little factory for clothing.” Participants first learn to sew and then may choose to apprentice to become one of the World Tailors that produce aprons for sale. The aprons are available online for adults and children ([www.worldtailors.ca](http://www.worldtailors.ca)).

“Many of our women don’t speak English. They don’t have much time. They need something that’s meaningful and the opportunity to just get together with other women,” says Teeple. Graphic artists, accountants, bookkeepers, and sales and marketing specialists also mentor the women. “Everyone who is helping with this loves what they do and they love the women. Our involvement is very minimal. The more we can hand over to them, the better it is.”

The New Life Resource Centre is an outreach of North Park Community Church, and strives to meet the needs of the nearby disadvantaged neighbourhood, where many families are recent arrivals from locales as diverse as refugee camps in the mountains of Nepal to cities in South Korea. **FT** —Michelle Zarins

**Do you have a Kingdom Matters story to share? Email us at [editor@faithtoday.ca](mailto:editor@faithtoday.ca).**

**Josh Brake founded Kutoo after visiting an aftercare home for girls who had been rescued from the brothels of India.**



SUPPLIED PHOTO

minimal as you can get,” he says. “The idea has the potential to create a vast worldwide network that virtually everyone in the developed world can join, and it

harnesses the power of the Internet to vote democratically on the projects to be supported.”

Melanie Hennessey, an Acton, Ont., writer and Kutoo member, agrees. “Kutoo gives everyone, even those who have as little as spare as pocket change, the chance to be philanthropists. One dollar truly can make a difference.” **FT**

—Darryl Dash



PHOTO: TRINITY WESTERN UNIVERSITY COMMUNICATIONS

**Murray MacTavish (second from right) meets with Chinese students.**

## Trinity Western Launches Business Program in China

**T**rinity Western University’s (TWU) strong international relations and solid reputation in business are making a global impact in China. TWU recently launched its international master of business administration program (iMBA) at Tianjin University of Finance and Economics (TUFU), in Tianjin, China, about 150 kilometres from Beijing.

TWU hosted The Great Wall MBA launch reception in Tianjin on Oct. 17 at the TUFU campus.

“We are capitalizing on the strengths of both institutions. TUFU is ranked highly in finance and economics, and we have many of the core competencies,” says TWU MBA program director Murray MacTavish. “Trinity already has a global presence and we are expanding our reach. This is a chance for us to continue to do that through our high-quality MBA program.

“I hope we can have an impact in the business community in China that will cascade to other organizations,” he says, adding the iMBA program will build on existing connections between business leaders in Tianjin and Canada to encourage the exchange and development of ideas and opportunities.

The 18-month iMBA program mirrors TWU’s domestic MBA program, which draws students from all over the world to its Langley, B.C., campus and emphasizes ethical business practices.

And like TWU’s MBA program, the iMBA involves weekend courses every four to six weeks, which accommodates students who work full-time or travel from outside Tianjin.

While some of the pre- and post-course work involves online learning, TWU faculty will go to China for two-week periods to teach the iMBA courses in person. The small class sizes and personal interaction with faculty in an English-language setting are attractive to students. Chinese classrooms typically have 60 to 80 students, whereas the iMBA program has capped its class size at 35.

“We utilize a more Western approach to learning, and students are very eager to have this,” MacTavish says of the student-centred approach.

Classrooms comprise Chinese businesspeople, executives, middle managers and new graduates.

“It’s really across the spectrum and it creates an interesting and dynamic mix. We have interesting discussions in class that put forth new ideas and perspectives of business in a Chinese context,” MacTavish says.

Twenty-four students enrolled in the first cohort of classes, which started in September, and up to 30 are expected to sign up for the second cohort in January.

Students who graduate from the iMBA program will receive an internationally recognized degree. **FT**

—Renée Joette Friesen



## But It's My Body!

Canadians of differing religions and philosophies can agree to limits on what we may do with our bodies.

There are three issues being debated in Canada that drive to the heart of our self-understanding as persons and as a society. They cause us to ask, "Who owns my body?" "What can I do with it?" and "What can I put on it?"

In a culture that has come to value individual autonomy, answers to such questions focus on self. However, for Christians the answers centre on God.

Consider the questions raised by euthanasia. Who owns my life? If I do, then I should be able to end it when I please (suicide). Or if I am physically unable to end my life, then someone should not be prevented from helping me (assisted suicide) or killing me (euthanasia).

Prostitution raises similar questions. Who decides what I can do with my body? Some argue we can decide to sell or rent our bodies if we choose, although others question how freely that "choice" is usually made.

Third, the proposed *Quebec Charter of Values*. Who decides what I can put on my body? Shouldn't we all be free to wear whatever religious symbols we want?

Christian responses to these questions start from the assertion that God owns my life. He is the Creator, I am the creature. Life is a trust, and I am a steward. Thus we must avoid activities contrary to that stewardship.

In rejecting euthanasia and prostitution, and in recognizing that God may require particular attire, the Christian tradition has been pretty consistent for thousands of years. Further, these venerable Christian positions still make sense in our current context.

Those who try to respond to these issues based on an assertion of individual autonomy don't have such history. There is no prevailing tradition for individualists. Most are making it up as they go along.

Some end up holding the same position as Christians. It's no stretch to argue suicide and euthanasia are inappro-

appropriate exercises of autonomy. Is it really a valid expression of autonomy to end your ability to be autonomous? Many individualists find it an affront to their autonomy to be commodified, and so object to being bought or rented. They may also find it contrary to individual autonomy to be told you can't wear what you want.

Of course, individualists do not all share these exact views. In the name of autonomy, legal challenges have been launched against Canada's prohibition on assisted suicide and euthanasia. And in the name of autonomy some are calling for the decriminalization of prostitution.

Autonomy-based arguments about religious attire and symbols worn by civil servants are also varied. Some individualists see the public expression of religion to be an affront to the idea of autonomy – even a threat.

"You can wear what you want if it is an expression of your autonomy," they say, "but not as an expression of your religion, because that threatens our autonomy."

But there's the rub.

We must not forget that the demand to decriminalize euthanasia threatens the autonomy of people with disabilities and those near death with no advocates. These are the most vulnerable in a culture of easy death.

Similarly, the expression of the autonomy of some women who want the freedom to be prostitute themselves (who are arguing that prostitution be decriminalized) threatens the autonomy of the vast majority who are being coerced and exploited into prostitution in a society where it has become acceptable that some people are available for rent or sale.

This is why societal limits on the expression of autonomy are necessary. The *Criminal Code* does just that – it limits what people can do. And the *Charter of Rights and Freedoms* sets out what justifiable limitations on individual freedom are acceptable in a free and democratic society.

In the months to come, as public debates on these issues continue, believers in God and some individualists will be in the same corner, arguing for limits on the exercise of autonomy (albeit for different reasons), and challenging the extent to which freedom may be curtailed in the defence of autonomy.

The debates on these issues will stir strong emotions and impassioned pleas. We should expect this because the questions they raise drive to the very core of our understanding of humanity – and whose we are. **FT**

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**BRUCE J. CLEMENGER** is president of The Evangelical Fellowship of Canada. Read more of his columns at [www.theEFC.ca/clemenger](http://www.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 [www.theEFC.ca](http://www.theEFC.ca).



## No to Proposed Provincial Euthanasia Law

The EFC has released a detailed analysis of a bill in Quebec which would permit euthanasia. In the October report, *Quebec's Bill 52: Euphemisms for Euthanasia*, the EFC recommends that the elected members of Quebec's Assemblée nationale act to stop the proposed legislation.

The EFC's Don Hutchinson also signed a joint statement with many other Christian leaders requesting the bill be withdrawn. Details can be found in a Sept. 26 media release. Download the report and read related media releases at [www.theEFC.ca/Bill52Report](http://www.theEFC.ca/Bill52Report).

## Worldwide Prayer for Christian Victims of Persecution

The International Day of Prayer for the Persecuted Church calls Canadians to join with over half a million churches in 150 countries on Sunday, Nov. 10, 2013 to pray for Christian believers who are suffering, even dying, for their faith. Download free materials to observe the event with your church or other group at [www.idop.ca](http://www.idop.ca).

## Withdrawing Life Support

The Supreme Court of Canada released its decision in *Cuthbertson v. Rasouli*, a case in which the EFC intervened. The October ruling says physicians are required to obtain consent from a patient, or their substitute decision maker if the patient is incapacitated, before life support may be withdrawn. The court affirmed the procedures to be followed if physicians believe consent is being unreasonably withheld. The EFC welcomed the decision. Read more at [www.theEFC.ca/Rasouli](http://www.theEFC.ca/Rasouli).

## The EFC Condemns Charter of Values

Proposed legislation in Quebec that would prohibit civil servants from wearing religious symbols and attire at work would violate their rights, according to the EFC. Although the government suggests such a move is neutral, it would actually violate religious freedom. Find out more at [www.theEFC.ca/QuebecCharterViolation](http://www.theEFC.ca/QuebecCharterViolation).

## Debating a Christian Law School

Would starting a new law school at a Christian university in British Columbia be good for Canada? EFC Vice-President Don Hutchinson recently debated lawyer Clayton Ruby on this issue. Read Hutchinson's reflections, including a link to the 20-minute debate on CBC's *Q with Jian Ghomeshi*, at [www.theEFC.ca/ActivateCFPL](http://www.theEFC.ca/ActivateCFPL) (dated Oct. 11).

## National Euthanasia Laws Upheld, Challenged

Canadian laws that prohibit assisted suicide and euthanasia remain valid, and only Parliament has the constitu-

tional jurisdiction to change them. That's the decision of the British Columbia Court of Appeal, released in October in *Carter v. Canada*, a case in which the EFC intervened. The decision also confirmed a Supreme Court of Canada ruling from 20 years ago in *Rodriguez v. B.C.* (The EFC also intervened in *Rodriguez*.)

EFC leaders expressed pleasure at seeing the court endorse our arguments supporting the sanctity and dignity of human life. After the decision, the B.C. Civil Liberties Association announced it will appeal the case to the Supreme Court of Canada. Read more at [www.theEFC.ca/Carter](http://www.theEFC.ca/Carter).

## Presidents Day

The annual gathering of leaders of EFC affiliate denominations, ministry organization and higher education institutions was held in October. Presidents Day this year focused on two new studies currently being undertaken, one on the understanding and use of the Bible among Canadians, the other on higher Christian education in Quebec.

## Geoff Tunnicliffe in Jordan

Geoff Tunnicliffe, the Canadian who serves as secretary general and CEO of the World Evangelical Alliance, was recently in Jordan by invitation of King Abdullah. He spoke at an important conference on the dangers facing Arab Christians. Read his speech at [www.worldidea.org/news/4262](http://www.worldidea.org/news/4262).

## Canada Watch Newsletter

The latest issues of the EFC's four-page newsletter for donors and affiliate leaders are available at [www.theEFC.ca/CanadaWatch](http://www.theEFC.ca/CanadaWatch). Read how the EFC has been partnering with like-minded colleagues in Quebec to respond to the province's new euthanasia bill. There's also an update on the work in Ottawa at the EFC Centre for Faith and Public Life, a message from President Bruce J. Clemenger and more.

## Invite an EFC Speaker

EFC leaders are available to come to your church or gathering to speak. Choose from a variety of topics and issues at [www.theEFC.ca/speakers](http://www.theEFC.ca/speakers). 

## Coming Events

Visit [www.theEFC.ca/calendar](http://www.theEFC.ca/calendar) to learn about worthwhile events near you and to add your events for free. Among the events coming soon are a national church planting congress, several evening events about prostitution law reform held jointly by the EFC and Defend Dignity, and a conference from the Entrepreneurial Leaders Organization. New events are added every few days.

# Meet Winnipeg Pastor Bruce Adams

Questions and answers with the lead pastor of Kilcona Park Alliance Church in Winnipeg, Man.



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**Bruce Adams and his grandson Mason Dormer.**

## **What has been your greatest joy in ministry?**

Walking alongside people. The joy is sitting in church on Sunday morning, and looking out over the congregation and seeing people that you've walked with, whether they're new Christians or have gone through a tough divorce or grief, and they are in a place of health after being in a place of brokenness.

## **What has been your greatest struggle?**

For me, in 20-something years of ministry the greatest struggle has been the constant need to balance home life and ministry expectations, to really have soul care as a pastor. Balance is not a static place – it's a constant place of adjustment in different stages of life and ministry.

## **What book has influenced you the most in the last while?**

The one book, and it ties to the previous question, is Mark Buchanan's book *The Rest of God: Restoring Your Soul by Restoring Sabbath* (Thomas Nelson, 2007). I've been in this senior role for ten years, and reading Mark's book started me on a path of changing how I live life, how I do soul care. I regularly take a day or a few days to do soul care. That has been the most impacting book in the sense that it really changed my life and how I've done ministry in the last ten years. I've read it a couple

of times and I give it away to a lot of young pastors.

## **What do you think are the greatest opportunities available to the Canadian evangelical Church in the next few years?**

I think the greatest opportunity is the fact that our culture is asking questions and is interested in spirituality. It goes all over the map, but there is a genuine interest in something deeper than the material life. We as Christians have a tremendous opportunity to be in the conversation from our place of genuine spirituality. We can enter the dialogue. We don't have to convince anybody. We just have to be the spiritual people God has created us to be.

## **What would you like the rest of the Canadian Church to know about the Church and ministry in Winnipeg?**

There is a dynamic move going on in Winnipeg right now. We've had city-wide services called One Heart. Last year 95 churches and 16,000 people met in the football stadium. Walls are coming down. We are declaring there is one Lord, one Church and one harvest. That has been a powerful thing to be a part of. We hope that we won't be known as the murder capital of Canada, but as something much better in the days ahead. **FT**



# Living Out Our Faith in Public?

By Don Hutchinson

Each of us can help preserve religious freedom in Canada.

**D**o you know the classic Joni Mitchell chorus, “Don’t it always seem to go, that you don’t know what you’ve got ‘til it’s gone?” After two recent conversations with influential Canadians, I wonder if that line could apply to our freedom of religion. Are Christians in Canada becoming complacent while secularists are becoming more aggressive about restricting our freedom of religion?

I was on the CBC radio program *Q with Jian Ghomeshi* in October. The other guest, lawyer Clayton Ruby, and I were invited to debate whether or not a private Christian university should be able to operate a law school. Students and staff at Trinity Western University must agree to a five-page community covenant, but our debate turned on just one line – the promise to “voluntarily abstain from ... sexual intimacy that violates the sacredness of marriage between a man and a woman.”

Ruby repeatedly made his point that in Canada, “We have the highest respect for everyone’s religion as long as religion is in the area of worship.... But when it comes to action, then the limits of freedom of expression are met.” Establishing a law school that would have a clear religious orientation should not be permitted, he argued. However, in the same breath he also advocated that gays and lesbians have to be free to express their sexual orientation in action, or their freedom is being constrained.

That same week, law professor Daniel Weinstock of McGill University suggested religious high schools should be capable of teaching Quebec’s *Ethics and Religious Culture* course for two hours

each week from a secular perspective. It’s merely two hours a week, he argued, and the rest of the time they could be religious. To him, this seemed a negligible infringement on human rights.

These well-educated influencers seem to misunderstand that for many Canadians “Christian” is the core of our life and identity. Or perhaps they do understand, but want to erode that foundation. (At one point in our radio conversation, Ruby referred to religious belief as “stupid,” although noting people have a right to believe what they want to believe.)

How many Canadians think religious belief is irrelevant? If that’s the majority opinion, then have religious Canadians failed to communicate the significance we find in religion?

According to Statistics Canada, 86 per cent of the population claim to have a religion. Even if only one-third of those are serious about our religion, believing and practising it as the key part of our identity, that would add up to 28 per cent of Canadians – still double the number who claim no religious

affiliation and 14 times the size of Statistics Canada’s conclusion on the number of non-heterosexuals living in Canada.

Whether or not the notion is still popular, the political framers of our Constitution recognized and listed “freedom of religion” as a fundamental freedom for all Canadians. The Supreme Court of Canada has, from its first comments on this section of the *Canadian Charter of Rights and Freedoms*, asserted the importance of both belief and practice, including to



PHOTO: FRED CHARTRAND

Don Hutchinson

“declare religious beliefs openly and without fear of hindrance or reprisal, and the right to manifest religious belief by worship and practice or by teaching and dissemination.”

The Supreme Court has repeatedly affirmed this understanding. It has also affirmed religion as a

recognized part of basic human identity – including the right not to believe.

The Court has soundly rejected contemporary efforts to redefine the concept of tolerance in a way that would result in the marginalization of religiously informed instruction or public engagement. Instead it has stated, “Nothing in the *Charter*, political or democratic theory, or a proper understanding of pluralism demands that atheistically based moral positions trump religiously based moral positions on matter of public policy.”

It has also expanded on that thought to make room for religion and the religiously informed life in all of Canadian society.

But of course, Supreme Court decisions don’t inform your family, friends, neighbours, elected representatives (or, apparently, lawyers and law professors) that your personal religious beliefs are important to you. Or that you need and want to live all of life based on those beliefs.

Do we know what we’ve got? Or will the freedom we have only be noticed after it’s gone? Will those who seek to push it aside from Canadian society get no objection from you or me? Or will we make it unmistakably clear that our lives are rooted and lived in Christ? **FT**

**DON HUTCHINSON** is vice-president and general legal counsel with The Evangelical Fellowship of Canada and director of the EFC’s Centre for Faith and Public Life. He blogs at [www.theEFC.ca/activateCFPL](http://www.theEFC.ca/activateCFPL).

Whether or not the notion is still popular, the political framers of our Constitution recognized and listed “freedom of religion” as a fundamental freedom for all Canadians.



# Mean Streets

A photograph of a city street at night, illuminated by streetlights, with a large tree on the right and a fence on the left. The scene is misty and atmospheric, with the warm glow of the lights contrasting against the dark sky and silhouettes of trees.

Three writers in three cities on three nights. **Karen Stiller in Toronto, Doug Koop in Winnipeg** and **Andrew Stephens-Rennie in Vancouver** report back on life after dark for prostituted women and the Christians who reach out to them in three of Canada's major cities.



# After Dark in Toronto, Winnipeg & Vancouver

## Toronto, at the Corner of Parliament and Winchester. 7:40pm. Sept. 19.

I did not expect Donna\* to look so normal.

In fact, she so much resembled the middle-aged woman next door, I wondered if Jan Rothenburger, my Yonge Street Mission contact for this story, had understood I wanted to speak with a woman who had worked – and left – the sex trade.

But there we sat in a Tim Horton's in Toronto's Old Cabbagetown, about to launch into what I feared would be a very awkward conversation.

There was no need to worry.

Donna, my age almost exactly, has spent the last 30 years in and out of jail. "Every time you get out, you have nothing and you end up prostituting to get a hotel room for the night," she explains.

And when drugs needed to be bought, her body needed to be sold, mostly to "businessmen on their way to work. They're the ones with cash in hand," she explains.

As she shares her story of colossal pain – and how drugs seemed to numb it out for years – Donna methodically tears up the plastic lid from her coffee and sweeps the pieces into a neat pile. "I need stability. I require it," she explains as she describes her days now filled with reading books and cleaning houses when the opportunity arises.

Although the list of people and circumstances she could blame for her life thus far is long, Donna will not read from it. "I take responsibility for my own actions now," she says.

This is a fierce and tender woman. Life has taught her to rely only on herself.

Jan Rothenburger holds a fragile, fleeting opportunity to be trusted. She is a community outreach pastor whose congregation are the women and girls trapped in this life, or rebuilding a new one.

"I'm not what people expect a pastor to be. I never dress up. I smoke. I swear," says Jan. Donna laughs and says Jan fits right in. It's a big compliment.

Donna loves being with her grandchildren, newly, cautiously introduced into her life by a son willing to give her a chance.

"This might be the first time I make it," she says. Donna's eyes well up, but they won't be spilling over on this night. Pride clearly matters.

Donna tells me she visited a church in Brampton. "When the pastor found out I was from a halfway house, he wouldn't look me in the eyes. It wasn't welcoming."

When I ask her what she would like "church people" to most understand about what she has lived through, she says, "People are all the same. We are all equal."

An old, dusty, bent-over man shuffles past our table. This is a classy Tim Horton's with a decorative tin-plated ceiling and nice lighting. He sticks out.

"This guy," says Donna, nodding her head in his direction, "I took him to a halfway house. I gave him my sandals. He was hungry. I gave him a bag of food and I sent him on his way."

It's like Matthew 25:35 (I was hungry...and you fed me) is being read out loud.

### Buick of Hope

Late into every Thursday night Jan drives slowly down Toronto streets, looking for the girls. Her Buick is hospital, confessional. It is Santa's sleigh with outreach bags stitched from beautiful fabric piled on her car floor. They are stuffed with Kleenex, wipes, candy, hand sanitizer, a condom and Jan's business card. Some girls ask for a bag in their favourite colour, or to match their outfit.

Jan's car is also a laser beam that quickly finds the girls and women I slowly begin to see, half in the shadows, emerging, dressed to sell.

"Most of my relationship building is when they are not working. This is 'Hi, how are you? We care about you,'" explains Jan. "They're my friends, we hang out. We laugh, we pray, we tell dirty jokes. Honestly, when I go to regular church I have a hard time. I like that they are real. I want to be real."

This does feel pretty real.

We drive by Regent Park and pull over to speak to Sarah\*, clearly glad to see Jan, but with little time to talk.

"I've gotta work. Bye, Jan. I love you," she says warmly and pulls away from the window. It's a very matter-of-fact meet and greet, as if we were chatting by a water cooler and Sarah's meeting was about to begin.

This is not the Toronto I love. It is painful, dark, wrenching.

### And Then Pain Fills the Car

Cindy\* is standing with a crowd of men on a dark stretch of George Street. When she recognizes Jan, she comes over immediately and leans into the window. She wears what seems to be a housedress that is too big. A stuffed lion peeks



Jan Rothenburger: "You never give up on anybody."

PHOTO: WWW.YSM.CA

\*Names have been changed to protect identities.

out of her backpack as if it is a child she is piggybacking around town. I wonder who it replaces.

Cindy's face crumbles as Jan asks her gentle questions. "How are you? Are you okay? What's going on?" Cindy's voice is soft, whispery in response. She cries and pleads with Jan to call her boyfriend to come down quickly. Her pain floats through the open window and begins to replace the oxygen in the car.

There is something very bad happening here.

Cindy's boyfriend, who Jan thinks might be a good guy, shows up. Jan invites Cindy to a Prayer Day coming up at church, which meets at Yonge Street Mission.

"You want to save her from hell? This is hell right here," says her boyfriend, pointing to the concrete sidewalk. "She's in hell now."

As we pull away from this dark, dark place, Jan says, "You never give up on anybody. I know she loves the Lord, I know that. You just love the person. It doesn't matter if they smoke crack. You love them just the same." Later, we see Cindy weaving across the street, all alone.

It is clear the claws of addiction are sunk deeply into

most of the women we see on the street tonight. I volunteer to put a necklace with an angel pendant on Heather, one of the final women we speak to. Jan wants her to have it.

Heather is funny, bright, engaging, and patient as she has to practically crawl into the front seat of Jan's Buick and lie across my legs as I struggle with the clasp. She is wearing a funky tweed cap, has alcohol seeping from her pores, and says she doesn't come out very often anymore. She looks just like a friend of mine.

### Just an Addiction Away

More than once on this night I have felt it is only drug or alcohol addiction that stands between the streets they work on and the street I live on.

Eve\*, another friend of Jan's, free now of prostitution, confirms this hunch. She tried crack three times, and the third time it enslaved her. "The choice was removed from me. My addiction made me do it. It's not by choice I prostituted. To work on the streets, you're doing it for addiction."

