

FaithToday

To Connect, Equip and Inform Evangelical Christians in Canada

FAITH TODAY
25TH ANNIVERSARY

How to Rise Above the Economic Crisis



- Alienated Anglicans Starting Afresh / page 24
- Rethinking Our Global Mission / page 27
- Internet Porn – Church Response Needed / page 32

www.faithtoday.ca

CANADA \$4.50



Good stewardship never ends.



You're already familiar with making a weekly offering. You choose where your money is used, such as your church's annual budget, a building fund or mission outreach. You probably also contribute to special appeals – such as disaster relief – throughout the year.

But what happens when you die?

Now, it's easier than ever to leave a lasting legacy to your church.

Thanks to EssentialLife insurance, a modest annual premium allows you to contribute a substantial gift upon your death – without reducing the size of your estate. You can leave a legacy later and enjoy peace of mind and tax savings today. There is no medical required and you can buy up to \$25,000 coverage.

From an insurance company built on Christian values.

Best of all, this coverage is offered by Canada's leading, not-for-profit Christian insurance and investment organization. FaithLife Financial customers are actually "members" of the organization, and profits flow back to the causes they care about in the Christian community.

Make your commitment today.

Many people have discovered the joy of planned giving as a way of being responsible stewards of the blessings God has entrusted to them. Why not call, write or go online to find out more.

Canada's leading not-for-profit Christian insurance and investment organization.

LIFE INSURANCE | INVESTMENTS | UNIQUE MEMBER BENEFITS
www.faithlifefinancial.ca | 1-800-563-6237

 **FaithLife**
FINANCIAL

FaithLife Financial is a registered trade name for Lutheran Life Insurance Society of Canada. I1-08



WHY SHOULD YOU INSURE WITH US...

- **CLAIMS SATISFACTION GUARANTEE**
24 hour, toll FREE Emergency Claims Service available 7 days a week across Canada and throughout the USA.
- **SPECIAL RATES AND PACKAGES**
for ordained ministers and Evangelical Church Members.
- **SUPPORTIVE OF CHRISTIAN MINISTRIES**
- **SIMPLE AND CONVENIENT PAYMENT OPTIONS AVAILABLE.**
- **D.L.DEEKS INSURANCE**
represents 14 different insurance companies to meet all of your insurance needs.
- **BECAUSE WE CARE ABOUT YOU.**

"I saved over \$300 on my home and auto insurance"



"We got helpful advice when we made a claim"



"I found the service exceptional"



D.L. Deeks
Insurance Services Inc.

In Ontario: 1-800-240-5283
Outside Ontario: 1-877-615-2607
www.deeksinsurance.ca


**THE EVANGELICAL
GROUP INSURANCE PLAN**
AUTO • HOME • CONDO • TENANT

PAOC APDC National Insurance Program



church protection

plus

Over 500 PAOC ministries entrust their property and liability insurance to Robertson Hall, including:

- Churches
- Christian Campgrounds
- Mission Outreaches
- Evangelistic Ministries
- Bible Colleges
- Schools & Day Cares
- Relief Organizations
- PLUS, many others*

In addition to standard insurance coverages, *Church Protection Plus* offers comprehensive liability protection for:

- ◆ Blanket Counselling
- ◆ Directors and Officers
- ◆ Abuse and Harassment
- ◆ Umbrella and Excess



EXCLUSIVE PAOC BENEFITS

- Free Monthly Payment Option
- Claim Forgiveness Feature

For more information or a "no obligation" comparison quotation, please contact:

ROBERTSON HALL
INSURANCE

Toll Free: 1-800-640-0933
churchinsurance@robertsonhall.com

www.robertsonhall.com

Protection ♦ Savings ♦ Confidence



Faith Today

To Connect, Equip and Inform Evangelical Christians in Canada

March / April 2009

Contents

18



www.designpics.com

Cover: The Economic Crisis

18 How to Rise Above the Economic Crisis by Russell Corben Biblical Wisdom on Personal Money Management.

21 The Credit Crisis and the Spent Demographic

Dividend by Jonathan Wellum We need to grow out of a 30-year habit of borrowing money irresponsibly. Developing a more mature character may be economically painful but it's crucial to our children's future.

Features

24 Alienated Anglicans Starting Afresh *Faith Today*

interviews Charlie Masters of the Anglican Network in Canada, a group of 27 Anglican parishes that has left The Anglican Church of Canada.

27 Canadian Churches Rethink Their Global Mission

by Patricia Paddey Given the popularity of short-term mission trips and big-city missions expo events, global outreach by Canadian Evangelicals seems to be growing – or is it?

32 Internet Porn Crisis – Church Response Needed

by Drew Dyck Experts say pornography addiction is widespread and that the Church is called to minister the power of God both within and outside the Church.