Eve, again, strikes me as extraordinarily ordinary in appearance, in how she speaks, in her love for her children,



**Shona Stewart:**  
"There is hope on the other side of a prostituted lifestyle."

PHOTO: KEVIN YOUNG

## Exit Strategist

**S**hona Stewart believes there is a way out of prostitution. She should know. She spent 16 years as a sex worker before shedding her addictions and finding satisfaction for her deeper spiritual cravings in accepting Jesus Christ as her Lord and Saviour.

Now she is putting her experience to work by assisting other women who are trying to exit the sex trade. "God has called me to help women – to help them understand that there is hope on the other side of a prostituted lifestyle, that there is hope in Jesus Christ."

Stewart is the director of Dignity House in Winnipeg, Man., a Christian and Missionary Alliance church initiative. Dignity House is a home where Stewart lives with as many as three women who are making the effort to escape the vicious trap of prostitution. She teaches an array of life skills and provides counselling which includes a thorough grounding in Christian discipleship.

"We need Christ to give us the thing we're missing – the love, the hope, trust in a loving Father who will bring us through all trials in life."

Getting out of the sex trade is never an

easy process. "These women need to be loved each step of the way," says Stewart. It's not enough for Christians to just talk about good news. "Prostituted women need to see the good and mercy we talk about."

Stewart sometimes finds herself in tension with people on all sides of the prostitution issue. Many people simply avoid it or maintain that since everyone has a right to treat their body as they please, there's no point interfering.

On the other hand, there are the moralizers – often in the Christian community – who slot sex sins into a special category and are insufferably harsh on prostitutes.

She has a message for the Church. "The Christian community needs to understand that the outcomes and successes will differ greatly from their ideal. If my house is not full, that doesn't mean we're not succeeding. When women I've seen and worked with come back and want to try again, that's a success."

Stewart is also a vocal advocate working for the abolition of prostitution in Canada through the Defend Dignity network. She tells her story to raise awareness and lobbies "for stronger legal and social deterrents to eliminate both the illicit demand for and the selling of sex."

"We need to educate men on the harm they're doing to girls and communities," she insists. **FT** –Doug Koop

in her gym T-shirt, headband and small silver earrings. And in her love for God, clearly tested, deeply true.

"I've always been a follower of Jesus Christ. When I went to jail when I was in my addiction, I felt God was protecting me," she says. "Even when I went to the federal penitentiary [on drug trafficking charges] and got my sentencing, that was my saving grace."

Eve credits one woman who stuck by her and told her she saw something else in her. "She told me that she saw such potential in me. It only took one person to do that, having faith in me so I could have faith in myself. And if I can help one person, it's all worth it."

These days Eve is weaving back together her torn relationship with her sons. She tells me she listens to Christian music all the time, recites lyrics by heart. Track five of her Kirk Franklin CD is pretty much worn out.

"I feel like my life is rich. I've had people say to me they see wealth in me. I really feel like something wonderful is going to happen," says Eve. "I feel like I'm okay. I'm okay."

—Karen Stiller

## Winnipeg. Sargent and Burnell. 11:00pm. Sept. 20.

A young woman hunkers on a store step with her head under a hoodie and a crack pipe in her hand when the sudden appearance of a middle-aged man and woman bearing a thermos and sandwiches startles her back to the Friday night street scene.

"Oh, God!" she erupts, and hastens to let us know she's just fine and doesn't need anything – no food, no drink, no ride, no prayer. Then, for a moment she softens and gives us her name. It's Jasmine\*. "I'm a little embarrassed," she allows.

Yet no sooner are these welcoming words out of her mouth than one of her friends appears on the sidewalk. "Hey!" Jasmine calls to her. "Christians!" Her friend hauls her away. The wailing of sirens punctuates the late night noise of the street.

The Christians return to the Love Lives Here shuttle bus and move on to find other nighthawk souls who may be hungry or tired, lonely or afraid on a brisk September evening. Over the course of three hours we speak with about a dozen prostituted people. Some want warmth. Some want company. Some want a ride. Some want to be left alone. Some receive prayer.

On a dark residential street Stephanie\* steps aboard as soon as the bus pulls over. She's been here before. Something within her craves the coziness and safety of this little band of charismatic Christian workers who regularly give up their weekends to show kindness on the harshest streets of Winnipeg and extend a helping hand to those who feel trapped.

Stephanie is just settling in to pray with a couple of women when Noreen\* bounds energetically up the steps and changes the mood on the bus in an instant. The two 20-something street workers bounce around like schoolgirls



PHOTO: HEATHER BAREFOOT

Volunteers with Love Lives Here pray with a woman on the streets of Winnipeg.

greeting each other after a long holiday. They are giddy in their exuberance and delighted by their chance meeting.

Noreen has just jumped out of a john's van. She reeks of alcohol, but she's in a happy mood and irreverently joins the prayer meeting that's forming at the back of the bus. Five women hold hands in a circle and begin to raise their voices in prayer. Noreen is gripping the arms and hands of Heidi, a volunteer who is speaking in tongues.

As one of the other Christians utters a more conventional prayer, Noreen interrupts with an admonition to "Wrap it up soon and say 'amen' so I know when it is over." When they finally do, Noreen is in hurry-up-and-let's-move-on mode. But before she leaves, she stops and turns to look into Heidi's eyes.

"I didn't understand a word you said." She pauses. "But I felt it. Thank you."

### Divine Sanction

Prayer and compassion are the currency of the little band of Love Lives Here volunteers. Before they head out to the streets, they gather together to pray to God for each other and the people they'll encounter. They believe there is work to be done, people to be saved and set free. "Give them another chance, Lord. Come against every darkness."

On the streets they are eager to offer prayer to any and all they meet. Many refuse, but others tolerate the request and some respond eagerly and gratefully. "There are a lot of 'Christian' girls out there," advises one of the volunteers. "They may have had an encounter at camp or somewhere in their childhood. They are just fine with Jesus." Some even welcome the anointing touch of oil and the soothing words of God's unending love.

Of course, not everyone is interested in the God talk. Jessica\* shivers on a dark corner on a sketchy street looking at the pickup trucks and boisterous men huddled a half block away. She is desperately unhappy, a hard-looking woman in her mid- to late 30s. "I need \$20, so I'm doing this," she ex-





■ Volunteers with REED (Resist Exploitation, Embrace Dignity) hold an unusual communion service in front of Brandi's Exotic Show Lounge in Vancouver.

PHOTO: ANDREW STEPHENS-RENNIE

plains. Because she is cold she climbs reluctantly aboard the bus, complaining how "This isn't making me any money." The volunteers don't carry cash.

Addictions and a lifetime of hardships have brought Jessica to this tough place. As she sees it, renting her body for sex on this street corner is her only option. She doesn't want prayer. "I don't believe in God." When one of the volunteers asks if she sometimes gets mad at God for the way things are turning out, she says, "No. Like I said, I don't believe in God." She doesn't want food. She doesn't want a ride home. She accepts a pair of gloves and steps back onto the dark street.

### Saved

Our encounter with Carina\* is very different. We're rumbling along a thoroughfare when the Love Lives Here driver makes a sudden left turn, cuts through a parking lot and heads back the way we'd just come. "I saw a girl at the bus stop," he says as he pulls over.

Two volunteers, a man and a woman, step out to greet her. A few minutes later they return with Carina, who appears to be only 16 or 17. She'd been afraid, waiting for the bus. Men kept pulling over and propositioning her. That's not what she was looking for. She just wanted a ride home and was very grateful to be sitting in safe company. When

she realizes she's with Christians, she says she'd been to church recently with a friend who'd gotten "saved."

"Have you been saved, Carina?" asks a veteran volunteer.

"No," she replies. "I'm not saved. I want to. I don't know how."

As the bus jolts and bounces towards Carina's home, a younger volunteer offers a brief and simple explanation of salvation through Jesus Christ and invites Carina to say a prayer with her. After the prayer the busload bursts into song. "Happy birthday, dear Carina, all the angels rejoice."

When Carina steps from the bus, her arms are laden with bags of sandwiches and chocolate milk. A new prayer scarf hangs loosely around her neck. She has an appointment to meet Heidi at a church luncheon in a few days, the same church she'd attended with her friend. She is smiling. "I'm so glad I met up with you guys," she says.

"Don't forget to tell others," says Heidi.

The Love Lives Here volunteers don't believe in coincidences. They see each engagement as a divinely ordained connection that was meant to happen. They believe they are planting seeds of hope and healing, even in the women who walk away or reject their compassion with cursing.

The encounter with Carina boosts the volunteers' spirits and bolsters their belief. Their intervention has given a vul-

nerable person another chance. It is an answer to their earlier prayer for “more light in people’s lives, more flickers of hope.”

They love the prostituted women and men they meet, and pray that God would give them “a desire for greater and mightier thoughts.” They ask God to “put their feet on the right path,” and to “let them know they are valuable. They are diamonds.”  
—Doug Koop

## Vancouver. Hornby and Dunsmuir streets. 8:30pm. Sept. 9.

When I joined them, they were huddled together in a dimly lit doorway. Eleven or 12 of them, they spoke together, offering furtive glances as men got out of slowing cabs to head inside and upstairs. Passing scraps of bread and a single cup, the group’s voices lift above the din of a nearby restaurant, singing, “Hosanna in the highest, let our king be lifted up, hosanna in the highest.”

This is a communion service like none I’ve ever seen, in a place like few I have been. We are in front of Brandi’s Exotic Show Lounge around the corner from the prestigious Vancouver Club, overshadowed by sky-scraping bank towers, and surrounded by a plethora of boutique shops. Brandi’s has its own version of power-filled excess.

Brandi’s does not fit as easily into the caricatures of Vancouver prostitution often perpetuated by the news media and rock music. For good or ill, whenever discussing Vancouver’s prostitution scene, my mind inevitably strays to the stark image presented by Canadian rockers Billy Talent on their debut album:

Standing in the rain  
Milk carton mug-shot baby  
Missing since 1983  
Standing in the rain  
20 years of dirty needles  
Raindrops runnin’ through my veins.

### A Body Broken

But this is far from that. In the heart of the city, on a warm clear night, REED (Resist Exploitation, Embrace Dignity, [www.embracedignity.org](http://www.embracedignity.org)) will show me another side of Vancouver’s sex trade. They will also show me a brand new response. “This is the body of Christ, broken for you,” says the young woman next to me as she tears bread from the loaf.

Michelle Miller, REED’s executive director, is invited often to speak about the end of trafficking. As a Christian abolitionist in the tradition of Josephine Butler, Miller is a determined voice in the movement to put an end to prostitution. And while REED offers advocacy for and assistance to prostituted women, REED’s work also focuses on abolishing the systems that lead to oppression in the first place. This is why they are strong advocates for adapting the Nordic Model to Canada.

“For years,” Miller relates, “it was mostly women who came up to me after a talk.” But speaking at churches and

## Introducing the Nordic Model

By Julia Beazley, Policy Analyst, The Evangelical Fellowship of Canada

Over the past few years, The Evangelical Fellowship of Canada (EFC) has been working in partnership with other organizations in pursuit of reforming Canada’s prostitution laws. We are calling on the Federal Government to amend the *Criminal Code* to implement laws based on the legal and social framework of what is known as the Nordic Model of Prostitution Law.

This model, first enacted in Sweden, recognizes the vast majority of prostituted persons are not engaged in prostitution freely and willingly, and therefore focuses the punitive powers of the law on the purchasers and purveyors of sexual services – the johns, pimps and traffickers – while decriminalizing those who are being sold.

The sex trade operates according to simple market principles of supply and demand. As long as there is a demand for purchasing women’s bodies, there will be pimps, traffickers and organized crime ready and willing to guarantee a supply.

Sweden recognized that to abolish prostitution, they would need to focus their efforts on eliminating the demand for purchasing sexual services. They also understood prostitution and human trafficking are intrinsically linked, with trafficking rings established to feed the demand for paid sex.

Under this model of law, individuals who pay for sex are subject to steep fines and possible imprisonment. Those who are being prostituted are not charged, which facilitates their moving on from prostitution.

Along with the change in law, the Swedish government put in place a national strategy emphasizing social structures and systems to ensure that women who want to exit prostitution have the resources and supports available to them to make this possible. They also initiated a broad public awareness campaign to affirm that the purchase of sex is not just illegal in Sweden, but is considered violence against women and a direct affront to equality between the sexes.

The Swedish model is one of the most coherent and successful prostitution policy models ever developed. This model has proven quite successful in dramatically reducing prostitution and trafficking, and has been replicated in Norway, Iceland, and is in various stages of consideration in France, Israel and Ireland.

The Nordic model isn’t perfect, but the countries that have implemented it are committed to constant evaluation and improvement with the aim of ending sexual exploitation. In Canada, because of our constitutional division of powers between the Federal and provincial governments, there will be some unique challenges to its implementation, but it is both doable and the most effective, most just model developed to date.

The EFC is currently preparing a framework report to suggest what a Canadian version of the Nordic model might look like. **FT**

college and university campuses in recent years, Miller noticed a growing number of young men who want to be involved. More often than not, they’re wanting the rescue side, busting down brothel doors.

Miller bristles, “They say, ‘I want this to be my career. I want to go kick some ass,’ but when we suggest that they start a men against rape group on their campus, they inevitably leave.” Asked to speculate on why they don’t stick around, Miller says, “It asks something really different of them. It demands their vulnerability.”

Miller and others in the abolitionist movement know the roots of prostitution run deep into a patriarchal cul-



ture founded on violence against women. Not content simply to rescue prostituted women, REED is looking further upstream to address both the individual and social causes of prostitution.

Miller hopes Christians will realize this isn't simply about men buying women in Thailand (although that's part of it), but that it has as much "to do with...male violence against women in Canada as well."

Krista-Dawn Kimsey has a laid-back, caring persona. Former worship pastor at The River Community Church in San Jose, California, she and her family followed God's call to establish a Christian community among the poor in Vancouver.

Their Servant Partners training centre and internship program launched in 2010.

While ministering at The River, Kimsey took the opportunity to spend several successive summers serving in Bangkok in partnership with InterVarsity Christian Fellowship. Each year her group included a prayer walk around the city's brothels as part of its orientation. Afterwards, the group reflected on ways they could respond personally and as a group.

On this night, Kimsey shares a story about her encounter with men doing outreach in the red light district. They were there to speak with other men, dissuading potential johns from offending. They'd talk to them, finding ways to humanize the women being prostituted. They'd get them to talk about their families – their children, their wives, their mothers. "Sometimes they'd ask," Kimsey recounts, "What's your mother doing right now?" Affirming the humanity of both johns and prostituted women can be a challenge to our sensibilities.

And yet, the message behind the bread and wine shared this night on a notorious Vancouver street corner had to be one of redemption and restoration for all.

## After the Eucharist

After celebrating the Lord's Supper together in that most unlikely of places, I sit with Miller, Kimsey and a number of others in Kimsey's living room to discuss their simple, yet public act of worship in front of Brandi's. Drawing from her experience

in Thailand, I ask Kimsey why the problem of demand doesn't appear to receive the same attention here in Canada. "It's almost expected that this is what men do and desire. It's normal," says Kimsey. "Look how quickly we got over Hugh Grant," or Ben Affleck, for that matter, whose engagement to Jennifer Lopez ended after he was caught in a tryst with a Brandi's girl.

Of course, not all men are pimps or johns. They're not all selling sex, and they're not all buying it. But that doesn't mean our culture or the Canadian Church is immune. Teaching a class on prostitution and trafficking entitled "Intelligent Love," Miller and other experts

argued that we participate in the commodification of and violence against women in many more subtle – yet equally damaging – ways.

Jonathan Wilson, a member of that first Intelligent Love cohort, is also the Pioneer McDonald professor of theology and ethics at Vancouver's Carey Theological Seminary. For him, "Male and female relationships are at the basis of what it means to be human," and yet, sitting in Kimsey's living room, he argues, "Our identity as male and female is broken by sin. There's a lot of confusion in that."

As the group continues to reflect on the Brandi's service, Wilson hangs back. One of only three men in the room, Wilson spends more time listening than talking. He breaks his silence to say, "[One of the things] I've learned from Michelle and others is that as soon as I speak, I'm speaking from a place of privilege and authority. It's just very difficult to work against that."

Wilson says, "This is the hard work I [and all men] have to do in the same way that women have to do the hard work of finding your voice, and silencing the voices that tell you you've said too much, or you're being too opinionated." These are more subtle forms of violence against women, but they're violence all the same.

"It's so obvious to me that it's male violence against women, but you have few men who want to actually do anything about that," adds Miller.

What will it take to build an alliance that

will bring male violence against women to an end? Miller is crystal clear. "What I'd like to see is a breaking of the silence amongst men." This will require an ongoing conversation about the ways in which men are trained into domination, and women into subordination. The cycle won't end, she says, if we "keep living out this script. Living out this script is one of the ways in which we live the script of prostitution."


"What's more," offers Megan McFeeley, an intern with Servant Partners, "passivity is participation in continuing to uphold the institution of prostitution."

## A Show of Power

The celebration of Communion went by without a hitch. Members of the group had been prepared for a negative encounter in advance – whether with patrons, bouncers or police. The only member of the public who stopped for any length of time was Johnny, a young man recently released from prison. He stopped to ask for money, then remained with the group to pray.

Was good accomplished? No doors were broken down. No patrons were dissuaded from going inside. The cabbies may have raised an eyebrow, but who's to say? It all goes back to the way Miller initially framed the gathering. "I find the spaces around sex clubs to be very contested space," she says. In these contested spaces, one version of reality is being sold, but, "There's a lot more going on there that we don't see."

Staring up at the towers neighbouring Brandi's we are surrounded by the city's symbols of wealth, status and power. But the Christian symbol of the cross represents another form of power these Eucharistic protesters are well aware of.

"There's something I think connected to power in what we did as well," shares Kimsey. "People would prefer to knock down the doors of a brothel rather than give up their TV show at 9 o'clock to stand in front of one and have communion. And yet what we did tonight was very simple and very opposite to human power." 

–Andrew Stephens-Rennie

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**KAREN STILLER** is a senior editor with *Faith Today*. **DOUG KOOP** is a Winnipeg-based freelance writer and spiritual care provider. **ANDREW STEPHENS-RENNIE** is a freelance writer in Vancouver.

# More Than Narnia

## Five Books by C. S. Lewis That Deserve Your Acquaintance

By Franklin Pyles

PHOTO: WALDEN MEDIA. INSET: HULTON DEUTSCH COLLECTION/JOHN CHILLINGWORTH

If you had visited Oxford in the later years of the 1940s, while Britain was rebuilding and finding its way in the post-war era, you might have come across a frumpy, balding professor taking his daily walk or meeting his friends at a local pub.

You might even have heard him give a lecture, preach a sermon or join a debate, and that would have been very special, for not only was C. S. Lewis the rising apologist for the Christian faith in the English-speaking world, he was a dynamic presence when he spoke.

And when he did, the room was usually jammed with people.

Fifty years ago this November 22, C. S. Lewis left what he called the shadow lands for the brilliant and illuminated land called heaven, a place of glory beyond tell-

ing where the deepest desires of the heart are satisfied. It was his life's work to tell people about heaven and the glory that radiates from it, the glory of the One who made it and who made us.

Lewis believed it was more important that heaven existed than that any of us would get there, by which he meant the reality of heaven is what makes this world meaningful and beautiful.

During his life Lewis was seen as a leader in speaking publicly in favour of Christianity, but today, half a century after his death, he's more widely known and read than ever before. Movies have helped, including most recently three from his fantasy novels *The Chronicles of Narnia*. (And before those there was the 1993 drama *Shadowlands*, based on his marriage and the death of his wife Joy.)

But most of all his writings also remain compelling in a strange and delicious way.

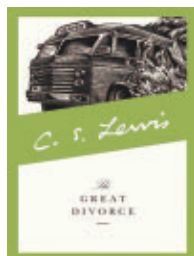
Today those writings are increasingly being picked up by leaders who think about speaking of Christ to our culture. The reason for this renaissance in Lewis studies is the success of his writings to trace out a plan, or perhaps we could say create an architecture, for apologetics in our age. Scholars are discovering he understood late modernism and spoke to it with fervent argument, but even more that he met late modernism on its own ground, a ground later redefined as post-modernism. He did this by telling stories, weaving narratives that evoke wonder and longing while simultaneously pulling the reader's thinking in particular directions.

A great many Evangelicals will be familiar with *The Chronicles of Narnia* (1950–56),





but in fact the banquet table of Lewis's writings is long and heavy laden. For the reader who has not yet gone beyond Narnia or for the reader who might once again wish to be refreshed and invigorated in her faith, here is an introductory list to Lewis's writings – delights waiting for you to sample them.



### **The Great Divorce (1945)**

One scholar told me how he turned back to Christ after reading *The Great Divorce* in the library of his university, because its vision of reality re-kindled his longing for

heaven and God. The theological platform for this imaginative story is the question of eternal destiny – Does everyone go to heaven, and if not, why not? The answer lies in longing. We begin with a

longing for another place, a place so real, so beautiful, that we may at first find it strange, even slightly frightening. But for many that longing is displaced with a satisfaction in something else that has many guises, but in the end is simply ourselves. The sin that keeps us from heaven is self-love. To desire not ourselves but God is the beginning of salvation. But to resist God is to have damnation. "I do not know that I ever saw anything more terrible than the struggle ... against joy," says the traveler as he stands on the edge of heaven. For some, the decisions we make in this life so mold our character that we would hate even the outskirts of heaven. But others have been shaped by decisions that, although flawed, still contain repentance and desire for Christ and lead to eternal joy. "There are only two kinds of people in the end: those who say to God, 'Thy will be done,' and those to

whom God says, in the end, 'Thy will be done.' " There is truly a great divorce between heaven and hell.

### **The Problem of Pain (1940) and A Grief Observed (1960)**

These two separate books address similar content. *The Problem of Pain* is a rational discussion of pain, whereas *A Grief Observed* is a recounting of Lewis's own journey through the pain of loss, that is, of his wife's death. Some readers criticize *The Problem of Pain* because it is an argument for why pain is part of our experience and how God can use it. The book is rational, they complain, but pain is never rational. However,



## **Lewis Experts Share Their Beginnings**

*Faith Today* asked several Canadian scholars at the forefront of the current renaissance in C. S. Lewis studies to name one of his books that influenced them personally.

I first read *Mere Christianity* as a high school student and thought, "This is like my confirmation class, but better." I recommend the novel *That Hideous Strength* (1945) where Lewis critiques the cultural chauvinism of scientific rationalism, which he elsewhere calls "scientism." He portrays scientism as actually being connected with magic in that it is the manipulation of the world for power – and at stake is the preservation of the human race. Will we worship our "autonomous" intellect? Or put God first?

**Monika Hilder** of Langley, B.C., is co-director of the Inklings Institute of Canada at Trinity Western University and author of three books on gender in the writings of C. S. Lewis.

In *An Experiment in Criticism* (1961), C.S. Lewis treats not books but ways of reading. Lewis argues for "passionate and constant" reading and "rereading," saying, "In reading great literature I become a thousand men yet remain myself. . . . Here, as in worship, in love, in moral action, and in knowing, I transcend myself; and am never more myself than when I do." This is a book to read several times.

**Tim Heath** of Calgary is chair of the English department at Ambrose University College.

The first of C. S. Lewis's books to come my way as a teenager was *Perelandra*, which became for me what *Phantastes* was for Lewis himself. [*Phantastes* (1858) is a novel by Scot-

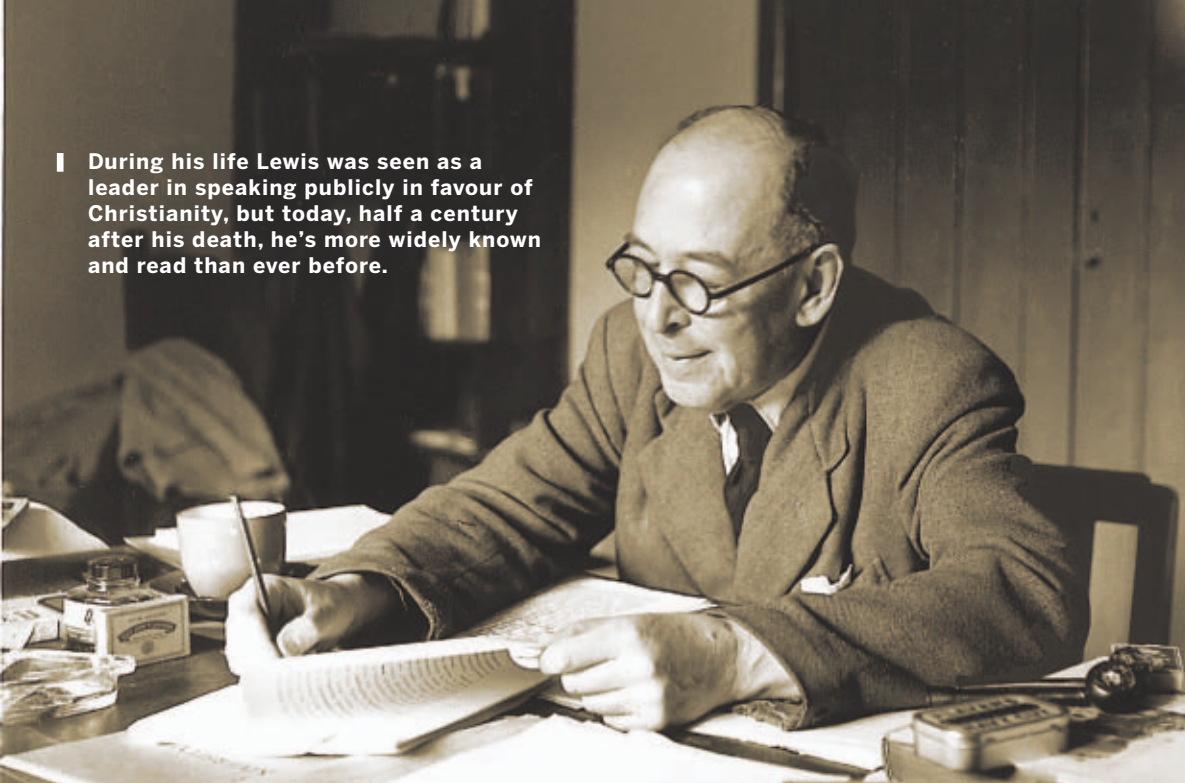
tish clergyman George MacDonald that greatly influenced Lewis as a teenager.] Happily, I've never recovered. The book I recommend is *The Abolition of Man* (1943). Here, Lewis makes his case against philosophical naturalism, the dominant worldview of modernity which would have us believe all judgments of value are merely subjective and arbitrary. As counterpoise, Lewis celebrates "The Way," that timeless, objective moral code to which we must cling – or risk our own abolition. [The philosopher] Owen Barfield was right to praise this little book's "precision of thought, liveliness of expression and depth of meaning."

**Douglas Loney** of Toronto is vice-president academic and dean at Tyndale University College.

Rather than reading C. S. Lewis, I first had Lewis read to me! My fourth grade teacher read aloud to us three of the Narnia novels: *The Lion, the Witch, and the Wardrobe* (1950); *Prince Caspian* (1951); and *The Voyage of the Dawn Treader* (1952). My personal favourite today is *Till We Have Faces* (1956), a "retelling" of the Greek myth of Cupid and Psyche. Lewis alters only one significant detail from the myth to argue that we are the single greatest threats to those we love fully becoming what they have been created to be.

**Jonathan Juilfs** of Hamilton, Ont., is assistant professor of English at Redeemer University College.

During his life Lewis was seen as a leader in speaking publicly in favour of Christianity, but today, half a century after his death, he's more widely known and read than ever before.



SUPPLIED PHOTO

reality of the Holy Trinity and the beauty of a life dedicated to righteous living. Its arguments and prose are compelling, vivid and clear. Lewis opens by pulling the reader personally into the moral argument for the existence of God by merging it with Paul's argument in Romans chapter 2 – Do you do things and then condemn someone else for the very same thing? Then – Does this not point to a standard of behaviour that is beyond you? And if so, what is

Lewis knew that pain is at the core of the atheist claim to have pinpointed the logical flaw in the Christian worldview – that is, how a loving but all-powerful God could permit suffering. Because the argument against Christianity is rational, its counter must also be rational. The critics are partly right, however. A rational discussion of pain seems to distort it, seems to be an unsuccessful attempt to diminish it. For this reason Lewis's personal journey through grief should be read alongside his rational argument, for in the end it's his personal account that creates the most space for faith.

Ransom says, "Where can you taste the joy of obeying unless He bids you do something for which His bidding is the *only* reason?"



### **The Screwtape Letters (1942)**

Screwtape made Lewis a world figure, putting him on the cover of *Time* magazine and his books into major print runs in the United States.

Without question it is an imaginative *tour de force* that exposes the warfare over each soul. The book penetrates to the depths of the human heart to expose the desires of the flesh, so easily exploited by our true enemy, and the use of the world with its gratifications that seduce the soul. A senior devil is monitoring an apprentice devil on how to keep his human charge out of the clutches of "The Enemy." But that having failed, he then gives advice, laced with threats, on how to bring him back. Thus the world, the flesh and the devil are all in play at once, with the devil whispering and the flesh and the world alluring – but God, quietly, unpredictably, protecting and maturing the new convert.

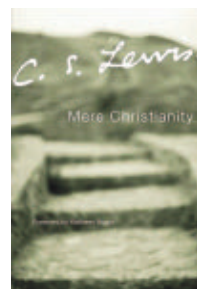
### **Mere Christianity (1952)**

Voted by readers of *Christianity Today* as the most important Christian book of the 20th century, *Mere Christianity* argues for the existence of God, the divinity of Christ, the

its source? Avoiding, as he always does, the cosmological argument – he doesn't argue a cause for creation – he moves to his most controversial argument for the divinity of Christ. In announcing that He could forgive sin, Christ was making a claim for divinity, a claim so bold that He must have been lying, insane or else telling the truth. This argument is sometimes attacked as not being logically airtight. But Lewis is again challenging the reader to consider which narrative they will believe. As I have spoken on C.S. Lewis in various parts of the world, it has been my experience that after such a talk, someone will step up and tell me they became a Christian after reading *Mere Christianity*. I also vote for *Mere Christianity* as the most important Christian book of the 20th century. And I don't think its run of success is over.

The table is spread before you, and there are even more delights on it. Fifty years after Lewis's death his writing can still activate your reasoning, stimulate your imagination and nurture your faith. **FT**

**FRANKLIN PYLES** of Toronto earned a PhD at Northwestern University studying C. S. Lewis. More recently he served as president of The Christian and Missionary Alliance in Canada. He now teaches at McMaster Divinity College.



### **Perelandra (1943)**

*Perelandra* is the second novel in Lewis's Ransom trilogy. A writing that Lewis seemed to personally treasure, *Perelandra* has a mythical structure that mixes with a powerful theological drama, bringing forward again what theologian and biographer Alister McGrath says is the pivotal question in Lewis's works: Which narrative are you going to believe? On a planet with a newly created couple, the temptation scenario is played out again over days, but with this twist – two are present to argue with the newly created woman, one for obedience, the other for disobedience. In the end reasoning is not enough and warfare must be waged. *Perelandra* is a book that can be dug into. I love how the beauty of obedience is presented when the protagonist

giant and biographer Alister McGrath says is the pivotal question in Lewis's works: Which narrative are you going to believe? On a planet with a newly created couple, the temptation scenario is played out again over days, but with this twist – two are present to argue with the newly created woman, one for obedience, the other for disobedience. In the end reasoning is not enough and warfare must be waged. *Perelandra* is a book that can be dug into. I love how the beauty of obedience is presented when the protagonist





SUPPLIED PHOTO

# The Faith Today

**Ron Sider** is a voice of influence among Evangelicals worldwide. *Christianity Today* magazine named his book *Rich Christians in an Age of Hunger* one of the top 50 books that have shaped Evangelicals. He is the founder of Evangelicals for Social Action ([www.evangelicalsforsocialaction.org](http://www.evangelicalsforsocialaction.org)) and professor of theology, holistic ministry and public policy at Palmer Theological Seminary in Philadelphia. He is also a self-described “Ontario farm boy” with roots in the Brethren in Christ denomination.

**By Stephen Bedard**

**R**on Sider (RS) spoke with *Faith Today* associate editor Stephen Bedard (FT) in Wolfville, N.S. about the difference between Canadian and American evangelicalism, why it’s a good thing to create wealth, and what the Church needs to do next.

**FT: It now seems a given that evangelical churches know they need to be engaged with their communities. The missional movement has woken us up. How have you experienced that?**

**RS:** In my 40 years of being actively engaged in the Church, especially in the evangelical world, I have seen some astonishing changes. Forty years ago, the typical evangelical leader would say the primary mission of the church was evangelism. Today, most evangelical leaders would say we are supposed to do evangelism and we are supposed to do social action. A couple of years ago I had the privilege of attending [the] Lausanne [Congress on World Evangelization], and it was just universally agreed that we do both.

And it’s not just in theory. All around the world there are more and more evangelical ministries leading people

to Christ and doing social ministry of various sorts. Especially in the evangelical world, there has been massive change.

**FT: How have things changed since you first wrote *Rich Christians in an Age of Hunger* (Thomas Nelson, 1977)? Have they changed enough?**

**RS:** Certainly they have not changed enough. I sometimes say that two contradictory things have happened. Evangelicals are more materialistic than when I wrote the book. [And] there has been massive growth of evangelical engagement with questions of poverty.

World Vision was a choir of orphaned Koreans 50 years ago. The choir was going around raising money for orphanages in Korea. Now World Vision alone is a \$2-billion-a-year program raising money and doing significant relief and development around the world, and increasingly even looking at structural injustices. There are dozens and dozens of other U.S. and Canadian evangelical relief and development organizations.

I don’t know that anyone has accurate figures, but I suspect that the total is about \$3 or 4 billion per year

# Interview With Ronald J. Sider

going to reduce poverty in the world. That's not chump change, that's real dollars and it's affecting the lives of hundreds of millions of people.

I see some encouraging things within Pentecostalism. I have good friends in that community, and I know it's the fastest growing part of the broadly evangelical world by far. Not too long ago, the Assemblies of God did an issue of their quarterly magazine that was all on God's concern for the poor, combining evangelism and social action. The head of the Assemblies of God wrote a short introduction saying how important this is. That's big-time change.

Another example is Rick Warren, who is probably the most prominent evangelical voice in the last ten years. He's been talking all this time about God's concern for the poor in a way that never in my lifetime has the most visible evangelical leader talked about.

The other side is that so many of our people are materialistic. In fact, in that 40 year period, giving as a percentage of income for Christians overall, and Evangelicals in particular, has dropped.

**FT: You've experienced evangelicalism across two borders. What are some differences between Canadian and American Evangelicalism with regard to politics?**

**RS:** There is no question that there is a difference. In part because 80 per cent of the American people still say they are Christians and evangelical Christians make up a significant portion of the American public. Roughly 25 per cent of U.S. voters are Evangelicals.

My own view is that Evangelicals in Canada, in their political engagement, have had a balance and a sanity that has not often been a part of American Evangelicals. The largest political influence over the last 30 years in the U.S. has been the Religious Right. They have focused especially on questions of the sanctity of human life, abortion, marriage and sexuality.

But then you have to ask the question: What does God care about? I think it's pretty clear. God cares about the sanctity of human life *and* the poor, about sexual integrity *and* peace-making, about marriage and family *and* creation care. And so in the Evangelicals for Social Action we say we are pro-life, pro-poor, pro-family, pro-racial justice, pro-sexual integrity, pro-peace-making and pro-creation care. And that balance has not always been there in evangelical political engagement in the U.S. as it has been in Canada.

**FT: Having said that, what can Canadian Evangelicals learn from our American brothers and sisters?**

**RS:** As Canada sits between what is now essentially post-Christian secular Europe, which was the heartland for Christianity for a millennium plus, and the United States, which has a larger number of people who claim to be Christian, Canadian Evangelicals certainly need to ask about the future of the Christian faith in their country.

How do they reverse the trend toward fundamentally secular society? Do American Evangelicals have much to teach them on that? I don't know. There is a sense in which American Evangelicals understand the decline of the family, the decline of Christian marriage. The enormous divorce rate is a huge problem, and more and more of our kids are born out of wedlock. So I suppose there are some things that U.S. Evangelicals are struggling with there that may be helpful.

**FT: And I need to ask, do Canadians have anything to teach Americans?**

**RS:** I have regularly felt there is a kind of sanity, a kind of modesty and a kind of balance that Canadians have had that has not always been part of what American Evangelicals have had. I'm not sure Canadians are currently much different when it comes to the balance of evangelism and

social action. I'm not sure if they are much better in terms of materialism.

**FT: You've written a number of books that have influenced how "rich" Christians think and feel about the world around them. What is your message today for Western Christians?**

**RS:** It is certainly not that we are supposed to live in poverty. The Bible is clear poverty is a bad thing. God doesn't like it. God created a world full of splendour, beauty and abundance, and He told us to be in charge, to shape that world and to create civilization. So it's a good thing to create wealth.

The Western world really doesn't need a lot more money. We don't really need an increase in our annual income. I think most Western Christians ought to be spending less on themselves and living more simply so they can share a lot more in order to do evangelism, empower the poor and become active in social justice around the world. Many Canadian Christians could give not 2 or 10 per cent but 15 or 20 per cent of their income and still not even be close to poverty.

**FT: What's the next movement towards social justice you would like to see in the evangelical Church? How can that come about?**

**RS:** I think Evangelicals are now increasingly good at relief and development. If you give a person a fish, you feed them for a day. If you teach them to fish, you feed them for

**Today, most evangelical leaders would say we are supposed to do evangelism and we are supposed to do social action.**



a lifetime. But most of the fishponds are owned by a few wealthy people.

So, there has to be a change in the structures so that people can fish for a lifetime. That's more controversial. Evangelicals to an astonishing degree don't get the structural change, even after 30 years of political engagement.

They still tend to think you change the world one person at a time. That's half right. Coming to a personal faith in Christ changes people, changes their values and their decisions and their lifestyle in dramatic ways that actually improves their economic wellbeing.

But you also change people by changing the structures so that people have a better opportunity to get a quality education and to get healthcare.

**FT: Ron, the Church of the Global South (Africa, Central America and much of Asia) is exploding in numbers. How does that change the face of the global Church?**

**RS:** It's enormously important. Who would have thought in 1900 that 110 or so years later around 66 per cent of all

Christians would be in the Global South?

Christians in the Two-Thirds World are more and more influential, developing sophisticated theological institutions. Their leadership is more and more significant.

It's stunning to see how some theologically liberal denominations exist in a situation where the overwhelmingly majority of their members are solidly biblical Christians from Africa and other Two-Thirds-World countries.

One would think that what we have learned about the sin of colonialism would lead us to take that seriously. In the one Body of Christ we need to listen to each other across those lines and we ought to take seriously that the majority of the Christians in our community think this is what the Bible says.

That is what it means to take the Body

of Christ seriously. But on some issues, we see some Western theologians and church leaders being incredibly arrogant, occasionally even explicitly thumbing their noses at the Christian community in developing countries.

Learning how to really listen to the one Body of Christ across those lines is enormously important, and it's challenging. The money is still far more within North America, but the numbers and the vitality of the faith and the growth of the faith is very much in the Two-Thirds World.

I think we will see more and more African Christians coming to Europe and North America and revitalizing churches. Brazilians going to Portugal, and Latin American Christians going to Spain. God knows we need it.

**FT: Ron, what are your hopes for the global Church?**

**RS:** Well, I hope that it would truly embrace the full biblical Christ, embrace a vigorous evangelism and social action, dare to live out in the Body of Christ the radical character of what Jesus taught, His ethical teaching and how He told us to live.

I dream that there's revival all around the world, that the African church keeps growing like crazy, gets a solid balance and becomes wisely engaged politically so that they can correct some of the problems they have in terms of corruption and poor political leadership.

I imagine the Church spreading in China, and China eventually becoming more free. I dream of the lukewarm, half-hearted North American Church, where so many people claim to be Christians but really don't live like Jesus, experiencing revival.

I even dream of European Christianity being renewed – not just five per cent but 35 per cent of the people in Europe going to church on a Sunday morning. That is what I would love to see. I think that requires being centred on Christ, having a biblical balance, prayer, evangelism and social action. It won't happen without the Lord sending a revival.

**FT: Thank you, Ron. FT**

**My own view is that Evangelicals in Canada, in their political engagement, have had a balance and a sanity that has not often been a part of American Evangelicals.**

## SCA MINISTRY CENTRE DIRECTOR POSITIONS

SCA International is a Christian organization providing spiritual and relational ministry to hurting people in Canada.

***Do you have a desire to see First Nations and other communities impacted with the Gospel of Jesus Christ? Do you have a heart to serve? If you do, please prayerfully consider applying to this unique ministry opportunity.***

Two of our year-round Ministry Centres (MCs) are currently seeking a full-time Director or Director Couple – one near Fort St. John, B.C. and one in Hilbre, Manitoba.

The Ministry Centre Director is a well-rounded individual who is responsible for coordinating the day-to-day functions of the Ministry Centre. This individual will work with and in support of the local churches to develop and implement programs for children, youth, and families in the community, and the surrounding First Nations communities, with the focus on leading them towards a knowledge and understanding of the Gospel of Jesus Christ. The Ministry Director and his/her family will reside either on site or in the community of one of these MCs in order to support the strategic plan of SCA.

*For a detailed job description, please go to: [scainternational.org/jobs/](http://scainternational.org/jobs/)*

**Then to respond** to this opportunity, please forward your resume together with a brief cover letter detailing your passion for Christian ministry employment to:



**Attention: Human Resources**  
**12 – 17665 Leslie Street, Newmarket, ON, L3Y 3E3**  
**For resumé or inquiries: [info@scainternational.org](mailto:info@scainternational.org)**



**Application Deadline:** Open until the suitable candidates are selected

*Note: Staff must be in agreement with SCA Statement of Faith and be committed to Biblical values, precepts and conduct. We thank all applicants for their interest; however, only qualified candidates will be contacted for an interview.*



RESCUING CHILDREN,  
RESTORING COMMUNITIES,  
WITH EXCELLENCE AND INTEGRITY

INCLUDES ▶  
GIFTS OF CARING  
CANADIAN CATALOGUE

# kidsalive®

## INTERNATIONAL

CANADA 🇨🇦



# AN INVITATION:

## TO EMBRACE THE STORY

In the first years of the church, James wrote to Jewish Christians who were scattered throughout the nations. It was a time, not unlike today, of great upheaval and struggle and James wanted these followers of Christ to have a right understanding about the nature and purpose of their trials. He also wanted to ensure that they would come together in the midst of such trials in unity and care toward others, particularly the vulnerable. He wrote: *"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world."* His exhortation continues to be faithfully embraced and responded to by followers of Christ in various times and places and through many different means.

Kids Alive International was founded in Shantung Province, China in 1916, as the Home of Onesiphorus by Rev. Leslie and Mrs. Ava Anglin, who had arrived two years earlier as Evangelical missionaries from the United States. The Home was created in response to the increasing numbers of children in distress around them; homeless and/or orphaned by war.

Since then, the ministry of Kids Alive International expanded and now, five host countries including *Kids Alive International Canada (1998)* work with local staff in fourteen countries around the world to help children who are orphaned or whose families are in distress because of war, poverty, oppression, disease or natural disaster. Thousands of children are served in various programs mobilizing hundreds of local staff, dozens of missionary staff and a multitude of short-term service teams.

The following pages will briefly tell the story of how Kids Alive International Canada in particular is involved in *Rescuing the Poor and the Fatherless, Raising Up A Faith-Filled Generation, Restoring and Supporting Families, and Empowering and Sustaining* change. You will also read about our commitment to *Partnerships and Service*. We believe that you will see in us a unique ministry that continues to be faithful to James' exhortation. You will be given practical ideas on how to get personally involved with confidence that what you do will make a difference that will impact now and into the future.

We invite you to *Embrace Our Story* and begin to make it your own by stepping into partnership with us and with the many who work faithfully on the front-lines, meeting real needs of children with real answers!

Thank you,



Shelley Campagnola, Executive Director



## TO CAPTURE THE VISION

Followers of Christ are looking for real ways to be involved in God's mission in the world today. When we are able to see what God is doing and where He is working, when we understand the needs and how we can help, we are challenged.

I joined the Kids Alive International Canada Board because I saw an organization that was passionate about what God is passionate about – children, specifically children at-risk and in distress. I saw an organization that was committed to "family" and that lived out that commitment by providing these children with a safe, nurturing, family environment. I saw an organization committed to launching children who could give back to their community as adults. I have seen first-hand that God is working in, and changing, lives through the ministry of Kids Alive International Canada.

Our Board believes we have the capacity to continue for another 100 years as we respond to children whose needs remain constant even as the world they live in changes rapidly. As you read the story of Kids Alive International Canada, I want to encourage you to consider how you can be involved in the ministry. I invite you to Capture the Vision and partner with us.

Thank you,



Wayne Warner, Chair



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Your opportunity to make an immediate and lasting impact in the life of a child! Gifts starting at \$10.00.

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NOTE: Some names have been changed\* to protect a person's identity and/or dignity.  
All bible quotations are from Today's New International Version, International Bible Society, 2007

# KIDS ALIVE:

## RESCUING THE POOR AND THE FATHERLESS

Sponsorship is an easy, affordable, relational way to impact a child for positive and lasting life-change. It is also a profound but simple way to reinforce the gospel by choosing to enter into a child's life for his or her sake!

A Kids Alive Sponsor is someone like you who chooses to invest in the day-to-day life of an at-risk and vulnerable child. Sponsors' **generous monthly donation of \$39** assists us in meeting the costs of providing residential, family-style care for orphaned, abandoned or otherwise vulnerable children.

It also assists in providing education, nutritious food, health and medical/dental care, as well as after-school support for children who live with families facing deep poverty and community challenges.

But even more importantly, your monthly commitment opens the door for you to **build a relationship with a child**.

The children in our care are amazed that people from another country hear about them and their need for help and **choose** to be a part of their lives through sponsorship!

Sponsorship with Kids Alive works to give new hope to a child who did not choose his or her circumstances but will one day choose how to live and engage God and people.

“

*“Dear Sponsor,  
Thank you for the beautiful card  
and treat for my birthday. I will  
go and have a treat in the city  
soon.”*

*Andreea\*, sponsored child,  
KA Romania*

“

*“I lived at Dar El Awlad for  
nine years – since I was six. I'm  
thankful Kids Alive accepted me  
to live and grow up with real  
lasting friends...for giving me  
a proper education...for the  
sports I played which were not  
available elsewhere. Finally,  
for teaching me about Jesus  
Christ and how awesome God is.  
I hope I'll become the man that  
you prepared me to be!”*

*Salim\*, sponsored child,  
KA Lebanon*

*“because I rescued the poor who cried for help  
and the fatherless who had none to assist them”  
Job 29:12*

## THROUGH SPONSORSHIP!

To begin assisting children and contributing financially and relationally to their life-change through sponsorship visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437



# KIDS ALIVE:

## RAISING UP A FAITH-FILLED GENERATION

Providing a place of belonging and safety is critical for children who have lost everything. Homelessness is more than not having a roof over your head. It is about not having a place to belong including not having a family who can walk with you through the ups and downs of everyday life.

Our God is a homecoming God and Kids Alive reflects this in our Home Ministry for children. Donors' **generous \$100** (or more) **monthly donation** toward our distinctive **family-oriented** approach to care means that homes are well resourced and led by house parents who have welcomed these children as their own. This is not a job in a facility for them. *It is about building a home and a family!*

This is exactly what children who have lost so much need:

- a place where they belong right in their own community;
- a place where they will be missed if they are not there;
- a place where they can be safe and receive love and good biblical counsel as they recover from deep trauma and loss;
- a place to learn about the daily roles and skills needed for life;
- a place where they can learn to follow Christ and pass their faith on to friends now, and one day, their own children.

Supporting a home ensures that there is this kind of a place for children to come home to each day.

“

*“The Kids Alive Boys’ Home is known locally as the “house of prayer” because the boys have learned to seek the Lord individually and as a family.”*

KA Kenya

“

*“Kids Alive has given me a bed and blankets.”*

Joshua, sponsored child,  
KA Zambia

“

*“Many girls who lived at the Home are now grown and married with children of their own. They are settled and enjoying raising their families. We strongly believe that because God’s word was “sown” in their hearts at the Home of Serenity it will produce much fruit in their lives.”*

Alain Farhat, Home of Serenity,  
Lebanon

Photo: a Kids Alive Home in South Sudan

## THROUGH CHRIST-CENTRED HOMES...

To partner in the family-style care of children through home sponsorship visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437



Our School ministry meets a critical education need for children in Kids Alive homes. It has also proven to be a key to reaching beyond our homes, to bring opportunity and hope to children in the wider community.

Often, a lack of education condemns a child to living in the streets and sometimes to crime or prostitution. For a child without education, life can be harsh.

Receiving an education opens up the entire world for a child. Helpless children who once were unsure of their next meal or where they would sleep at night can dream of becoming a pilot, nurse, or educated professional able to give back to their community.

Our *holistic approach to education* supported by generous *\$50 monthly donations* ensures a solid academic education in a loving Christian environment with low teacher to student ratios.

Children also receive a good meal, personal care support, homework support, and skills training. Our teachers are continually learning and are empowered through training opportunities that enable them to deliver best practices in the classroom and in their relationships with their students.

In some countries, Kids Alive children graduate from high school at a rate that is twelve times greater than the national average, ready to take their next steps of influence.

“

*“A UN statistic reports that a 15-year-old girl in South Sudan is more likely to die in childbirth than complete high school.”*

*Francis Tombe,  
KA South Sudan*

*“I will instruct you and teach you  
in the way you should go;  
I will counsel you with my loving  
eye on you.”*

*Psalms 32:8*

“

*“The truth is that to continue at Source of Hope in 7th Grade is a great help. I am very grateful to the Lord because I never dreamed to study in a school like this.”*

*Manuel\*, sponsored child,  
Guatemala*

AND SCHOOLS!

To sponsor Christian education for boys and girls in our homes and in the community visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437



## KIDS ALIVE:

# RESTORING AND SUPPORTING FAMILIES

The *Keeping Families Together* initiative allows Kids Alive to reach out and help children and their family right in their own home!

Children who have a home and someone to take care of them but whose family lacks even basic resources to meet the family's needs are at great risk of watching their family be torn apart and driven to the streets.

Through *Keeping Families Together*:

- Children receive all the benefits of a Kids Alive Care Centre.
- Parents or grandparents get help in parenting skills and income generation.
- Families are kept together.
- Both children and adults receive Christian spiritual nurture.
- Communities see Christ's love in action.

In *Peru*, single moms receive

discipleship and skills training as well as nutrition care for themselves and their children in a one year program that equips them for self-sustainability and care upon graduation.

In *Kenya*, it is primarily grandmothers who of necessity are caring for their grandchildren. In addition to healthy food, medical care and education for kids, grandmothers receive milk cows to generate income from milk sales, small plots for growing vegetables, and parenting and small business classes.

In *Guatemala*, high levels of unemployment and little access to sufficient nutrition means whole communities of impoverished and malnourished families that Kids Alive looks to bring new life and hope to.

“

*“We want to thank you for the donation which has allowed us to expand our team to include a second social worker. Maria\* has been a real benefit to our team. She has much experience working with families...she is working with our first micro-business in the Oasis Keeping Families Together program. Kids Alive Canada's support for her salary is making this possible.”*

*Corbey Dukes,  
KA Guatemala*

“

*“All of our kids come from difficult living situations...their parents struggle every day to feed their children, growing their own vegetables and raising a few farm animals, but often it's not enough.”*

*Cami Cismaru,  
KA Romania*

## THROUGH KEEPING FAMILIES TOGETHER...

To partner with us in keeping families together, healthy, and self-sustaining visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437





 **kidsalive**<sup>®</sup>  
INTERNATIONAL  
**GIFTS OF CARING**  
CANADIAN CATALOGUE

*Giving that Changes Lives!*

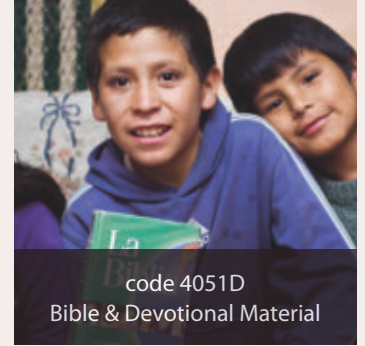
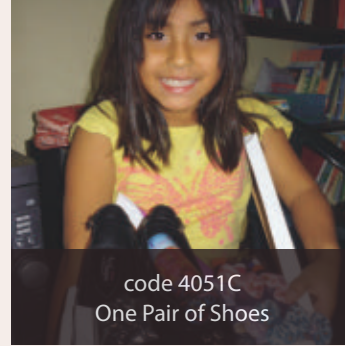
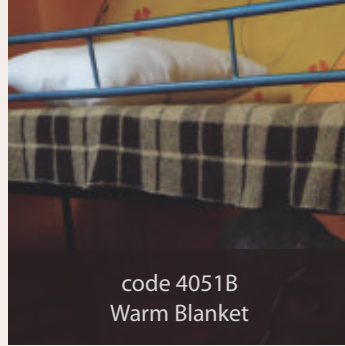
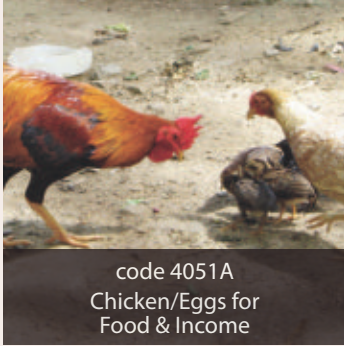


Rescuing Children. Restoring Communities. With Excellence and Integrity.



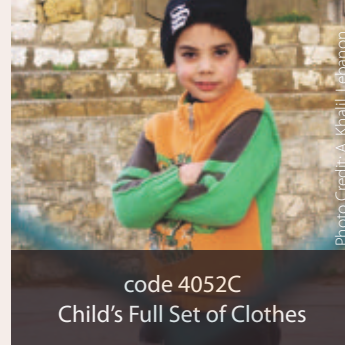
# \$10

A gift of chickens provide a family with an inexpensive sustainable source of protein from eggs, and supplemental income from selling extra eggs. Warm blankets for cold nights and good shoes that protect feet from injury and exposure to disease are essentials that so many children do not have. Bible and devotional material gives children and families access to the story of the greatest gift of all! These \$10 gifts are easy to provide, and are deeply appreciated.



# \$25

In many developing countries school books and basic classroom supplies like pens and pencils are not supplied, leaving the parents responsible for providing them. These costs often far exceed the meagre incomes that many families live on. Many also have to choose between eating and getting even second-hand clothes, never mind new clothes. First aid and basic medical supplies are a rarity. For the cost of an average gift card in North America, you can provide these basics that are otherwise out of their reach: first aid essentials, classroom and teaching resources that enhance their education experience, and clean, properly sized and good quality clothes.



# \$35

For just a little over a dollar a day for one month, you can provide access to clean water, a school uniform and shoes, a backpack of children's school supplies, or family garden tools and supplies. Each of these gifts has the potential to break the poverty cycle and give children and their families hope for a better, healthier future!

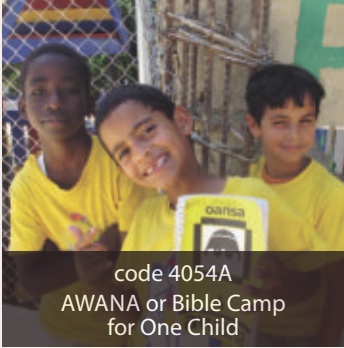


**\$50**

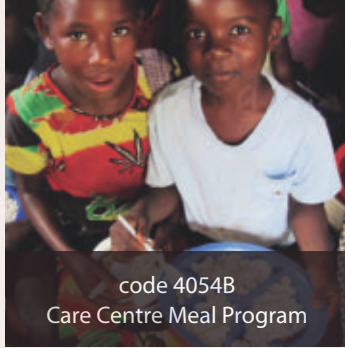
We believe children need to be well-fed; that no child should go home hungry. For \$50 you can provide AWANA or Bible camp for one child, feeding a hungry soul. For \$50 you can help our Care Centre Meal Program feed children a nutritious, filling meal each day at school enabling them to focus on learning.

**\$75**

We believe in investing in people, toward empowering them to provide for themselves and to become strong, effective leaders in their communities and local ministries. Making a \$75 contribution toward either Vocational Training or Leadership Training ensures that people are well-equipped for sustainable change.



code 4054A  
AWANA or Bible Camp  
for One Child



code 4054B  
Care Centre Meal Program



code 4055A  
Vocational Training,  
Tools & Resources



code 4055B  
Leadership Training Grants

**\$100**

We are growing our Scholarship Fund to ensure that qualified Kids Alive youth can go on to post-secondary training. Medical, Dental & Vision Care are luxuries for most children. Gifts of this kind have a profound and life-long impact on children.

**\$500+**

It takes a major investment to build and maintain a good home. Sturdy and safe vehicles are essential for transportation of children between home and school, church or some other outing. We are thankful for the many who can give larger donations which pooled together make it possible to meet these costs as they arise.



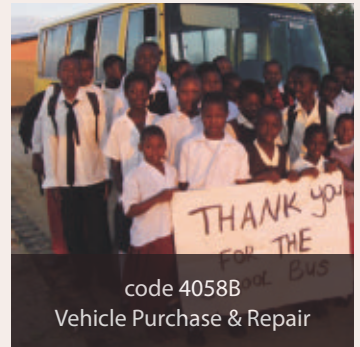
code 4056A  
Scholarship Fund



code 4056B  
Medical, Dental & Vision Care



code 4057A  
Building Construction  
& Maintenance



code 4058B  
Vehicle Purchase & Repair

**KIDS ALIVE INTERNATIONAL CANADA GIFTS OF CARING CATALOGUE** Order Form (front)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

PROVINCE \_\_\_\_\_ POSTAL CODE \_\_\_\_\_

PHONE ( ) \_\_\_\_\_

E-MAIL \_\_\_\_\_

**MY ORDER TOTAL** \$ \_\_\_\_\_

Make all Cheques payable to KIDS ALIVE INTERNATIONAL CANADA

I authorize KIDS ALIVE CANADA to charge my credit card for the amount of \$ \_\_\_\_\_ Visa or MC  
(circle one)

CARD NUMBER \_\_\_\_\_

EXPIRY DATE \_\_\_\_/\_\_\_\_/\_\_\_\_ CSV \_\_\_\_\_

NAME ON CREDIT CARD \_\_\_\_\_



*To be eligible for this year's tax deduction: cheques must be postmarked December 31 and credit card payments must be received by midnight December 31.*



# GIFTS OF CARING CATALOGUE FAQ'S

If you have a question about our Gifts of Caring Catalogue that is not addressed here, please email us at [admin@kidsalive.ca](mailto:admin@kidsalive.ca) or call **1-866-839-5437**. We will be glad to serve you!

## Can I choose which country to send my gift?

Gifts have been selected based on the needs and goals of each field we work in. Gifts are sent to the locations most in need of that gift.

## Can I send a gift from the Gifts of Caring Catalogue to a child I sponsor?

Gifts featured are to meet the broader needs and goals of each field. Field staff work diligently to meet the specific needs of individual children through our Sponsorship Program. If you would like to provide a gift for a child you sponsor, please call **1-866-839-5437** or email [sponsorship@kidsalive.ca](mailto:sponsorship@kidsalive.ca) to arrange a gift through the Treat Fund, a component of our Sponsorship Program..

## Can I receive a photo or report on my gift after it has been delivered?

Unfortunately, the costs and administration that would be required to report on each individual gift are extensive. Yet, we recognize the importance of letting our donors know their gifts have been delivered as intended. In light of this, we provide a general report through our various communications in either print or online about the Gifts of Caring Catalogue and how this program is meeting needs directly and effectively.

## Will I receive a receipt for my gift and is my gift tax-deductible?

YES, your gifts are tax-deductible. We process official receipts for income tax purposes by the end of February of the following year.

The Gifts of Caring Catalogue is a Program of Kids Alive International Canada that helps to meet the needs of children and families beyond the day-to-day care provided through our Sponsorship Program. **THANK YOU FOR GIVING GENEROUSLY!**

To learn more about larger project items, please visit our website at [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship)



GIFT CODE	ITEM DESCRIPTION	QUANTITY	COST	TOTAL	GIFT CODE	ITEM DESCRIPTION	QUANTITY	COST	TOTAL
4051A	Chickens/Eggs for Food & Income		\$10		4053C	Backpack of School Supplies		\$35	
4051B	Warm Blanket		\$10		4053D	Family Garden Tools & Supplies		\$35	
4051C	One Pair of Shoes		\$10		4054A	AWANA or Bible Camp for One Child		\$50	
4051D	Bible & Devotional Material		\$10		4054B	Care Centre Meal Program		\$50	
4052A	First Aid Essentials		\$25		4055A	Vocational Training Tools & Resources		\$75	
4052B	Classroom Supplies		\$25		4055B	Leadership Training & Grants		\$75	
4052C	Child's Full Set of Clothes		\$25		4056A	Scholarship Fund		\$100	
4052D	Library & Teacher's Resources		\$25		4056B	Medical, Dental & Vision Care		\$100	
4053A	Clean Water		\$35		4057A	Building Construction & Maintenance		\$500	
4053B	School Uniform		\$35		4058B	Vehicle Purchase & Repair		\$500	

GRAND TOTAL \$

“

*“Eight women, all moms to one or more children, some married, others not, selected to be in the “Moms Helping Moms” program, to study the bible as well as learn about parenting, health and life skills, [employment training] such as industrial sewing and jewellery making, basic budgeting and much more. Initially strangers, [they are] now are beginning to share each other’s burdens, and encourage one another.”*

*Mike and Diane Fiejte,  
Kids Alive Canada  
missionaries, Peru*

*“He will turn the hearts of the parents to their children, and the hearts of the children to their parents.”*

*Malachi 4:6*



Families around the world are in a fragile state as the pressures of war, poverty, disease or natural disaster limit, or completely prohibit, access to essential resources such as well-built homes, adequate nutrition, clean running water, electricity, education and employment.

As a practical expression of the heart of God in Christ, Kids Alive Care Centres reflect the primary needs of the communities they are established in.

In some places, Kids Alive is addressing deep poverty in contexts where food, work and/or education are scarce including:

- the *Constanza Care Centre in the Dominican Republic,*

- the *Source of Hope Care Centre in Zapote, Guatemala*
- the *Manchay Oasis Centre in Lima, Peru*
- the *Pucallpa Care Centre in Pucallpa, Peru* or
- the *Denisa Day Care Centre in Dobrun, Romania*

In other places, Kids Alive Care Centres are a community lifeline for children and families struggling through the distress of war, persecution and/or loss of home, jobs and even nation as refugees or rejected people groups, including:

- the *New Horizons Center in Southern Lebanon*
- the *South Sudan Care Centre in Southern Sudan*

“

*“Our hope is to equip our children to be better men, strong leaders, and good stewards of whatever resources they have...to transform their culture, family, and community into something healthy.”*

*Kahlil Pfaff,  
KA Lebanon*

## AND COMMUNITY CARE!



To partner with us through our Community Care Centres which provide children and their families with life essentials visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437



## KIDS ALIVE:

# EMPOWERING AND SUSTAINING

Kids Alive is experiencing growth and as the ministry grows and matures, so do the children under our care! We have established a *Scholarship Fund* to help launch the children under our care into well-trained, independent, others-focused adults that can make a positive impact in their community.

The Scholarship Fund helps to pay tuition for qualified students attending college, university and/or vocational training, as well as some of their living expenses.

Because every child in Kids Alive care has been rescued from a desperate living situation, these young people have little or no access to other sources of funding for their education.

Some beneficiaries of the Scholarship Fund study to become doctors, teachers, lawyers, accountants, managers, engineers, information technology professionals, and other skilled professions.

Other beneficiaries pursue equally valuable studies in vocational skills such as woodworking, sewing, mechanical repair, and construction.

Still others pursue ministry training as pastors, missionaries and community ministry leaders.

Each of these professions and so many others filled by a Kids Alive Kid is a solid witness to sustainable life-change that would not have happened without our ministry.

“Please pray for our students who are transitioning from life inside our homes into the “real world” as part of our advanced education program. Pray that the Lord would give students wisdom and strength to stand for him in their universities and work environments, and that funding might be provided for their continued studies.”

KA Kenya

“Many of our teachers start out as assistants then move into teaching roles while still working on their degrees. The percentage of people who actually attend university here in the Dominican Republic is extremely small and most that we have known have taken classes while working. Only 10-12% graduate from high school, let alone university. We are so proud of our graduates!”

Marcie (and Paul) Cooper, Kids Alive Canada missionaries in the Dominican Republic

## THROUGH SCHOLARSHIPS...



*"Sow your seed in the morning, and at evening let your hands not be idle, for you do not know which will succeed, whether this or that, or whether both will do equally well."*

*Ecclesiastes 11:6*

“

*"Thank you for your response. I have given our project coordinator the document you sent on chicken rearing. We are excited on this possibility and will be looking forward to further discussion and moving this forward."*

*Jim Kongwa, KA Zambia*

At Kids Alive, we believe we have a responsibility to support and draw upon the dignity, respect, creativity and wisdom of those temporarily set back by circumstances, often beyond their control, in order to accompany them to tangible, sustainable change.

Kids Alive is committed to listening, interacting, and providing access to training, research and resources appropriate to each individual and community we walk with to identify core needs and possible solutions that will last.

Some of the initiatives that have been developed or are being explored are:

- **Restoring land for farming purposes** in Zambia so they can grow the food that will feed hungry children.
- Starting businesses through **creative micro-financing** in Peru so that youth and adults can have jobs that will provide for their families.
- Providing resources in Haiti for **job training and small business development**.
- **Supporting partnerships** in Guatemala that ensure families have clean water, adequate nutrition and skills training for employment opportunities.
- **Providing resources** for networking and for training grants that can be used to attend conferences on effective, culturally relevant and sustainable development.
- **Independence Homes and Programs** that seek to equip older children in our care with how to live on their own and continue their education or vocational training and application into their adult years.

“

*"As I have put this Independence Program to life, I have seen the importance it will have when these teens step out of the protection of Kids Alive.*

*I am [even] more passionate about the work I am doing now than I was when I began...I want to make sure it is the best program these teens can go into!"*

*Letitia (and Brent) Jenkins,  
Kids Alive Canada missionaries in Haiti*

## AND DEVELOPMENT INITIATIVES!

To partner with us in training local leaders and to support sustainable development visit [www.kidsalive.ca/sponsorship](http://www.kidsalive.ca/sponsorship) or call 1-866-839-5437



## KIDS ALIVE:

# PARTNERSHIPS AND SERVICE

Kids Alive is passionate about supporting the leadership, staff and community that live in the countries in which we serve. We recognize that no one knows the field and its needs better than the people who live there.

When we mobilize people, it is to bring the encouragement and support skills that in-country personnel need to be able to fulfill their ministries to the best of their abilities. We also recognize that a healthy partnership between Canadian and in-country personnel brings mutual growth and accountability that ensures meaningful change and long-term sustainability for everyone.

To these ends, we provide strategic field opportunities with varying degrees of time commitment, skill requirement and measurable outcomes including:

- Discipleship & Service Teams
- Internships, and
- Full-Time Service

Long-term Missionary Support Staff bring a range of skills, gifts and professional experience to their full-time ministry roles.

These men and women commit to serving for a minimum term of three years providing continuity and stability to the ministry.

Three or more years of service also provides a context which readily fosters mutual learning as national personnel strengthen their leadership while decreasing their reliance on foreign staff.

Most importantly, longer terms of service allows for the building of strong relationships with national staff, fellow missionaries and the children whom we serve.

“

*“I came to Christ because of [the ministry] of Tom and Helen. Kids Alive is making a difference in Haiti and I am so happy to be involved. I use some of the money I earn to help children who live close to my home and too far from Kids Alive.”*

*Mano, local staff,  
KA Haiti*

“

*“We work with children who are at risk as a result of poverty, broken families, and lack of education. We feed them, educate them, and share Christ’s love with them... Alida grew up in our ministry and is now the Administrative Director at our school.”*

*Paul and Marcie Cooper,  
Kids Alive Canada missionaries in the Dominican Republic*

## THROUGH MISSIONARY SUPPORT STAFF...

We are presently accepting applications for a number of missionary positions. To learn more visit [www.kidsalive.ca/field-opportunities](http://www.kidsalive.ca/field-opportunities) or call 1-866-839-5437



*"For we are co-workers in God's service"  
1 Corinthians 3:9*

Every year we send Service Teams to various Kids Alive sites to support the ministry there in some way. We seek to focus on "value-added" activities that support the work of the ministry long after the team has left.

This includes focusing on skills development with staff, children and youth in our care, leaving them newly prepared to take next steps in their own journey of discipleship and community engagement.

- Schools, homes and playgrounds have been built.
- Teachers have been trained.
- Missionaries have been encouraged and had their work load temporarily eased.
- Children and youth have been engaged in sports camps, VBS ministries, and a host of other programs.

At Kids Alive Canada we also see Service Teams as an essential means of continuing the discipleship journey, especially for the team.

With this in mind, we are growing our emphasis on worship, reflection, prayer, thoughtful conversation, biblical exploration, and team-building.

We facilitate active engagement with the questions raised by the contexts we serve in, and ongoing response to God's mission and the team member's community once the team has returned home.

“

*"One of the teams built a beautiful playground on our residential property. This playground is one of the first in the Cap Haitien area, so our children are enjoying it every chance they get!"*

*Robenson Gedeus,  
KA Haiti*

“

*"Devotions at Juniper Tree, daily activities with children at OASIS, completing a house for a mother, dinner with the staff at OASIS, time with children, baby shower at OASIS...Thank you for allowing us to experience Kids Alive Peru!!!"*

*Calvary Baptist Church, Ontario*

AND SERVICE TEAMS!



To take the next step in your discipleship journey through team service visit [www.kidsalive.ca/field-opportunities](http://www.kidsalive.ca/field-opportunities) or call 1-866-839-5437



## FINAL WORDS

*"I was asked last night by a mission team what is the biggest miracle we have seen in our four years here. I said resurrection. It happens when little girls who have lived with monsters can run and smile and be reborn as little girls again. Resurrection. Remember, the Bible is not history, it happens."* – Corbey Dukes, KA Guatemala

Thank you for taking the time to read a bit of our story ... actually, God's story as it is being told through Kids Alive International Canada. It is our hope that seeing the pictures, reading about what we do, and listening to the voices of children, field staff, service teams and missionaries through the various quotes has touched your heart.

In 1998, Kids Alive Canada entered into a long history of Children Being Rescued and Communities Being Restored. Will you now please partner with us to continue and expand the story for the years ahead by praying, serving and giving?

## SO MANY WAYS TO GIVE! SO MANY WAYS TO CHANGE LIVES!

SPONSORSHIP

SCHOLARSHIP

SERVICE



[www.kidsalive.ca](http://www.kidsalive.ca)



### *Designated Giving Policy of Kids Alive International Canada*

Spending of funds is confined to programs and projects approved by Kids Alive International Canada. Each restricted contribution designated towards such an approved program or project will be used as designated with the understanding that when the need for such a program or project has been met, or cannot be completed for any reason determined by the organization, the remaining restricted contributions will be used where needed most.

We would like to thank the following for making this publication possible:

Global Warranty

Calculated Design

Faith Today

A. Khalil (child photographer)

# kidsalive<sup>®</sup>

## INTERNATIONAL

CANADA 🇨🇦

Rescuing Children. Restoring Communities.  
With Excellence and Integrity.

55 Fleming Drive, Unit 3

Cambridge, Ontario, Canada N1T 2A9

Phone: 519-624-9406

Toll Free: 866-839-5437

E-mail: [admin@kidsalive.ca](mailto:admin@kidsalive.ca)

[www.kidsalive.ca](http://www.kidsalive.ca)



## Partners in the Gospel

God can use His people in surprising ways to meet our need for friends.

**A**round this time last year I noticed a pattern among young women in our church. Whether they had been part of our church family their entire lives or were new, these 20- and 30-somethings kept expressing the same concern – they felt friendless.

Sure, they were friendly toward one another, but busy schedules and perhaps some misconstrued preconceptions left them isolated. (Have you noticed how the enemy likes to feed our minds with these lies to keep us apart?) Each expressed a longing for deeper relationship with her sisters in Christ – friendships that didn't just skim the surface but nurtured their souls. They hoped for friends who would take time to build each other up, even amid carpool schedules, doctoral dissertations and the little things that make up the minutes of everyday life.

If you have read this column before, you may have picked up on my passion (and the mission of Women Alive) to equip women to grow in their relationships with God and one another – to become dedicated followers of Jesus Christ, living out their God-given potential. As I listened to one sister after another sharing her struggle to do just that, I knew something had to be done.

I wasn't sure how it would work or if anyone would show up, but it seemed clear we needed a regular small group Bible study for these young women. Young children would play alongside or perhaps we could recruit childcare providers to give us the opportunity to connect without distraction. We set the date, spread the news and waited to see how God would work.

A few short weeks later, the Lord brought it to fruition! Our first Bible study drew seven women in their 20s and 30s with diverse backgrounds, some of whom had never met before that day, but all with a heart to grow closer to God and each other. Two even made changes to their work schedules to attend.

A few had been burned in past friendships and needed to see they could be honest and still be loved. Trust needed to be built before vulnerability could follow. Kleenex was on hand each week as we let God work in our

hearts to set us free from areas of sin and struggle to find true freedom in Christ.

Some are single, some married. Some are graduate students, others work from home and some serve their young families by staying home. A private Facebook group keeps us connected to share prayer requests, praise reports and plans to get together.

I have been amazed and greatly encouraged to watch my dear sisters reach out to one another to share their hearts and lives. There is still much more room to grow, but I delight in this beautiful thing God has begun.

No matter our age, we all need these supportive relationships that keep our focus on the Lord. I love how Paul describes this in his letter to the Philippians as our "partnership in the gospel" (Philippians 1:5), as we serve and share the gospel alongside one another.

To be women alive in Christ, we must be women who break down walls. Isolation occurs when we let our pride or insecurities stop us from reaching out. We must refuse to let socioeconomic, relationship status, fear, preconceived notions, or past hurt hold us back from meaningful friendships. We can't expect someone else to do it for us, but we can ask the Holy Spirit to empower us to take the first steps.

Dear sisters in Christ, I am thanking the Lord for you and the opportunity

to serve alongside women like you across Canada in partnership for the gospel. May we break out of our comfort zones to support our sisters and nurture the faith of the next generation!

The prayer of my heart echoes that of Paul in Philippians 1:3-6: "I thank my God every time I remember you. In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now, being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus." **FT**

Each expressed a longing for deeper relationship with her sisters in Christ – friendships that didn't just skim the surface but nurtured their souls.

**MICHELLE ARTHUR** of Windsor, Ont., is executive director of Women Alive ([www.womenalive.org](http://www.womenalive.org)). Find more of these columns at [www.theEFC.ca/WomenAliveFT](http://www.theEFC.ca/WomenAliveFT).



# Why Is God So Grouchy in the Old Testament?

Mark Buchanan wades into the theological quandary of why God seems so, well... different in the Old Testament compared to the New – and comes out the other side in one piece. *By Mark Buchanan*

**W**hen I first became a pastor – now almost a quarter century ago – I huddled weekly with six other men of the cloth. Our self-prescribed mandate was to pray for one another and keep each other *accountable*.

One of the pastors had a special zeal for this last bit. He crafted a series of meddlesome questions, to which each of us in turn was required to give a frank reply.

I only vaguely remember the content of those questions – were we spending adequate time with our spouse and kids, handling finances with integrity and frugality, abstaining from various substances and the like.

But the last question I remember precisely. “Have you in the past week looked at any printed material (this was before the Internet) that could compromise your faith?” Every week this question came round, and every week we all dutifully answered *No*.

Then a new pastor joined. We were all humming along nicely with our weekly interrogation when the star chamber’s lights fell on him. He started well. And then came the last question.

His answer: “Yes.”

Our heads snapped up, abrupt, and a shrill wind of shock whistled through us. The pastor who’d devised the questions stiffened. His face darkened. His eyes narrowed. Chastisement pitched his voice all thin and cool.

“Perhaps,” he said, “you’d like to share with the rest of us exactly what compromising literature you’ve been viewing?”

“Sure,” the new pastor said. “The Old Testament.”

I chuckle every time I think of that. But it’s not really that funny, and I don’t think the man meant it entirely, or even mostly, as a joke.

Indeed, that same week I’d been reading Exodus – fixing to preach a series on it – and found myself morally agitated.

Much of the book vexed and stumped me. God’s brusque and dangerous intimacy, then His foreboding aloofness. His quirky demands. His short, brute temper.

Like this:

At a lodging place on the way, the Lord met Moses and was about to kill him. But Zipporah took a flint knife, cut off her son’s foreskin and touched Moses’ feet with it. “Surely you are a bridegroom of blood to me,” she said. So the Lord let Him alone (Exodus 4:24-26).

I was out of my depth. How could I, to borrow the poet John Milton’s phrase, “justify the ways of God to man,” when this was surpassing strange? What manner of deity was this, ambushing His own,

packing malice aforethought, appeased by dark, bloody ritual?

Was this the same God Jesus knew and preached and revealed – the same God of whom Jesus was the “radiance of [his] glory and the exact representation of his being” (Hebrews 1:3)? Was this God of seeming caprice and tantrum also our Father who art in heaven, tender in mercy, slow to anger, abounding in love?

I never did preach the series on Exodus. And though I resolved these questions in time, it took a journey. It required a deep immersion into both halves of the Good Book. I had to soak myself in both covenants until I could meet God at any lodging along the way – the road to Emmaus or the road through the Red Sea, the path up to Golgotha or the path up to Moriah, the trail down to still waters or the trail down to an empty

**Much of the book vexed and stumped me. God’s brusque and dangerous intimacy, then His foreboding aloofness. His quirky demands. His short, brute temper.**





■ Out of nowhere, God commands Abraham to sacrifice Isaac, no reason given. Image: *The Sacrifice of Isaac*, a painting from 1603 by Caravaggio.

tomb – and know I was meeting one and the same God.

I got so I could recognize Him anywhere, even in the Old Testament, where almost everything is hidden. Events emerge as slivers of light in depths of shadow, rendered obliquely, sparingly, almost begrudgingly. God appears abruptly out of nowhere, and just as abruptly vanishes. Thoughts and feelings, divine or human, are opaque. All is reduced to stark action, terse dialogue. We can only guess at motives, infer thoughts, imagine feelings. God out of nowhere commands Abraham to sacrifice Isaac, no reason given. Abraham wordlessly obeys. Isaac wordlessly complies. Sarah, if present at all, wordlessly watches.

The Old Testament's narrative arc covers sweeping time scales. Centuries elapse in the span of a verse or two. The book of Genesis covers thousands of years in 50 chapters.

Compare that with the book of Acts, which covers a few years in 28 chapters. Or the book of John, which covers three years in 21 chapters.

All's to say, the Old Testament highly condenses theology, history and chronology, and conceals almost all its characters' motives, thoughts and feelings. We flinch, for instance, when reading of God's fierce wrath against the Amalekites, but usually fail to note it took a thousand years for His wrath to be fully revealed. On that time scale God's swift anger starts to look almost like doddering patience.

Take, for instance, the story earlier about flint knives and foreskins, death avoided, "the bridegroom of blood." The wider context in no way prepares us for this. Immediately prior, Moses and God are having an almost companionable discussion about the coming showdown with Pharaoh.



Immediately following, Moses has a happy reunion with his brother Aaron. Wedged between these two things, startling and intrusive as Zipporah's flint knife, is this stark, odd story about God lying in wait.

What are we to make of it? Well, that's just the point. We're forced to *make something of it*. We're forced to interpret it, and yet forced almost from the outset to concede if not outright defeat, then at least risk radical incompleteness. All our interpretations will fall short. All of them will only ever be tentative, speculative, unfinished. No one really knows what's going on here. No one can say with unwavering confidence what this fully, finally means. The story's potently evocative. But even more, it's irreducibly mysterious. We are told precisely what happens, and yet left forever wondering *why*, what it portends?

I'm not making an argument for radical uncertainty. I'm making a plea for bone-deep humility. Much more is happening in any single Old Testament story than our interpretive systems can fully account for. It is no cop out in the face of such huge mystery to say with Zophar, Job's comforting friend:

Do you know how deep the mysteries  
of God are?  
Can you discover the limits of the  
Mighty One's knowledge?  
They are higher than the heavens.  
What can you do?  
They are deeper than the deepest grave.  
What can you know?  
They are longer than the earth.  
They are wider than the ocean  
(Job 11:7-9, NIRV).

And lest we think this is exclusively an Old Testament "problem," think of the many

New Testament stories that are similarly both evocative and mysterious – for instance, Jesus' little prank with the two disciples on the road to Emmaus, concealing His identity from them and then abruptly vanishing the moment they figure it out (Luke 24:13-35).

And now that we've ventured into the New Testament, let us note this. Portraits of God are indeed readily interchangeable between the two testaments. Consider, for instance, God's self-disclosure to Moses:

I am the Lord, the Lord. I am a God who is tender and kind. I am gracious. I am slow to get angry. I am faithful and full of love. I continue to show my love to thousands of people. I forgive those who do evil. I forgive those who refuse to obey. And I forgive those who sin. But I do not let guilty people go without punishing them. I punish the children, grandchildren and great-grandchildren for the sin of their parents (Exodus 34:6-7, NIRV).

Now read what Paul says about God in Romans:

God shows his anger from heaven. It is against all the godless and evil things people do. They are so evil that they say no to the truth. The truth about God is plain to them. God has made it plain.

Ever since the world was created it has been possible to see the qualities of God that are not seen. I'm talking about his eternal power and about the fact that he is God. Those things can be seen in what he has made. So people have no excuse for what they do (Romans 1:18-20, NIRV).

Which is the God of the New Testament? Which of the Old?

Yes.  
He is one and the same God.  
And yet something deep and significant

does shift with the revelation of Jesus Christ. Christ does not alter the picture of God from the Old Testament: He clarifies it. He adds a missing dimension. He brings background into foreground, shadow into light. He lets us see God up close and personal, and all manner of new insight unfolds from that. It's true, as the old preachers claimed, that "the New is in the Old concealed, and the Old is in the New revealed." Though the Old has its own integrity, and we should not mindlessly, sloppily backfill it with New Covenant theology, we need to look upon Jesus fully to see God truly.

The New Testament in several places explicitly, unabashedly contrasts Jesus and the New Covenant with Moses and the Old (John 1:1-18, 2 Corinthians 3:7-18, all of Hebrews, and more). Jesus Himself makes much of this (Matthew 5:17-48). "Moses," John says, "gave us the law. Jesus Christ has given us grace and truth." And then John adds pointedly, "No one has ever seen God. But God, the one and only Son, is at the Father's side. He has shown us what God is like" (John 1:17-18, NIRV).

What is the invisible God like?

Moses only shows us in part. So much of God remains unseen. In the Old Covenant we glimpse God mostly through the lens of the Law, which veils Him as much as reveals Him. We see Him through a glass darkly.

But Jesus shows us what He's like. Jesus is the full radiance of His glory, the exact representation of His being. In Him we see God face to face – the God of love, full of grace and truth. Boldly then, almost breathlessly, Paul declares in another place, "The glory of the old covenant is nothing compared with the far greater glory of the new" (2 Corinthians 3:10, NIRV).

Hallelujah!

And yet, what is this New Covenant?

Is it not a covenant in Christ's blood? Jesus the great bridegroom loves His bride so much, He gave Himself up for her. What the blood of goats and bulls was powerless to do, the blood of the Only Begotten Son accomplished to the utmost.

It is finished.

The mystery of the Old Covenant God resolves in the sacrifice of His beloved Son. Both faces of God converge at the cross, where the God of law and the God of grace, the God of wrath and the God of love, the God of justice and the God of mercy, gives to



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sinful humanity His only begotten Son, that He might be pierced for our transgressions, crushed for our iniquities. At the cross God writes the New Covenant in Christ's blood. God's Son becomes God's means through which God Himself satisfies His wrath fully, fulfills His Law utterly, and releases His truth and grace like a deluge.

The Lord meets each of us at the cross, that lodging place on the way. He would kill us except that, instead, He does that to His Son, His one and only Son. And then He touches us – feet, hands, head, heart, all – with His Son's blood.

By this one act all things are reconciled, and all things made new.

And the best part is not that the Lord lets us alone after that.

It's that He never lets us go.

Surely, He is a bridegroom of blood to me. 

**MARK BUCHANAN** is an author, pastor and associate professor of theology at Ambrose University College and Seminary in Calgary.



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# Local Church Solutions That Enliven Youth

By Dave Overholt

Youth ministry rarely rises in importance until we notice that youth are leaving our churches.

**O**lder generations may bristle at new music or idealistic attitudes until their children and grandchildren fall from their faith community.

*Hemorrhaging Faith: Why & When Canadian Young Adults Are Leaving, Staying & Returning to the Church* has shifted the ground beneath Canada. The 2012 report ([www.hemorrhagingfaith.ca](http://www.hemorrhagingfaith.ca)) revealed that 70 per cent of children who grow up in all denominations will leave the Church.

During this past year many have used this statistic to cry, “The sky is falling!” and have huddled, waiting for the world to end.

However, hundreds of churches have used this study to build a firmer future for the Canadian Church.

As we mine for solutions to reach and keep this next generation, we must dig deeper than changing music styles or dress codes. This new generation understands Truth by asking the questions: *Does it work? Does our faith produce the peace and joy it claims? Does this Christianity produce a community where love and authenticity abound?* This is the one door this generation has opened for us.

To reach beyond their walls we must show them our faith does work. The EFC’s Youth and Young Adult Ministry Roundtable, the group that commissioned and helped shape the *Hemorrhaging Faith* study, has looked for the many bright spots of churches reaching and keeping youth. Here are some of the solutions in local churches.

**Intergenerational Relationships.** Reaching and keeping this generation can be distilled to two relationships: our relationship with God and our relationship to the young people in the local church. A strong relationship in

both models show youth that faith can be alive.

As adults share great stories of faith they have experienced, a hunger for similar experiences emerges (see Psalm 71:16-18). My church has an adopt-a-student program, where families are placed with one or more university students. The family cooks a lunch meal for them and/or does their laundry once a month. Around the tables they share their faith

walk and become a faith home away from home.

Churches in Winnipeg have a mentoring program where high school students choose an adult who will meet with them once a month throughout their high school career. They may go out to eat, go bowling or just go for a walk. The adult simply prays with them and shares how they are growing in God. Simply coaching the adults to approach young people in the services and getting to know them shows young people love and tells them something is working here.

**Intergenerational Service.** The study found that often the younger generation is not allowed to become significant collaborators in the ministries of the church. We build too many barriers before young people can get involved. In my church the average age is in the 20s. They will only give me two weeks to involve them before boredom sets in.

Young people’s idealism and passion are a needed voice in many of our “adult ministries” beyond any programmed “youth service.”

Some churches have tried – young people serving the coffee, taking up the offering, giving their testimonies, sharing a part of the message, doing the children’s story, playing special music, reading a poem or performing a drama. We signal who is welcome to our church by who is allowed on the stage. Recently I asked a 25-year-old why she was so involved in my church. Her answer was that I asked her to cook some food for an outreach the first week she attended.

Younger generations’ involvement signals to everyone that we are taking young people seriously. You may also be surprised by their friends who attend to cheer them on. Serving side by side is another way to display that our faith walk works over a lifetime.

**Being Real.** Young people seem to smell “the fake” faster than anyone. They are not looking for polished performances. Vulnerability and authenticity trump perfection.

When my daughter was looking for a local church during her university career, she chose one that didn’t have





the best music or even the most amazing preaching. The pastor was real, sharing his wins and losses, being personal in the lessons he was learning.

This generation has been overmarketed by million dollar campaigns. They yearn for real examples of older generations who are still growing.

*Hemorrhaging Faith* discovered that many young adults felt like they would be hypocrites if they attended a local church. They believed Church was for the perfected and the pretenders – and they were neither.

Adult stories of the faith journey during the service are gold. Interviewing adults who are still learning or trying a new faith step need to be shared.

Pastors should include the personal in their sermons.

This generation needs to know that faith keeps on working over a lifetime.

The *Hemorrhaging Faith* report was the first step of the EFC's Youth and Young Adult Ministry Roundtable toward renewal of youth and young adult ministry across our amazing nation.

To see this renewal spread we are actively pursuing six burdens. The *Hemorrhaging Faith* report has started to tackle our burden for the local church, to see the young people of our nation know Christ and ensure they are meaningfully engaged in a healthy faith community.

Our other burdens include affirming and equipping youth workers, who are on the front lines of influencing our children and grandchildren.

We will be a voice to discern and disseminate the ever-changing culture of the younger generations so we can engage them in meaningful ways.

We also have the burden to move our nation's young people forward in the gospel and spiritual formation, seeing every young person in our nation exposed to the love of Christ in a meaningful understanding of the gospel.

Those who respond are guided to greater conformity with Christ's character and deeper engagement with His heart for justice. We will be working toward a greater theological and biblical thoughtfulness with those who

work with our young people.

We will also be an encouragement to adult voices, those parents, church and public leaders who intersect with youth and young adults.

We long for the day when the spiritual well-being of the next generation is a higher priority than comfort, tradition and fear.

My hope is that as the *Hemorrhaging Faith* study fades into the back of our minds, the young people of our nation will not. They may be leaving the faith, but with prayer and change we can stop the flow.

Start conversations in your local churches and let the Holy Spirit transfuse life back into the Bride of Christ.

Join the conversation of the EFC's Youth and Young Adult Ministry Roundtable concerning the six burdens at [www.transfusinglife.ca](http://www.transfusinglife.ca). 

**DAVID OVERHOLT** of Hamilton, Ont., is lead pastor at Church on the Rock, teaches at Tyndale Seminary and serves on the EFC's Youth and Young Adult Ministry Roundtable.

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# Small Calgary Church Is Big on Mission Trips

More than half the members of GoodTree Christian Fellowship have served overseas during the past four years, and that emphasis is drawing new members and igniting their faith.



PHOTO: JULIE BURNS

Members of GoodTree leading a children's ministry program with C-Quest.

**G**oodTree Christian Fellowship has a simple goal for their ministry: "A good tree bears good fruit" (Matthew 7:17). GoodTree was planted in 2007 by Calgary Korean Baptist Church in an attempt to better minister to the second-generation Koreans who so easily fall between the cracks. What took place was far beyond their expectations.

Members began reaching the nations almost immediately. The congregation went from monoethnic (Korean) to multiethnic (Caucasian, Jamaican, Guyanese, Filipino, Chinese, Vietnamese and more). They also caught a vision for global mission.

One of the factors that motivates young adults is inclusion in ministry, according to the recent *Hemorrhaging Faith* study sponsored by The Evangelical Fellowship of Canada ([www.hemorrhagingfaith.com](http://www.hemorrhagingfaith.com)). And that has been the strategy of GoodTree from the beginning.

In the very first year of this church plant, GoodTree helped support members who went to minister in Rwanda. Since then, members have gone to Ecuador, Guatemala, South Africa, Asia and inner-city Toronto.

Founding pastor John Huh explains the church's vision. "There are two ways you can do church: it can be a place of self-interest where you are there only to enjoy programs, or it can be a place where Christians understand their responsibility to live out the Great Commandment and the Great Commission," says Huh. "We decided to challenge the entire church to go on missions."

Some may ask if short-term missions are the best use of resources. "For our church, we have learned that when a person can see and experience firsthand the needs of people and how God is working through them, it is priceless," says Huh. "Our experience has been that ministries are in desperate need of people coming and helping with their outreach programs. When

we send people to the mission field, we send our education, our skill sets (dentists, doctors, engineers, nurses, administrators, teachers, etc.) and our spiritual maturity."

This doesn't mean GoodTree organizes all these mission trips. Its leaders understand there are existing organizations already on the ground, able to organize trips better than a local church. GoodTree leaders focus their efforts on motivating, equipping and helping with fundraising.

When it comes to financing, GoodTree members follow the one-third principle. The church provides one-third of the cost, the individual is responsible for one-third, and the team that is going works together to raise the final one-third.

In 2010, after only three years as a congregation, half the GoodTree congregation went on international mission trips. In 2013 they expect over 40 of their roughly 70 attendees to go on such trips – and they'd love to see every one do so.

GoodTree members are also active in local missions. Some minister in local children's group homes, where their goal is not to coerce religious conversions but, according to their unofficial ministry motto, to "let kids be kids." By loving these children who have had difficult lives, they provide a greater Christian witness.

Other GoodTree members cook meals at a Ronald McDonald House, a residence for families whose children are receiving hospital treatment for serious illness.

Still others operate day camps for community children.

All these forms of service and outreach are ways that GoodTree members share the blessings they enjoy.

## About GoodTree

- **Meets:** Crescent Heights neighbourhood, North Calgary
- **Founding pastor:** John Huh
- **Founded:** 2007
- **Denomination:** Canadian Baptists of Western Canada
- **Weekly attendance:** 75
- **Average age of members:** 30





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The missional vision of GoodTree is having an impact. Jenny Kim joined the church last year.

“Before coming to GoodTree, every Sunday I was always the one to be late for church, sitting in the back row and quickly slipping out after the service,” Kim says. “A year ago I would have never imagined that I would go on a mission trip. But I knew how much God has blessed me, and I felt compelled to go to South Africa and share my blessings with others.”

Kim and five others from GoodTree worked with the ministry African Leadership. “The work that they’re doing there was really amazing, and I felt truly blessed to be a part of it, even for a week. Coming back from the mission trip, I want to seek God’s calling for me and hopefully just be faithful and obedient,” Kim says.

Christine Nguyen had a similar experience. “For a long time I had a desire to serve in the mission field, but I guess somewhere along the way that passion became lost. When you’re so caught up in the details of life it’s easy to forget what

you had set your heart out to do in the first place. I know I did.

“When I began attending GoodTree last November, my life began to turn around. I’d never been to a church that was so outward focused before. For the first time in a long while, I felt a great sense of community. I was reminded again of my calling to go out and serve,” she says.

Like Kim, Nguyen went to South Africa for her mission experience. “It might sound crazy,” says Nguyen, “but sometimes you just need to let go and surrender everything to God. When you’re put into a situation completely outside of your comfort zone, you have nobody else to trust but God. He may challenge you, but He will also give you the strength to conquer obstacles you’d never thought possible.” **FT**

**STEPHEN BEDARD** of Cambridge, Ont., is associate editor at *Faith Today*. Find more of these columns at [www.theEFC.ca/aChurchYouShouldKnow](http://www.theEFC.ca/aChurchYouShouldKnow). Is your congregation or denomination an EFC affiliate? Join today at [www.theEFC.ca/affiliate](http://www.theEFC.ca/affiliate).

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## God's Northern Messenger

He was born with the Cree name Sakachuwescum. He died with the English name Henry Budd. Between those two names is a story.

**B**udd was born in 1812 in the British Northwest, in what is now northern Manitoba. The Cree had lived there for time out of mind, but Europeans – first French, later British – had travelled there since the 1600s in search of that precious commodity, furs.

His parents were of mixed Cree-European ancestry, and Budd grew up in a world that was neither wholly aboriginal nor wholly European. When he was eight, his mother sent him to live at the Red River colony to attend a school run by the Church Missionary Society (CMS) – a decision that would profoundly shape his future.

The CMS school, run by evangelical Anglicans, taught Budd how to read, write and farm, and introduced him to Christianity. In 1822 he was baptized. As a symbol of his new identity in Christ, Sakachuwescum was given his new “Christian” name, borrowed from one of the missionary’s friends.

After finishing his schooling Budd spent a brief stint working as a labourer for the Hudson’s Bay Company, but then returned to Red River where he settled down and married. Sometime during this period his faith deepened, and as a result so did his concern for his fellow Cree who had not embraced the gospel. As he later explained, “I felt willing to do anything or even endure any trial, if I may but win my poor countrymen to the knowledge of Christ and his great Salvation.”

Having won the confidence of the CMS as a “steady and pious” young man, in 1840 Budd was sent to work as a schoolteacher at a mission post on the Saskatchewan River called The Pas [made famous to generations of Canadian children through Farley Mowat’s novel *Lost in the Barrens* (Little, Brown and Co., 1956)].

Ten years later Budd became the only ordained Cree minister in all of North America. This allowed him to continue mission work with greater independence. He spent most of the rest of his life working to build up a Christian village around the church at The Pas. Having poured out his life in the service of his God and his people, he died there in 1875.

Budd was not alone in his experience as an indigenous missionary (that is, a missionary of non-European ethnicity). In his book *Prophetic Identities: Indigenous Missionaries on British Colonial Frontiers, 1850-75* (UBC Press, 2012), Tolly Bradford places Budd’s life alongside that of his contemporary, the Xhosa missionary Tiyo Soga (1829-71) of South Africa. The comparison reveals both men faced common challenges.

By the mid-19th century, British missionary societies like the CMS recognized the benefits of ordaining indigenous Christians as missionaries and pastors. But British church leaders sometimes found it hard to treat indigenous leaders as equals. When a British missionary came to The Pas in 1844, for example, he took Budd away from schoolteaching and put him to work felling trees. Thus, for most of the 1840s Budd’s talents as a teacher and evangelist went largely unused.

On top of this, Budd, Soga and men like them often faced opposition or rejection from their own people. Budd endured opposition from fellow Cree who distrusted him, his faith and his settled, agricultural way of life. Indigenous missionaries at the time could live lonely lives, fully accepted by neither Europeans nor their own people.

Because they carried out their work under the shadow and protection of European empires, missionaries of this period are sometimes accused of being “foot soldiers of imperialism.” But Bradford disputes this claim, pointing out that

indigenous Christians like Budd and Soga were not passive victims of empire, but men who courageously constructed new identities for themselves based on their spiritual convictions, even at great personal cost.

Navigating their new identities was not easy. What was Christian faith and what was European culture? Should a new Christian adopt a new (European) name, as Sakachuwescum did? What about European clothing? How important was it to take up farming? Budd lived in a world that sometimes got it right and sometimes got it wrong – much like our world, in fact.

Despite human mistakes, however, God’s work continues. As Budd himself observed to someone who opposed his ministry, “whatever men may do to prevent and oppose the Gospel of God, it will still grow.” **FT**

Budd became the only ordained Cree minister in all of North America.

**KEVIN FLATT** is assistant professor of history at Redeemer University College in Hamilton, Ont., and author of *After Evangelicalism: The Sixties and the United Church of Canada* (McGill-Queens University Press, 2013).



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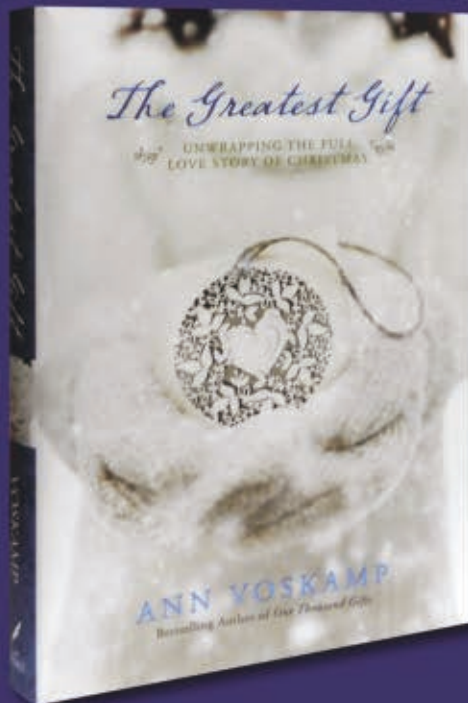
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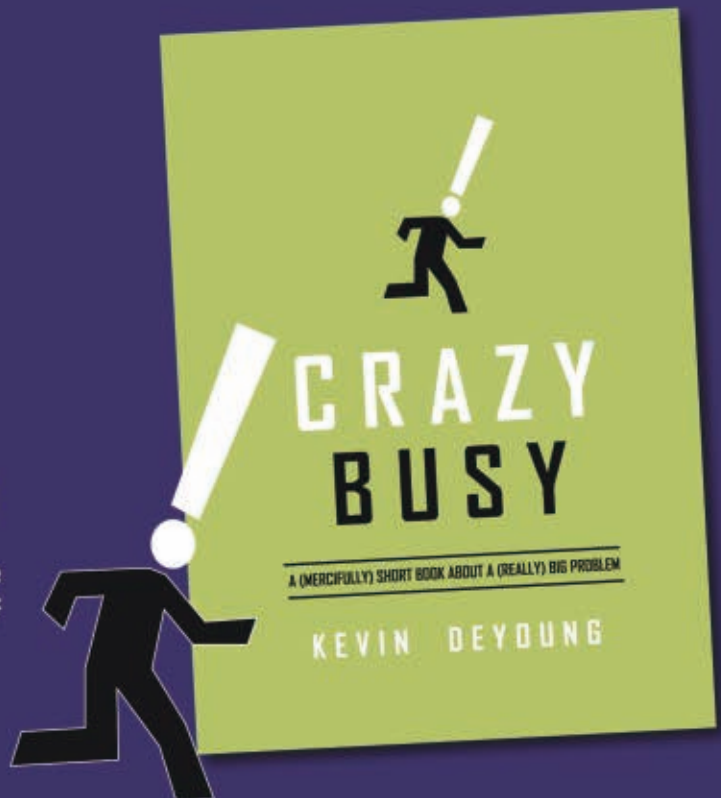
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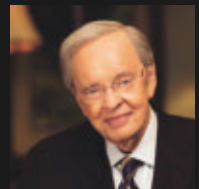
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# Why Missions and Ministries Matter

## Cal Bombay Ministries What's in a name?

The first time I saw this boy, he appeared pot-bellied, with arms and legs almost skeletal. His navel stuck out like a pear. His hair was rusty red rather than the normal black. Sure signs of starvation. His name was unpronounceable.

He was one in a fatherless family of desperate people in South Sudan.

Their village had one grass-roofed hut. Nearby, a little woven, semi-rotted grain storage bin stood askew on spindly legs, a few rusty and battered tin things inside.

I also saw unripe wild mango pits that had been chewed bare. This family had been keeping themselves alive with just unripe wild mangos. I was horrified.

We gave them 50 kilos of maize and left with feelings guilt. We have so much!

Several years later I went back. I was greeted with smiles and healthy-looking children. The Christian mother of these children made it clear that the 50 kilos of maize had saved their lives.

As a result, she had renamed her little boy "Saviour." Today they are all healthy, and Saviour is in school. I am thrilled, with the help of Canadians, to continue producing food on farms we have started within South Sudan. My tears have many reasons.

— Cal R. Bombay (Rev.)

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whatever capacity they can. Christian Horizons' vision is that *people with exceptional needs belong to communities in which their God-given gifts are valued and respected.*

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Reach out with friendship and time to people with disabilities and their families in your community. Sponsor a child through CH Global's Child Sponsorship Program. Make a donation that could allow someone with a disability to go on a vacation with the supports they need; finance a nutrition program for children; or help pay for a group of community leaders to receive small-business training. The possibilities are endless, and we're excited to partner with you.

For more information and to get involved, visit [www.christian-horizons.org](http://www.christian-horizons.org) or [www.chglobal.org](http://www.chglobal.org), or call 866-362-6810.

## Global Recordings Network The gospel in every language

Global Recordings Network (GRN) produces audio recordings of Christian evangelistic and discipleship messages in over 6,000 languages and dialects. These recordings help provide the gospel of Jesus Christ in oral format to the least-reached language groups in the world. Nearly two-thirds of the world's population live in oral societies, each with its own unique dialect, and the resulting language and illiteracy barriers make it difficult for Christ's followers to share God's message with them. Listening to the good news of the gospel on one of GRN's recordings may be the only way many people in the world will hear about Jesus in words they can understand.

Global Recordings Network was founded 74 years ago, with the burden to provide the gospel in every language and dialect on

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*we see the hope and potential in every young person*



earth. However, there are still thousands that need to be recorded. Through its 23 centres around the world, GRN is seeking these unreached language groups to offer them the message of Jesus through audio materials.

To find out how you can have a role in this vital evangelistic ministry, contact the GRN office. GRN recordings can be downloaded free of charge from 5fish.mobi or from the website at [www.globalrecordings.net](http://www.globalrecordings.net), and distributed via CDs, email, Bluetooth and other media.

**Heritage College & Seminary  
Communicating biblical truth**

At Heritage we are passionate that our students know Christ and make Him known. We equip men and women to serve Christ with devotion and distinction. The college provides high-school graduates with a Bible-centred education that prepares them for ministry vocations or further education. The seminary provides college and university graduates with theological education that equips them to excel in pastoral ministry (preaching, leading and shepherding), global missions or parachurch ministries.

The college offers a one-year certificate in music and worship arts, biblical studies

or global adventures (with a summer missions experience). Students can also earn a bachelor's degree in worship ministry, pastoral ministry, children's ministry, youth ministry or world missions. This occurs in an educational community deeply committed to the worldwide mission of the Church.

The seminary offers an MTS degree (general theological studies) and an MDiv degree (pastoral ministry or missions). Studies are done with faculty who are scholars in service of the Church, committed to help students understand and communicate biblical truth in a way that causes gospel-driven churches to flourish.

Pastoral students can apply for a two-year internship that provides both academic credit and focused, on-the-job learning about the real world of ministry.

To book a tour of our campus, visit [www.DiscoverHeritage.ca](http://www.DiscoverHeritage.ca) or call 800-465-1961.

**Hope TV  
Rebranded all-religious channel**

ZoomerMedia Limited has rebranded Joytv11, its over-the-air television station in Winnipeg, into HopeTV, a lifestyle television service devoted to broadcasting Christian

and local programming.

HopeTV will present popular and inspirational programs from leading Christian ministries, providing biblical teaching and life-changing programming from Joel Osteen, Joyce Meyers and James Robison, and from shows like Charles Stanley's *Living Truth*, *700 Club US* and *700 Club Canada*.

"With so many Christian ministries looking for affordable airtime in Canada, especially in prime time, it is a blessing to introduce Christian viewers to meaningful content aired exclusively on HopeTV," said Tore Stautland, general manager, Christian paid programming and advertising.

ZoomerMedia also operates VisionTV, Canada's original multi-faith, multi-cultural specialty channel. HopeTV is on point with ZoomerMedia's unique focus to create content for Canada's dominant 15.1 million people in the 45+ demographic, for whom access to "faith at home" is increasingly important as they age.

"We have provided Canadians with Christian programming for close to 30 years, and know there is a growing demand for more," said Beverley Shenken, VP of programming. HopeTV is currently available on basic cable

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For more information visit [www.hopetelevision.ca](http://www.hopetelevision.ca).

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This year, we have seen the nation of Syria descend further into chaos as government and opposition forces clash, sending hundreds of thousands of its citizens across the borders as refugees.

Through Intercede International we can bring hope to these people and help them rebuild their lives. Intercede and its Jordan-based partner are helping many of these refugees with material aid and the good news of the gospel.

Intercede is a mission board whose main focus is assisting indigenous (national) missionaries working within their own or a neighbouring culture. Established in Canada in 1953, Intercede International was raised up by God to establish, encourage and strengthen an indigenous New Testament witness for Christ among all nations, by providing intercessory spiritual and material aid to Christians who are impoverished, few or persecuted, and to encourage a Christian witness to the international community in Canada.

Intercede partners with 60 indigenous missions worldwide, affecting people groups in more than 60 nations. Intercede raises awareness of the work of indigenous ministries, sends missionaries and provides financial relief, development aid and intercessory prayer support. Intercede also hosts national missionary leaders to speak in churches and at Intercede mission events.

For further information visit [www.intercedelinternational.ca](http://www.intercedelinternational.ca). Contact us: 800-871-0882. Registration#: 130520802RR0001.

**International Fellowship of Missions Conferences**  
**Educating, motivating, mobilizing**

“Find Your Purpose; Make a Difference,” is the mission statement of Missions Fest Alberta, a member of the International Fellowship of Missions Conferences (IFMC). Our missions festivals, held across Canada, are family-oriented events designed to educate, motivate and mobilize the local church community toward Christian missions.

Christ has commanded His Church to take the gospel into all the world prior to His

return. God uses ordinary people to accomplish an extraordinary task. He assures us that, though the magnitude of the task may overwhelm us, He is in control.

Sponsored by local churches, conferences feature exhibitors from mission organizations, outstanding speakers and seminar presenters who focus on specific areas of need around the world. You will be challenged to “Find Your Purpose: Make a Difference.”

Visit Missionfest Manitoba: February 7–9, 2014. Venue: Church of the Rock in Winnipeg. Theme: Speaking For Those Who Cannot Speak For Themselves. Keynote speakers: Tara Teng, Jamie McIntosh, Brian McConaghy. Visit [www.missionfestmanitoba.org](http://www.missionfestmanitoba.org).

Missions Fest Alberta: 20<sup>th</sup> Anniversary, February 21–23, 2014. Venue: Shaw Conference Centre, Edmonton. Theme: Declare His Glory Among the Nations. Keynote speakers: Donna Boone, Setan Lee, Mohan Maharaj, Danny MacKay and Refined/Undignified. Visit [www.mfest.ab.ca](http://www.mfest.ab.ca).

For further details on any conference in our Fellowship, please visit [www.missionsfellowship.org](http://www.missionsfellowship.org).

**SCA International**  
**Seeking directors**

“If you are phenomenally successful, you don’t get rich – you change the world.” – David Bornstein.

Just as the true definition of health is having a body that works as it was designed to, so the true definition of success in the Christian life is living a life in the will of God. SCA International provides opportunities for Christian leaders to do just that and by so doing help change the world, influencing one child, teenager, adult, family or community at a time.

SCA International started (in 1906) as a ministry to geographically isolated individuals. The world has changed a lot since then, but people are still isolated in many other ways. Perhaps even more so now, they’re isolated socially, emotionally and, above all, isolated spiritually from God. Get involved. You were blessed with “gifts.” Use them in reaching others.

Our Canadian mission is now looking for individuals and/or couples who want to apply their experience, training and passion to *directing* one of our four, year-round ministry centres.

If God is calling you to missions and you’ve got what it takes to be a world-changer right here in Canada, check out SCA’s advertisement elsewhere in this issue.



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**Speroway**

**Altering the reality of poverty**

The call to care for the world's most vulnerable people is more clear, consistent and compelling than it's ever been. In response, Speroway has been at work since 2004, addressing sustainable community development needs for food security, education and health care.

Last year alone, Speroway procured \$10.7 million in food and other essential supplies, delivering them to over 71 agencies in Canada and overseas, helping those who need it most.

Because maternal and child health is a primary concern, Speroway has been taking medical and dental teams to Central America since 2007, providing much-needed primary care for more than 25,000 people in Honduras, Guatemala, Nicaragua, El Salvador and Haiti, and distributing medicines, vitamins, food and clothing.

Speroway recognizes the presence of

poverty in Canada and is passionate about delivering help to Canadian communities. Over the past year, Speroway has distributed 2.7 million pounds of food and other essentials within Canada. This includes the distribution of 4,785 food boxes and 2,354 hygiene boxes at local community food drops.

It is through the generosity of committed partners that Speroway is able to deliver food, education and health care, altering the reality of poverty by delivering hope to children and families in Canada and around the world. Visit [speroway.com](http://speroway.com).

**Sunergo Systems**

**Simplifying church ministry**

Every church has data – often tonnes of it – including membership information, giving information, ministry involvements and lists upon lists. As staff roles change, information gets misplaced, out of date or simply inaccessible.

There is a better way.

The people at Sunergo Systems have been helping churches work through these challenges for over eight years. Sunergo's integrated approach eliminates duplication, improving quality and accuracy.

Churches of all sizes can benefit. Recently, a growing multi-service, multi-site church asked for Sunergo's help. Using separate systems for various ministries and locations had reached its elastic limit. Sunergo Tools brought all the data "under one roof." No more duplication, searching and updating multiple lists.

The tools are web based, making data management a breeze across the main campus as well as the extension site in a local school. All ministries can move forward, each with the full picture of how each person and family is connected to the church.

Integrated Sunergo Church Tools are in use in dozens of churches of all sizes across the country. Contact us today to see how Sunergo can work for you. For more information, visit [Sunergo.net](http://Sunergo.net).

**Tyndale:**

**Following your passion**

Daniel Hainaut (BA 2014) has always been devoted to his hobbies, passions and the people who surround him. "My parents have pushed me to understand what my passions are and to pursue those," said Daniel. These teachings continue to play an increasingly larger role in his life.

At Tyndale, Daniel found he was able to

follow his passions and turn them into action. He was engaged in the things he loves, such as music, athletic competition and relationships.

Daniel says that most of what he does is "out of passion and out of excitement." These motivations drew him to become very involved in the Tyndale community—as a resident advisor, community group leader, worship team member, multiple intramural sports player, and student council member.

Explaining the dramatic change in his life, Daniel commented, "When I got to Tyndale, I was mostly focused on myself. I was self-centred and cocky, defining myself by own abilities and my own knowledge. As time went on, I allowed God to change me and help me develop. He introduced me to healthy relationships. I found myself pouring into individuals more and more, allowing God to humble me and take away the focus on me and turn the focus to others. Visit [www.tyndaleu.ca](http://www.tyndaleu.ca).

**Yonge Street Mission**

**Making a difference**

For as little as \$3.11 for a meal, you can spread hope in the city to thousands of people and show them that Christmas is about God's love, peace and justice. At The Yonge Street Mission (YSM), Christmas is our busiest season as we serve thousands of meals to community members at many of our locations.

When community members come to the mission, they are warmly welcomed by friends and are served warm, healthy, delicious turkey dinners with all the trimmings. Not only do we serve thousands of meals, we also hand out thousands of toys to community families through our Christmas Toy Market.

Giving during the holiday season shows a Christ-like love that touches the hearts of people in unseen ways. "YSM is very important to those who are less fortunate," said one donor. "You have my respect, admiration and love of humanity. You make a difference!"

Every Christmas, gifts of \$3.11 take the stress of poverty away from those we serve. If you would like to help spread hope in the city this Christmas, please call us at 800-416-5111 or donate online at [www.ysm.ca/donate](http://www.ysm.ca/donate).

**Youth for Christ / Youth Unlimited:**

**Why you support Youth for Christ**

With 613 staff and 6,700 volunteers reaching 157,000 teens, Youth for Christ / Youth Unlimited reaches young people everywhere, working together with the local church

**Share the Good News in over 6,000 languages.**




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and other like-minded partners to raise up life-long followers of Jesus who lead by their godliness in lifestyle, devotion to the Word of God and prayer, passion for sharing the love of Christ and commitment to social involvement.

Some teens you helped last week include

- a lonely 19-year-old sex worker on the streets in Vancouver
- an abandoned and scared 14-year-old boy who was housed in one of our homes in Regina
- 600 students in Ontario who attended a school assembly focusing on character development modeled after the life and teachings of Jesus
- a gang of 12-year-olds who attended one of Canada's largest inboard skateboard parks at the YFC Centre for Youth Excellence in Winnipeg. (They even stayed around for a discussion!)
- a displaced 14-year-old Haitian girl who was fed in a housing project in Montreal, receiving a hot breakfast and a prayer before going to school.

We see the hope and potential in every young person!

[www.yfccanada.org](http://www.yfccanada.org) / 888-649-2011. ■

# poverty: what's it to you?

If you can't answer this question, chances are you've never sent your children to bed hungry – and that's a good thing.

***But what about the other one billion kids stuck in poverty?***

Last year alone Speroway gave \$10.7M worth of food and supplies to meet needs in Canada and around the world.

***Make poverty your problem.*** Check out what we're up to at: [speroway.com](http://speroway.com) or call **1.877.382.2262**



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**– Ryan Dueck, pastor,  
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([www.ryandueck.com](http://www.ryandueck.com))  
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## Make New!

The key message of The Wesleyan Church.

**T**he Wesleyan Church is one of several Christian groups in Canada influenced by John Wesley. Let me say a few words about him before introducing our church family.

John Wesley was a founder of Methodism, a Christian movement that emphasizes helping the poor and spreading the gospel. Wesley, who lived 1703 to 1791, described himself as a “man of one book” – the Bible brought him to assurance of salvation through faith, motivated him to bring Christ to the common people of England, inspired him to develop orphan schools, job programs, medical aid for the poor, prison reform, and to argue for the abolition of slavery.

Wesley’s description of the Bible as “the only and sufficient rule for Christian faith and practice” is still the hallmark of The Wesleyan Church today (and of all Evangelicals, really).

As its key message for the coming years, The Wesleyan Church is focusing on 2 Corinthians 5:17–18: “If anyone belongs to Christ, there is a new creation. The old things have gone; everything is made new! All this is from God” (NCV).

In ever-changing times we press on with our vision of transforming lives, churches and communities through the hope and holiness of Jesus Christ. This vision can really be summed up in two words – made new.

The Wesleyan Church focuses on new life. We long for attitudes to be made new, inner spirits to be made new on a daily basis, and disciples to become like the One who made them (see Ephesians 4:23, Colossians 3:10 and 2 Corinthians 4:16).

Our denomination is a Spirit-led, praying movement called to evangelize and make disciples of all people by equipping believers, developing leaders, multiplying churches and transforming communities.

At the North American General Conference of The Wesleyan Church, general superintendent Dr. Jo Ann Lyon presented the church with seven vital areas of focus to see our missional priorities fulfilled:

- authentic Christian leaders
- spirit-filled believers
- ethnic diversity
- urban urgency
- church health and vitality
- church planting
- prayer.

The Wesleyan Church in Canada is fully committed to these missional priorities. Whereas the denomination is active in the Atlantic provinces, eastern Ontario and a few locations in Alberta, we have a strong desire to press forward into the rest of Canada, planting vibrant new churches and making disciples of all nations, right on our own soil. In 2010, a strategy was put in place to begin to expand The Wesleyan Church into every province and territory of our nation, breaking the vast area into more manageable sized regions.

While we realize we are only one of many evangelical denominations with similar vision, we are eager to do our part

in reaching Canada for Christ, from coast to coast to coast, so that all areas to the north, east and west will be touched with the gospel of Jesus Christ, transformed and made new.

Jesus promises, “I am making everything new” (in Revelation 21:5). As The Wesleyan Church continues in growth and refocus, may our lives, our churches and our communities be truly made new in Him. **FT**

We press on with our vision of transforming lives, churches and communities through the hope and holiness of Jesus Christ.

**REV. MARK PARKER** is assistant district superintendent for the central Canada district of The Wesleyan Church, responsible for overseeing church multiplication and directing Wesleyan churches in the Southwestern Ontario region. He drew on information from [www.wesleyan.org](http://www.wesleyan.org) for parts of this article. This column features affiliates of The Evangelical Fellowship of Canada. For a list see [www.theEFC.ca/affiliates](http://www.theEFC.ca/affiliates).





# The Gift of Transparent Leadership

Following Christ involves humility and being open about our brokenness, even as leaders in the workplace.

**W**hen I started in ministry, I was anything but transparent.

I was afraid of being exposed.

It was not that I was doing anything corrupt. I was fearful people would see me as not being perfect.

Nobody expected perfection – except me.

It took me a long time to learn that no one person can know everything. And, that people relate better to honestly imperfect colleagues rather than apparently perfect ones. In fact, I am still a work in progress

What about corporate leaders on Bay Street and Wall Street? Most North Americans would say they have been anything but transparent. The stories that make headlines are often about hidden corruption, bad ethics and white-collar crime. Even non-profits and people of faith have not been immune.

Christians agree that one thing exceptional leaders do is ensure the law is followed. But meeting the expectations of regulatory bodies – is that all that's required for transparent leadership?

If we limit ourselves to such a narrow definition, we miss a dimension of transparent leadership that can have equal or more effect on organizations – sharing yourself.

Of course, everything in our personal lives should not be an open book at work, and we need to respect that. There are some things people just do not need to know. We need to be able to discern what to share, when to share it and how to share it.

That said, sharing ourselves is important because it affects and even changes those we work with. It is especially important for those on an executive team, because they have the greatest scope to define the core values, norms and culture across the organization.

The journey toward transparent leadership, toward making honesty and humility core values within your organization, involves numerous peaks and valleys. Being willing to be wrong and learn from it is one of the keys to successful change. But the rewards are significant.

At the organization I lead, transparent leadership has

increased the credibility and level of influence of our organization. It has changed the nature and depth of our relationships with all stakeholders. And it has allowed us to accelerate our mission by reducing our fears of making mistakes, of failing, or admitting we do not know and having to seek outside counsel.

It might appear that shifting a leadership style to be more transparent would be easy for a seasoned leader, someone who has already built their credibility and established their reputation.

But, as an emerging leader myself, I want my generation to realize we do not have to wait until we're seasoned. We have an opportunity to change our culture here and now.

Many seasoned leaders already recognize it will be a significant gift to leave transparent leadership as a legacy to my generation. It seems an achievable goal when things are going well. But the challenge for them is when they are

faced with daunting challenges. Can they show us how to remain transparent while storms are raging all around?

In essence, transparent leadership is knowing when and how to tell your story. Our stories define our leadership – at least they should.

In interviewing leaders about their journeys, I have been impressed with the passion they feel for their life stories and the motivation their respective stories provide them as leaders. None felt they were born leaders. None believed they had the inborn characteristics, traits or style of a leader. None felt they succeeded simply as a result of trying to emulate other leaders.

Their stories, and the stories of all transparent leaders, cover the full spectrum of life's experiences.

So, what's your life story?

All of us tell stories about ourselves. Stories define us. When we stretch to share more of ourselves beyond simply our successes, we demonstrate a spirit of generosity and a true sign of humility – and inspire others to do so as well. We need to acknowledge our brokenness to fulfill God's purpose for us (and not in a spirit of self-righteousness, or for personal or organizational gain).

Following Christ is what enables and motivates us to live a more transparent life. It's actually one of the deepest and most personal forms of worship. Imagine how it can transform the leadership landscape, enabling each of us to fulfill our unique calling. **FT**

We have an opportunity to change our culture here and now.

PHOTO: DONNA SANTOS PHOTOGRAPHY

**ALANA WALKER CARPENTER** of Toronto is CEO of Intricity, an organization that inspires business leaders to integrate faith and business ([www.intricity.ca](http://www.intricity.ca)).

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## Slow Down and Get Busy

Know yourself. Know God. Serve others.

**L**aziness can take many forms, including being busy. What? How can a man involved in many things be considered lazy?

Well, isn't it true that chronic busyness has a way of keeping us from the work that really needs to be done? It makes us pay attention to the urgent rather than the important. Too often we neglect the necessary because we're lazy.

What many of us truly need to do is to slow down *before* we get busy. We need to put a stop to the kind of busyness that causes us to focus on the fleeting rather than pursuing the significant.

A personal inventory is a helpful place to start. Take stock. Create opportunities to be totally transparent with yourself. Take a close look at how you are spending your time, what is occupying your mind, where you truly come alive, and where you feel you are wilting.

In the process, you may well discover that what you do isn't totally in accord with who you want to be – that the path you are following doesn't lead to the reputation you desire.

Once you have a bit of a handle on that (and it could take a while before you're honest enough to get a realistic picture), ask yourself this key question: *What am I avoiding? What am I happy to be distracted from?* Chances are those uncomfortable areas are the very ones that really could use your attention.

### Not Alone

For better and for worse, we don't need to figure these things out on our own. If you truly want to grow, don't be afraid to ask others for input. Your boss will no doubt have some suggestions about how to improve. Your spouse and children will be pointing these things out every day.

Many of us automatically avoid or deny these very issues. So we need to take a deep breath and allow these observations to register afresh, then weigh them carefully. Do those who know us make some good points?

Points that are true will hurt. In fact, feeling irritation in response to well-meaning criticism may well be a clue that it is close to the mark. Acknowledge your annoyance and push a little deeper. These sore spots are the very

places where healing needs to occur, where transformation becomes possible.

Thankfully, mature manhood is well worth the pain.

In the Gospel of John, the writer describes a scene where Jesus meets a man who has been lame for a long time and asks, "Do you want to be well?" It may sound like a silly question, but the question is more than an inquiry about bad legs. Jesus is asking the man if he wants to be whole, if he wants to be truly integrated, at peace with himself and his place in the world.

The man in the story (John 5:1–18) doesn't really answer Jesus' question. Instead, he responds with explanations about why he's incapable of improving his situation. He is psychologically and spiritually stuck, apparently unwilling to rise above his misery.

Better the devil you know than the demands that might come your way if things change too much. You might have to actually take responsibility for yourself.

As it happens, Jesus heals the man and various complications arise. While the man's legs are working, his mind seems determined to stay in some sorry place and his patterns of avoidance continue to define him.

How easy it is to blame circumstances for our dissatisfaction, how hard to excise harmful habits, and how difficult to truly desire change.

### Get Busy

While each of us needs to slow down and develop enough self-awareness to tackle our personal demons, the hard work doesn't end there. We all need to be busy on at least two other fronts.

For Christian men paying attention to God is essential. Cultivating and maintaining a relationship with the Creator who made you the way you are will help you become the man you were meant to be.

Desiring God is at the core of authentic self-discovery. As spiritual writer Thomas Merton puts it, "There is only one problem on which all my existence, my peace, my happiness depend: to discover myself in discovering God. If I find Him, I will find myself, and if I find my true self, I will find Him."

Finally, the properly busy man will be attentive to the world around him and find ways to work for its improvement.

To put it short and sweet – Know yourself. Know God. Serve others. **BT**

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**DOUG KOOP** is a Winnipeg-based writer and spiritual health specialist. Find more of these columns at [www.theEFC.ca/BlessedIsTheMan](http://www.theEFC.ca/BlessedIsTheMan).



## Re-examining a Holy Book

### Will Muslims be open to new research?

It's a book that has been called "a protective haven and lasting gift of bliss ... an ocean whose depths will never be fathomed." Former British prime minister Tony Blair said it "extols science and knowledge and abhors superstition." Another figure says this book has caused the greatest spiritual revolution in all of history. Christians might think these comments are about the Bible. Not so. They're actually about the Qur'an, the holy book of Islam.

Muslims from Muhammad (d. 632 AD) to the present believe it is the only direct, infallible revelation from God to humanity. Not only this, most Muslims believe the text of the Qur'an has never changed and that current copies can be traced back in an unbroken chain to the divine messages given by God (through the angel Gabriel) to Muhammad.

These impressive claims deserve scrutiny – and are faced with many challenges from recent scholarship.

For example, the earliest manuscripts of the Qur'an have been dated recently, and they do not go back to the time of Muhammad. They don't even go back to the time of the Muslim leader Uthman (d. 656), said to have established the final text of the Qur'an. Also, comparisons of early Qur'an manuscripts in Yemen, Paris, Istanbul, and at the British Museum in London show variations in the Qur'anic texts.

It has become clear that Islam has no perfect agreement between all copies of its sacred text. Instead of supporting the idea of a perfect unbroken chain, the evidence challenges it.

Andrew Rippin, recently retired from the University of Victoria, is a famous expert on the Qur'an and a great guide on Islam in general. He and other specialists are also pointing out how parts of the Qur'an are rooted in written and oral material from the Syriac Christian world of Muhammad's time and earlier.

For example, surah (chapter) 18 of the Qur'an has a section on a figure named Dhul-Qarnayn. Muslim scholars have long held this to be revelation from God about Alexander the Great. However, Kevin van Bladel has shown that the detail and order of the material in the Qur'an is adapted from a Syriac document known as the *Alexander Legend*.

Likewise, there are Syriac roots behind the story of the Companions of the Cave, also in surah 18. In a parallel case, the Qur'an's version (in surah 27) of the Queen of

Sheba's visit to King Solomon is based in part on the Jewish *Targum on Esther*.

Evidence of human authorship and editing in the Qur'an is now indisputable.

For Christian believers, of course, the Qur'an's false teachings about Jesus are and always have been more important than such scholarly issues. While the Qur'an affirms the supernatural power of Jesus and upholds him as a prophet, the Muslim scripture denies his crucifixion (see surah 4:157-158), resurrection and divinity.

Contrary to abundant and plain New Testament documents from the earliest disciples of Jesus, Muslims contend that belief in Jesus as Son of God is blasphemy and an example of *shirk*, an unforgiveable sin.

How do Muslims respond to all these scholarly and theological challenges to the Qur'an? Well, there are Canadian Muslim scholars such as Shabir Ally and Jamal Badawi who work overtime to defend it at every turn.

They even make some good points. Yes, there are beautiful elements in the Qur'an ("Let there be no compulsion in religion" 2:256), and its Arabic is sometimes moving.

And it's important to note that most Muslims, the people of the Qur'an, are people of peace, hospitable and opposed to Islamic terrorism, as polls regularly show.

But none of these good points can justify the Qur'an's errors on Jesus, occasionally nasty material on women (see 4:34, for example), preoccupation with jihad, constant denigration of Christians and Jews, and emphasis on works-righteousness.

How should a Christian respond to these problems in the Qur'an? A truly Christian critique must be set in the context of overarching grace and love in witness to Muslims. Christian intellectual analysis must also go hand in hand with confidence in the power of the Holy Spirit to lead people to the gospel.

This power is evident when people tell how they came to accept Christ. The magazine *Christianity Today* has published a series of such true stories on the back page of recent issues. The stories of former Muslims can be especially moving – for example, *Son of Hamas* by Mosab Hassan Yousef (Tyndale Momentum, 2011). Such accounts are proof of the living power of the gospel. **FT**

---

**JAMES A. BEVERLEY** of Tyndale Seminary in Toronto is co-author (with Craig Evans) of *Getting Jesus Right* to be published by Castle Quay Books in late 2013 ([www.gettingjesusright.com](http://www.gettingjesusright.com)). Find more of these columns at [www.theEFC.ca/ReligionWatch](http://www.theEFC.ca/ReligionWatch).



## Sweet Surrender: How Cultural Mandates Shape Christian Marriage

**Author: Dennis Hiebert**  
**Cascade Books/Wipf & Stock, 2013.**  
**280 pages. \$31**

This book by a professor of sociology at Providence University College in Otterburne, Man., is a refreshing dose of Christian wisdom and cultural discernment.

Rather than rehashing familiar tropes, platitudes or step-by-step marriage techniques, Hiebert's book is a thorough critique of modern notions of what constitutes a Christian marriage.

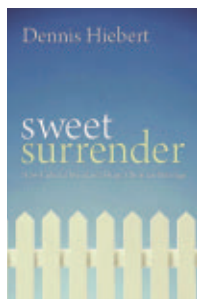
Hiebert examines ten cultural myths around mate selection, connectedness, love, intimacy, sex and divorce, digging down to the social, cultural and political roots of these "mandates" and contrasting them with basic, historical Christian teaching about what marriage is and what it is for.

He argues that Christians have "sweetly surrendered" to Western culture's instruction on marriage, confusing the biblical with the cultural. "The act of surrender itself may feel sweet at times," writes Hiebert, "but it is not always good, because we may be surrendering to something other than what we think."

In Hiebert's view culture has plenty of defective notions about what marriage *actually* is, and that we Christians have, for the most part, been going with the flow. Over and over, his book provokes you to sift through what is cultural, what is Christian, where the two

can peacefully coexist, and where we ought to purge our thoughts and actions of some of the pernicious, anti-Christian elements.

Hiebert's systematic critique is a wise antidote to the kind of



sentimental silliness that leaves spouses unprepared for the day-to-day realities of covenantal love. *Sweet Surrender* is a sociological take on a pastoral need, a loving, unflinching wake-up call to Christians who are

unwittingly being conformed to the world in all but the most superficial ways. Hiebert's broad perspective takes a big step back from the minutiae of marriage, and calls us to a vision that is as grounding as it is liberating. *—Kurt Armstrong*

## God in My Everything: How an Ancient Rhythm Helps Busy People Enjoy God

**Author: Ken Shigematsu**  
**Zondervan, 2013.**  
**256 pages. \$18**

Prayer and meditation are at the heart of the monastic life, for example as promoted by the Rule of St. Benedict, the classic 6th century guide for monks. Today some Christians dismiss such spirituality as a retreat from life. Not so for Ken Shigematsu, an evangelical Vancouver pastor with the Christian and Missionary Alliance.

The prophet Daniel was able to practise his spirituality

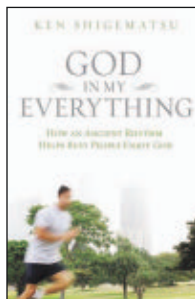
despite the hostile environment of Babylon, and we too should be able to grow in faith at work, home or play. We can engage in spiritual formation despite the busyness of life. Benedictine spirituality is possible.

Shigematsu uses the metaphor of a trellis. It starts with roots at the bottom (Sabbath, prayer and sacred reading). The next three stages up the trellis are titled "relate" (spiritual friendship, sexuality and family life), "restore" (care for the body, play and money) and finally "reach out" (work, justice and witness).

Shigematsu peppers the book with various facets of Benedict's Rule, providing an accessible introduction to monastic spirituality for readers who might otherwise be unfamiliar with it. He also moves from a personal development approach in the roots of his trellis to a world mission approach at the top – from "in-reach" to outreach.

This book includes a detailed account of Shigematsu's spiritual disciplines and how he developed them through the various phases of his life – childhood, college, working in Japan for Sony, seminary, being a single pastor, marriage and finally fatherhood. An intimate life with God is possible with disciplined effort, Shigematsu demonstrates.

The book's strength is possibly its weakness. Shigematsu is wise to propose you should start small and slow. Otherwise the sheer volume of his suggestions might be overwhelming. You would be wise to find your own groove and style if you are to practise God in your everything. *—Pye Chew*



## Scripture and Tradition: What the Bible Really Says

**Author: Edith M. Humphrey**  
**Baker Academic, 2013.**  
**192 pages. \$22**

Ours is an increasingly "rootless world," writes Edith Humphrey, professor of New Testament at Pittsburgh Theological Seminary. The traditions that might provide us with "a common mind and a coherent life" are essentially forgotten. In the political sphere, this means an inability to state why the Canadian Fathers of Confederation opted for "peace, order and good government" as opposed to the American trinity of "life, liberty and the pursuit of happiness." (It also explains why Americans have no idea what Thomas Jefferson meant by "happiness.")

In the sphere of the Church, this broken connection with tradition means a lack of awareness about, for example, how the most influential church leaders have thought about the first three chapters of Genesis. Or, to give a case offered by Humphrey, not being aware that changing the first Psalm's opening line "Blessed is the man" to "Blessed are those" in the interests of gender inclusion is an unwitting assault on the Christian tradition's Christological approach to the Old Testament. In this tradition, Humphrey tells us, "the man" has been read as a reference to Christ and His place as the Christian's greatest model. Obviously, this is something believers cannot know unless they study the tradition. And Humphrey shows that, contrary to a posture of opposition to all trad-

ition in the name of openness to the Spirit, Jesus and Paul clearly operated in dialogue with tradition as expressed in the Hebrew Scriptures.

Humphrey encourages us not only to study the Christian tradition, but to see ourselves as prayerful members of it – as members of an ancient family who have something of tremendous worth to pass on. But we can't pass on what we don't know. "Coming to grips with the Great Tradition," she writes, "involves much effort and a deep desire to know the historic church."

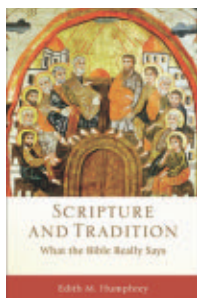
Having lived among French Canadian Catholics, worshiped in Salvation Army and Anglican churches in the past, and now being Eastern Orthodox, Humphrey has a strong sense of the variety within the Christian family. She distinguishes between cultural traditions – for example, bowing our heads and closing our eyes when we pray (the Bible doesn't tell us to do this) – and Holy Tradition, the accumulated wisdom, insight and experience of the varied Christian family. She encourages us to appreciate the former while recognizing the greater importance of the latter.

–Preston Jones

## Children's Ministry in the Way of Jesus

**Authors: David M. Csinos and Ivy Beckwith**  
**InterVarsity Press, 2013.**  
**224 pages. \$18**

“I don't know that we can have a new kind of Christianity if it's just for adults and we



don't find a way to pass ... these new faith traditions and rituals that we're creating along to our young people." These words, by Atlanta writer and activist Melvin Bray, are cited by the authors David M. Csinos

(of Ontario) and Ivy Beckwith (of Minnesota).

They also summarize the approach taken in their book, a blueprint for children's ministry in postmodern, emergent churches.

The first four chapters lay out the practical and theological necessities for such a book. They envision a ministry posited on "new forms of Christianity," heavy on formation, light on salvation. "If children are born already in connection with God ... then helping them learn theological doctrines necessary to cross the bridge from damnation to salvation seems inappropriate," they write.

The authors are highly critical of children's ministry as it has evolved through the modern era, claiming the emphasis on entertainment and teaching children *about* God has produced shallow Sunday Christians.

On the other hand their formation methods will cultivate, they say, "a generation of disciples who follow Jesus with the whole of their being." Methods include strategic choices of content, encouraging questions and doubts, intergenerational involvement and mentorship, an emphasis on hospitality, social justice and more.

The first four chapters left

me with a lot of questions. How are these "new forms of Christianity" defined, and how many of us embrace them? If children are born already in connection with God, doesn't that undercut the necessity for Jesus' death?

The book's practical chapters make many good points. I don't think there is a Sunday school teacher alive who isn't teaching with the hope of making lifelong disciples. Some of Csinos' and Beckwith's ideas would certainly help. However, readers may want to reflect on the theological underpinnings here before jumping wholeheartedly on the bandwagon.

–Violet Nesdoly

## When God Shows Up: A Pastor's Journey

**Author: Henry Wildeboer**  
**Guardian Books/Essence Publishing, 2013.**  
**210 pages. \$20**  
**(e-book \$9.99)**

In this book teacher/pastor/regional church director Henry Wildeboer reveals his vision for congregational growth and vibrancy. In his experience the efforts of the pastor are not the source of growth and vibrancy. Instead, they come about as congregants become participants in God's mission to reconcile all things to Himself. It is the task of "growing the congregants" that defines the role of the pastor.

Wildeboer uses his own

life story, including his experiences as a Christian Reformed Church pastor, to demonstrate his passion to see congregations, and the individuals within them, move beyond a maintenance orientation to a focus on mission.

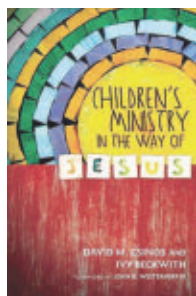
Unfortunately, subsuming all matters in the life of the church under the question "How can we better fulfill our calling to be the people of God in the world?" often got him into trouble.

Wildeboer describes how his experience of conflict helped him and those he worked with to continuously trust in God's Word, even when what was heard went contrary to tradition. He does not shy away from blaming himself for some of the conflict. By writing about his experience of burnout, he points clearly to the need for pastors and church leaders to constantly work on their own relationship with God.

The stories Wildeboer offers point to effective ministry in spite of conflict. His grounding of mission in discipleship begins with an emphasis on the work of the Holy Spirit and a "fresh reading" of God's Word, and carries through with encouragement of gifts-based ministries and flourishing small groups. These themes are key elements for him in his ongoing teaching ministry as well.

Wildeboer's practical nature and lively sense of humour are threads throughout the book. Both are taken up in his deep trust in God and faithful obedience to God's leading – in his experience, this is when God shows up!

–Aileen Van Ginkel





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# The Blessing of Dissent and Conflict

Christians are always supposed to be unified and avoid conflict, right?

“Necessity is the mother of invention” is a nice way of saying, “We don’t generally bother to think new things until circumstances compel us to do so.”

Organizations die that aim only at being “five per cent better than last year.” Teams get beat by running the same plays that worked well last season. Generals lose wars, as the saying goes, by skillfully fighting the last one. Why are we not more creative?

Creativity comes in response to a challenge, not to a cloudless day at the beach. Innovation arises out of the threat of competition or obsolescence, not out of a board meeting filled with mutual congratulations on another job adequately done.

The great English preacher John Stott used to testify occasionally to his “struggle to think Christianly” about the issues facing his congregation and his nation – and, indeed, of global Christianity. Such intellectual wrestlings were provoked by what Stott called “PIM” – namely, “pain in the mind.”

It was a phrase beloved of certain English evangelical intellectuals in the mid-20th century (Lesslie Newbigin liked it too), who were constantly working to get their minds around Scripture and tradition and reason and revelation and church and world. Thinking new thoughts was, even for these brilliant leaders, often not so much joyful artistry as sorrowful discipline (Hebrews 12:11).

How much more pleasant it is to avoid pain, including “pain in the mind.” How much more comfortable and comforting it is to encounter a new thought or a novel practice and dismiss it out of hand. How much time do we spend instead visiting websites, listening to podcasts, watching programs, viewing videos, and reading books and magazines that only reinforce what we already think?

Our steady resolve not to learn anything very much different from what we currently think we know shows up in families, churches, and other societies as the horrified repression of all conflict. Indeed, in some Christian traditions the presence of conflict is simply equated with the presence of the devil. Christians, after all, are supposed

to be unified, and conflict in its essence is disunity.

Except that it isn’t. Conflict is, instead, to be expected in any situation where people take part in a matter of mutual interest and bring to it diverse thoughts. When you think about it, that’s actually quite a lot of situations.

Conflict can be lessened only by decreasing the amount of interest we feel (we’re hardly going to argue about something we don’t care about) or by decreasing the amount of dissent we tolerate. If we elect the latter, we are in grave risk of squelching creativity and, much worse, quenching the very Spirit of God.

Conflict can, of course, arise out of evil motives – grabs for power and status, hatred of enemies and sheer contrariness. And conflict can blaze out of control, making things much, much worse instead of better.

New things also are not intrinsically better than old things. If traditional thoughts or practices seem right to us, and have served us well, we properly resist being bowled over by the latest fad and refuse to change just because someone happens to be unhappy about it.

Novelties and conflicts simply and always inhibited will not disappear, however, but will go flow hot underground, weakening some groups into collapse while eventually exploding others into chaos.

Instead, our families, churches, and other organizations should encourage divergent thinking and even welcome conflict, but get it out in the open and then put it to work by channelling it into

courteous, careful and constructive conversation. “Speaking the truth in love” once again proves to be crucial to Christian communication and community.

We can’t improve if we do not generate better ideas. And we will not generate better ideas if we refuse to acknowledge genuine problems that face us – necessities that might provoke us to inventive thinking – or if we refuse to tolerate the creative disruption of truly new suggestions.

Pain in the mind is, yes, painful. Conflict is, yes, frustrating. Avoiding or suppressing them, however, means we stay just where we are, just as we are – until, alas, we find ourselves unequal to the challenges we refused to meet – and we perish. **FT**

In some Christian traditions the presence of conflict is simply equated with the presence of the devil.

**JOHN STACKHOUSE** teaches things old and new with a manageable amount of conflict at Regent College, Vancouver. His new book *Need to Know: A Vocational Epistemology* will be available next year from Oxford University Press.

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# CULTURE SHOCK

Across our digitally-powered culture, the definition of love is constantly shifting. How can we change that culture and redefine love? Pg. 10



## SKY TERMINAL

THE JUNO NOMINATED GROUP DISCUSSES THE EFFECTS OF LOVE, ROCK AND WORSHIP IN OUR SOCIETY PG.7

**\*ALSO IN THIS ISSUE:** A SIT DOWN WITH **STEPHEN KENDRICK**  
**YOUTH IN ACTION**  
**THE PLAYLIST**  
**LIA PHOTO CONTEST**

issue **1**  
NOVEMBER/  
DECEMBER 2013



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# WORDS FROM THE EDITORS



When we were asked if we'd like to start up a youth magazine in partnership with *Faith Today*, it seemed like a no brainer: "Of course" we said, inwardly praying "God how are you moving now? We do not know how to start a magazine." What we did know is that this would help us get the word out about God's Love. That's why we founded the Love Movement; to bring together young people who were interested in spreading that Love. Now, with our TV series *Love is Moving* on the air, we're excited about bringing God's Love to print.

When the *Hemorrhaging Faith* research found that lack of engagement was a big reason why Christian young people are leaving the Church, we thought that this magazine could engage youth from across the nation. By featuring their stories, testimonies, gifts, and talents, *Love in Action (LIA)* aims to empower young people by making their voices heard.

This has always been the goal of the Love Movement and the march towards it begins with education. Our *Take Action Video Series* reveals the true nature of God's Love and how it's different than what we see in Hollywood, on MTV, and in pop culture generally. Armed with that knowledge, we continue to see young people find new ways to put love in action in their community. We now hope that they'll share their stories in this magazine. In each issue of LIA, you will find articles and interviews from musicians and special guests along with cool tips from others who are leading with love. So flip through, enjoy, and accept the challenge to live out love today with the Love Movement.

- Joel Gordon and Benjamin Porter, editors-in-chief of LIA Magazine



## EDITORIAL

Editors-in-Chief:  
Joel Gordon  
Benjamin Porter

Senior Editor:  
Tristan Bronca

Layout Design:  
Ryan Chung

Writers:  
Mark Fisk  
Christina Helvadjian  
Steve Norton  
Christina Porter

## LOVE MOVEMENT/LIA Magazine

Founders:  
Joel Gordon  
Benjamin Porter

## CONTACT INFORMATION

The Evangelical Fellowship of Canada  
[www.evangelicalfellowship.ca](http://www.evangelicalfellowship.ca)

Original Love Movement:  
[info@lovemovement.org](mailto:info@lovemovement.org)

# LOVE MOVE MENT



# LOVE IN ACTION PHOTO CONTEST



# #LOVEMOVEMENT

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**PHOTO BY: JOANNA SONG**

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**IN JAPAN - ON MISSION  
BY VALERIE LIMMER**



**LOVE MOVEMENT IN HALIFAX  
BY OLIVIA RICKETTS**



**HEART ART  
BY NIEL GORDON**



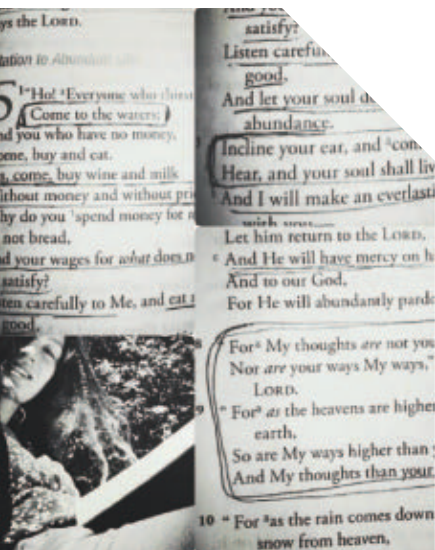
**BRAZIL MISSION TRIP  
BY JOANNA SONG**



**ROATAN ALIVE 2013  
BY DARCI SUTHERLAND**



**ROATAN ALIVE 2013  
BY DARCI SUTHERLAND**



**LOVE FOR GOD'S WORD  
BY FRANCESCA**



**KIDS IN NATURE  
BY NICOLE SHAW**



**TIDAL IMPACT - NOVA SCOTIA  
BY MATT HOLLAND**





**SKY TERMINAL**  
**EST. 2010**  
**FROM TORONTO, ONTARIO**  
**Canada**

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**Who is Sky Terminal?**  
**Marcel Preston**  
**Lead Singer/Guitarist**

**Mike Crofts**  
**Electric Guitar**

**Matt Stride**  
**Bass/Background Vocals**

**Sky Terminal** is an independent alternative rock band from Toronto that's quickly gaining acclaim across Canada and the United States. Their 2011 debut, *Don't Close Your Eyes*, was recognized for its soaring melodies and crisp falsetto vocals reminiscent of Coldplay, Anberlin, and the Fray. In 2011, their song *Tonight* won the Gospel Music Association of Canada's Covenant Award for the Modern Rock/Alternative Song of the Year, and in 2012 their debut album was nominated for Contemporary Christian/Gospel Album of the Year at the Junos.

Front man Marcel Preston started Sky Terminal in 2010 as a solo project called the Marcel Preston Band. I was able to speak with Marcel on Skype early in September. Below is an edited version of our conversation.

**Mark (Mk):** Tell me a little bit about how Sky Terminal was formed?

**Marcel (Mc):** At first, I didn't really have any committed members, it was just people around that would just play. So moving from the Marcel Preston Band to Sky Terminal was a statement about community. It was really about getting people working together towards something. I really value

that. I love having an idea and being able to toss it around between people—people who are actually committed to the long term vision of the music.

So, in 2011 I put out the album that I was initially constructing under the Marcel Preston Band and just said, "hey, you know what, this is Sky Terminal." So I had a few friends and we started working together more consistently as Sky Terminal. Since then there has been a bit of a rearranging of members, basically I'm the only original member from that point.

Matt Stride is the most recent edition. He just moved here from Halifax, and Mike Crofts has been around since October 2011. Mike has been a really valuable asset to the group. He not only plays guitar but he handles all of the booking and other administrative aspects of the band. So over the last three years we've been building a solid team around us.

**Mk:** How does a Christian create culture and as a Christian artist, what is your role in that culture creation?

**Mc:** I believe that there are two ways of looking at the effect of culture. One is how it is influencing us, but a lot of people

# REACH FOR THE SKY

## :SKY TERMINAL

written by: Mark Fisk

**BEYOND CHRISTIAN ROCK & CULTURE:  
A CONVERSATION WITH JUNO NOMINATED BAND - SKY TERMINAL.**

forget that we can influence culture. You can be changed, but you can also change it. Whenever I sit down and write a song, it's really about saying something intentional. Most of our lyric content could be summed up by the word "worship." It is an expression of love to our creator, which is an expression of passion. It is just being honest in our own words and in our own style and there are a lot of reflective elements as well within that music.

The worship element itself is something that resonates in people's hearts, whether they are Christians or not. The idea is to communicate something real and then, within the songs, there are challenges or personal reflective elements. For example, our song "Don't Close Your Eyes," the lyric is, "Don't close your eyes to the sunrise." It seems pretty simple but the idea behind it is that when you have something so beautiful right in front of you, it makes no sense to ignore it. It is a bit of a challenge within that context of worship.

It is really neat to see the testimonies of how even simple things, like the music we make, affect people's lives. I recently received an email from a donor on our website saying how he was contemplating suicide but our music helped him get through a dark period of his life. Our music brought truth to his circumstance. Perhaps he is still here today because of it and that just blows my mind.

In song writing there is such a powerful message that we can communicate. When people just write random lyrics I feel that it's kind of a waste. For me, if a song is not about what you are saying, what is it really about? You are entertaining people for the three to four minute period that it's playing. I believe that is a three to four minute window into someone's life when we can step in and impart something awesome. I'm pretty passionate about that and it is cool to see the effect it has had already.

It is an amazing opportunity to both be true to ourselves and to communicate change, passion and honesty in people's lives.

**Mk:** What is music's role in our culture and how can Christians affect or change that role?

**Mc:** Although I am a Christian, I don't just talk Christian. I want to communicate things in such a way that anybody can understand them—anybody can relate to them. Part of my vision in writing is to put down lyrics that people can understand. It is less "Christianese" and more honesty. That has a lot to do with style as well. I try to use a style of music that is relevant to secular culture. I find Christian music is very often self-influenced, so much so that you can turn through the radio and pick it out just by the sound. I believe that good music should sound like good music. That's all. I feel that is important for it to be relevant to the global community.

**Mk:** The Christian music scene has received flak in the past for being perceived as insular. How do you address this concern?

- Read SKY TERMINAL's answer and FIND OUT MORE ABOUT THEM ON PG. 14



# YOUTH : FREEDOM RIDE & THE OTHER SIDE

## IN ACTION

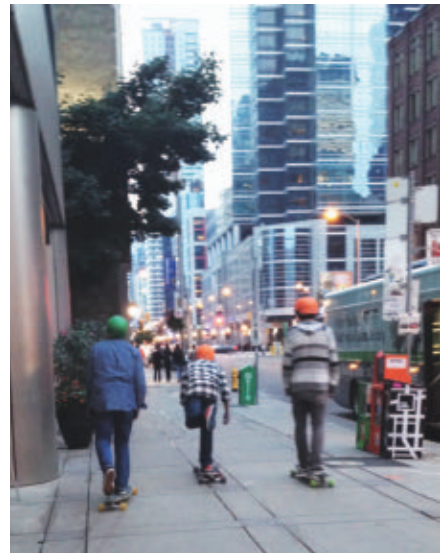
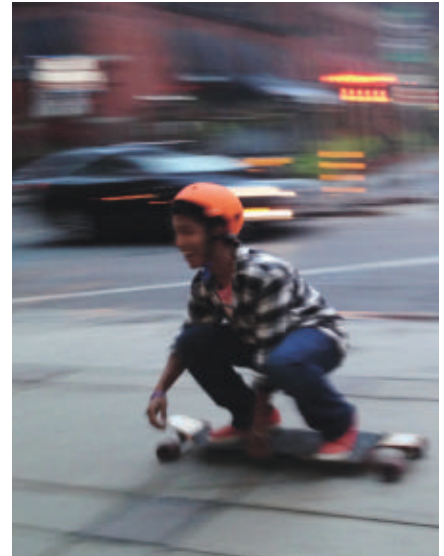


**WRITTEN BY: CHRISTINA HELVADJIAN**

World issues, hobbies and serving hearts are what bind Evan Covert, 19, Nate Graham, 18, and Taylor Pedde, 19. As I walk towards them on a crowded downtown Toronto street, I observe their laughter and actions from afar. Immediately, I take notice of their intense desire to connect with the people on the street. They keep their arms lifted from their chairs and wait patiently for high fives from complete strangers. Their love radiates. It's an intense reminder of how important love really is, whether it's reciprocated or not.

They aren't once discouraged by rejection because they seem to have a strong, silent conviction that their high fives will spark something in someone, whatever that 'something' may be.

It all began to make sense when they shared their personal journeys and how they came to create Freedom Ride, an organization dedicated to raising awareness against human trafficking by longboarding through cities with children, youth and adults who shared a passion for the cause. "The issue kept popping up, whether it was through a trip to China



or through a member of my church congregation. I finally accepted the call that something had to be done," says Pedde, founder of Freedom Ride.

Living a life with purpose and happiness didn't come without a price: each of them surrendering their lives to Christ. All three of them came to understand God's Love at different times in their lives and each were given new purpose – "something to look forward to," says Graham. "Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own," he adds, quoting Matthew 6:34.

The three attend Sanctus School for Worshippers, where their spiritual lives are molded by their willingness to participate in "Project 168," named after the number of hours in a week. Essentially, the project stands as a challenge – a call to immerse themselves in a spiritual life prep school that will equip them with the tools they need to maintain

successful spiritual lives. Of course, there is no right or wrong formula but Evan suggests that when faced with any difficulty "you have to talk to people, be accountable and most importantly, pray it out."

Keep your eyes open for Freedom Ride in the news and in social media.

## **THEY CAME TO UNDERSTAND GOD'S LOVE AT DIFFERENT TIMES IN THEIR YOUNG LIVES...**







# -Love Pin Action-



written by: Christina Porter

*H*ave you ever tried searching online for a creative way to show love to someone? There are so many places on the Internet devoted to sharing ideas, but what about tangible, active and creative ways of sharing love? Wouldn't it be great to pin down a few of them? Moreover, wouldn't it be great if they went beyond showing love to the typical "mother, brother, or lover" types? Well here's our chance. Let's make our own mark on the web in the pin and re-pin world.



Dr. Gary Chapman, in his book, *The Five Love Languages*, suggests there are five general ways of expressing love: physical touch, words of affirmation, quality time, acts of service, and gifts. The catch is, not everyone accepts or feels love with every one of these expressions. Where gifts may work for one person, spending quality time may work better for another. If there are five generally accepted categories of expressing love, let's come up with some specific actions to fill out those categories.

Here's how we do it:

1

On your own Pinterest page, pin an active idea about a way that you or your youth group has spread love to others. In the description of your pin, be sure to add **#lovePINaction**.

2

We at Love in Action will then re-pin your ideas to our **lovePINaction** Pinterest page in one of the five love language categories. We will also feature a few of the submitted ideas in each issue of Love in Action.

3

Get out into your community and try the ideas featured here in our challenge section and on our lovePINaction Pinterest page. Just go to your browser and type "[pinterest.com/lovemovement/lovePINaction](https://pinterest.com/lovemovement/lovePINaction)"

4

## Repin the ideas that interest you!

-Idea 1 - The Photo Turn Around-

"Will you take a photo of us, please?" Most of us have had this interaction with a stranger at least once. The scenario is usually the same: two lovers or (very) close friends are arm-locked in an intimate moment, and for the briefest of beats, a third party is invited to document the occasion. Here's a fun and love-inspired way to shake up your next photo session with a stranger.



Materials needed:

+At least one friend, a working camera & a sense of humour+



*Step 1:* Take your camera and a friend out to any well populated area or public place.

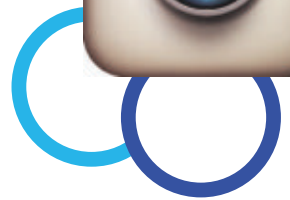
*Step 2:* Take turns with your friend (or friends) singling out people in front of random landmarks.

*Step 3:* Approach them asking, "would you take a photo with me, please?" If they ask why, explain to them that you are taking photos with people to remind yourselves that showing Christ's love to someone can be as simple as a hand shake. If the person agrees, pass the camera to your friend and join the stranger in the photo, giving them a high five, a shoulder tap, a hand shake, or an arm squeeze (depending on their comfort level).

*Step 4:* Follow steps two and three until you have at least 10 photos. Try to include a diverse group of people (i.e. a mother and child, an elderly man or woman, a business person, a student, a cashier, local store worker, a street artist, a police officer, fireman, a nurse, a doctor, a teacher, etc.)

*Step 5:* With your photos, make a collage and pin it to your Pinterest page, putting in your descriptors "lovePINaction." Be sure to include any tips you have to make this idea work.

# SOCIALLY ACTIVE



FIND OUT WHAT THE LOVE MOVEMENT NATION IS SAYING IN THIS EDITION OF SOCIALLY ACTIVE. MAKE SURE TO FOLLOW US ON TWITTER @LOVEISMOVING & ON FACEBOOK AT FACEBOOK.COM/JOINLOVEMOVEMENT



**Marcus Curtis** @MarcusCrts

15 Sep

Who else is thankful for being #changed from their old self? [pic.twitter.com/atqNIGrp5R](http://pic.twitter.com/atqNIGrp5R)

Retweeted by Love Is Moving TV

View photo

Reply Retweet Favorite More



**Michael Fredericks** @mfredrx

8 Aug

Sarah Baker for best leader (Perth-Andover)! This is her first youth event ever and she's totally rockin' it. #lovemovement #ti13valley

Retweeted by Love Is Moving TV

Expand



**Julian Lewis** @Julian2812

10 Aug

Watch'n @loveismoving ...#payitforward is a good way to share yours & Gods love...i love when people #payitforward

Retweeted by Love Is Moving TV

Expand



**Kierstyn Marlow** @KierMarlow

24 Aug

AmazN nite yesterday @loveismoving #launchparty. If u didnt check it, sry that u misd out. Dont let urslf miss out again! Folo @loveismoving

Retweeted by Love Is Moving TV

Expand



**TJ Hursh** @TJbasement

25 Aug



The enemy would plot to show something based in hope hopeless. So don't be deceived. #lovemovement #justforgiven







# UNEXPECTED INVITATIONS

:PHILADELPHIA 2013

WRITTEN BY: STEVE NORTON

*Sometimes*, the best way to learn how to love freely is to have love offered freely to you.

For the last three years, our youth ministry has sent teams of young people to volunteer at Stenton Family Manor, a transitional shelter for homeless families in Philadelphia, PA. What makes Stenton unique as an organization is that it is funded by the government but operated by Mt. Airy, their local church. Led by Elder Harrison and his hard-working and loving staff, they offer healthy meals, job information and child care for parents as they attempt to rebuild their lives.

In many ways, they are the very picture of Jesus on the ground.

When we visit, our youth primarily assist with leading the children's day camp by doing crafts, playing organized sports and simply offering God's love however they can. Through these experiences, God shapes our young people by showing them the hope and love He brings to the people who live there.

Recently, during our team's service trip this past August, our group had the unique opportunity to help orchestrate a massive party for the residents at Stenton. Every year, as the summer winds down, the team at Stenton throw an enormous celebration in an effort to encourage the

children who live there and get them excited for the new school year. Called their "Back to School Blowout," this particular party is a significant event. In addition to the children's carnival games – that our youth organized and operated – the team at Stenton also rented a bouncy castle, invited a special dance group, hired professional face painters and served up a bounty of food fit for royalty. For our team, it was a special opportunity to demonstrate love to the children at Stenton. What I did not expect, however, was how my conversation with Elder Harrison afterwards would challenge my perspective.

"We have this party every year," he said, "but this year, we moved it up a week because you guys were coming."

On the surface, this makes perfect sense. After all, if I were going to plan a massive celebration for over 200 people, I too would make adjustments to make use of a team of able-bodied reinforcements. In response, I affirmed his statement, muttering something about how we were happy to help, etc.

"No, you don't understand," Elder Harrison responded. "This party is for you as well."





...**God** shapes our young people by showing them the **hope** and **love** He brings to the people who live there.



I was speechless.

In an instant, my mind was taken to the Scriptures; more specifically, the parable of the wedding banquet. The image of the wealthy man sending his servants into the streets to collect all those who weren't initially invited to the feast is a powerful image of God's desire for the poor and the broken to come and celebrate with Him. In that instant, I realized that although we thought we were only there to help throw the party, we were also the ones being invited to come in.



Humbled, this demonstration of love was particularly affecting for our group. Rather than seeing ourselves as outsiders who travel to Philadelphia to help, it was a powerful reminder that God isn't just calling us to serve the people of Stenton. Instead, He's inviting us to enter into a relationship with them that touches and transforms us all. Ultimately, it's this type of love that's the most healing for everyone

—especially those that weren't initially **invited**.



...**the best way to learn how to love freely is to have love offered freely to you.**







...CONT'D FROM PAGE 6 & 7 | REACH FOR THE SKY

**Mc:** I just suggest we continue to grow in the music that we create. The more relevant the music that we create – as far as a sound and lyrics – the broader the range of people it will affect, perhaps as a mission tool. A lot of Christian music I hear is relevant for those within the Christian culture. It is a challenge that I give myself to continue to write music that is relevant for more than just the Christian culture.

**Mk:** In your album *Don't Close Your Eyes* what are a one or two themes that you would point out as being central to the album?

**Mc:** Definitely worship, you know, just honest expression. For me there's performance and then there's expression. I think it is quite easy to grow weary of performing, but if you are expressing then it becomes something you can always do. When it came down to song writing I really wanted to get behind songs that expressed my feelings lyrically and musically. Lyrics are one thing, but to have music that reflects that passion and message is essential if it's going to say what you want it to say. With that said, the two major themes are worship and positive perspectives.

## WHAT'S NEXT FOR SKY TERMINAL?

In September they are on tour with Audio Adrenaline in Ontario and western Canada. They're also planning a tour in eastern Canada. Currently, they're writing and recording their second album which will be titled *Satellites*.

### WHO ARE YOU LISTENING TO?

SWITCHFOOT, COLDPLAY, ONE REPUBLIC, THE FRAY, MUTEMATH, NEEDTOBREATHE

### WHAT ARE YOU WATCHING?

FRINGE, ALIAS

### WHAT ARE YOU READING?

COURAGEOUS LEADERSHIP BY BILL HYBELS, THE HOBBIT BY J.R.R. TOLKIEN

### WHAT VIDEO GAME ARE YOU PLAYING?

NHL 14

### WHAT DO YOU DO IN YOUR LEISURE TIME?

SETTLERS OF CATAN, CRIBBAGE, EUCHRE, TEXAS HOLD EM



THE  
**PLAY  
 LIST**  
 :SKY TERMINAL



## FELLOW PASTOR PRODUCERS

WRITTEN BY: JOEL GORDON

Stephen Kendrick is the producer of *Courageous*, a rare example of a film that was first brought to life by a local church and later appeared in theatres. But this is not the first to come out of Sherwood Baptist Church in Albany, Georgia where Kendrick works as a pastor. In 2002, the church gave rise to a production company called Sherwood Pictures which has supported Kendrick's earlier productions including *Fireproof* and the Christian football film *Facing the Giants*.

As a fellow pastor with a media ministry closely tied to my local church, I found a kindred spirit in Stephen Kendrick. In 2010, I started to work as a youth pastor at Willowdale Baptist Church in Toronto after a successful career as an actor, director and producer. Within months, my fellow pastor Benjamin Porter and I formed the Love Movement as a ministry of Willowdale Baptist Church. It soon led to Canada's first national TV series for Christian youth called *Love is Moving*.

At times, the vision seemed too big and the obstacles too great to push the movement globally, but God developed our media ministry out of a local church and we continue to witness how He shocks and amazes us – for His glory.

I knew that I had to meet Stephen so I packed my grey suit, loaded my camera bag and flew down to Georgia to interview him. I hoped to gain some insight into making culture as a pastor and producer. When I met Stephen, we grabbed two chairs, placed them on the stage at Sherwood Baptist and prayed. As I shared our vision, he emphasized the need for intentional, fervent prayer in seeking God's will for the growth of Love Movement. In the video link below, Stephen talks about the importance of making culture from a Christian perspective.

<http://lovemovement.org/makingculture>



New TV series featuring Christian youth in action.

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<http://www.booksforchrist.com/lm316>

For more information, contact: [info@lovemovement.org](mailto:info@lovemovement.org)