News

16 Inuit of Labrador Get New Bible

17 Reach Out With Good Friday Drama

17 Bookstore From the Ashes

In Each Issue

7 From the Editor: Credit Crunch by Gail Reid

8 Letters: Higher Education; *The Shack* Again; Glossing Controversy

10 Kingdom Matters: Equipping "Deborahs" in Central Asia; West Coast Welcomes Back Mission Boats; The Just Us Project; Donations Enable Eye Hospital

14 The Gathering Place: Enjoying Life With God by Bruce J. Clemenger

15 EFC News: Fight Against Poverty; Trends May Hamper Evangelicals; Religious Freedom

37 ReligionWatch: Sun Myung Moon Still Around by James Beverley

38 Ask a Theologian: How Can the Bible Help Me Tell Wrong From Right? by Christopher Holmes

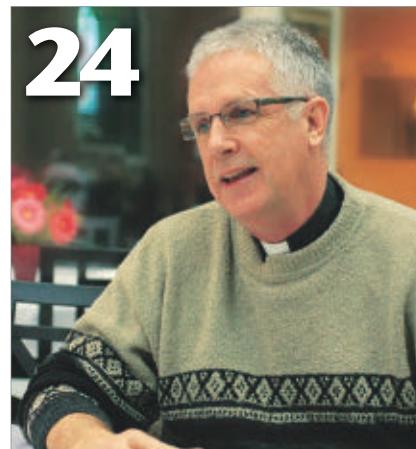
39 A Church You Should Know: Hughson Street Baptist Church, Hamilton, Ont. by Charlene de Haan

41 God at Work in Denominations: Subculture or Counterculture? by Wes Mills

42 Arts and Culture: Reviews of Books and Events

44 The Network: Classified Ads

46 Christ & Culture in Canada: Is Canada Getting Worse? by John G. Stackhouse Jr.



BRYAN M. HUNT WWW.HUNTIMAGES.COM & WWW.HUNTMEDIA.CA

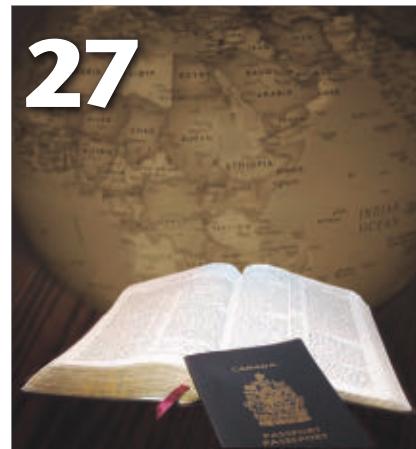


PHOTO: ROB ROBOTHAM



Let Us Help You Out...

**Shop the online marketplace at
www.christianity.ca.
We'll deliver right to
your door and the EFC
will get a commission!**

**www.christianity.ca
Where Canada's Christian Community Gathers**

**When you use the Amazon links in the marketplace at www.christianity.ca you
also support the ministry of The Evangelical Fellowship of Canada**



cross the street conference

09

may 1-2

a dynamic equipping event for all christians

Eric Swanson
Author of the "Externally Focused Church"

Claude Houde
Pastor of the largest French-speaking church in the Western World

Henry Schorr
Pastor of Calgary's dynamic Centre Street Church

David Macfarlane
Director of National Initiatives:
Billy Graham Evangelistic Association
of Canada

**“engaging
your community
with
authentic
faith”**

for information & to register:
billygraham.ca
1.800.293.3717

Sponsored by: Power to Change, World Vision Canada, Equipping Evangelists, Centre Street Church, Alpha Canada, Billy Graham Evangelistic Association of Canada, The Evangelical Fellowship of Canada

Faith Today is a communications ministry of The Evangelical Fellowship of Canada to connect, equip and inform evangelical Christians in Canada.

Publisher: The Evangelical Fellowship of Canada
Bruce J. Clemenger, President

Managing Editor: Gail Reid

Senior Editor: Bill Fledderus

Associate Editor: Karen Stiller

Production Manager: Rob Robotham

Distribution Manager: Gina Waugh

Advertising Manager: Brian Shephard

Contributing Writers: Doris Fleck,
Karen Stiller

Printer: Transcontinental Printing, Winnipeg
Printed in Canada

Founding Editor: Brian C. Stiller

Founded: 1983

Member:

Access Copyright
The Canadian Church Press
Magazines Canada

A proud sponsor of www.christianity.ca
Canada's Christian community online

Manuscript Policy:

Unsolicited manuscripts and poetry are not accepted. Send a query letter first, describing a proposed manuscript. Unsolicited manuscripts will not be returned. Email: FTeditor@efc-canada.com

Copyright Policy:

Faith Today grants permission for any article to be photocopied for use in a local church or classroom provided no more than 1,000 copies are made and distributed free with a sentence indicating *Faith Today* as the source. For permission to reprint an article from *Faith Today* in another publication, please contact our editorial office.

Advertising Policy:

Faith Today does not endorse every opinion or event that is reported or every product that is advertised. *Faith Today* does not endorse any advertiser, nor does it take responsibility for the accuracy of any claims made in the advertisements included in or with the magazine.

Distribution Information:

Canada We gratefully acknowledge the financial support of the Government of Canada, which assists with our mailing costs through its Publications Assistance Program.

Publications Agreement No. 40069336

PAP Registration No. 9817

International Standard Serial No. 0832-1191

Return undeliverable Canadian addresses to: M.I.P. Box 3745, Markham, ON L3R 0Y4

To advertise in *Faith Today*:

Contact: Brian Shephard, Advertising Manager, at 705-222-5025
Email: bshep@vianet.ca
Advertising deadline for May/June 2009: Apr. 3, 2009.

To order *Faith Today*:

Contact: Anita Kwan at 905-479-5885 or visit www.faithtoday.ca. A one-year subscription costs \$24.15 (taxes included). To the U.S. \$30.15 (Cdn). Overseas \$36.15 (Cdn). Or reach us by mail:

Faith Today
M.I.P. Box 3745
Markham, ON L3R 0Y4
info@faithtoday.ca

Credit Crunch

By Gail Reid

We need God's power to put our houses in order economically and morally



Like so many other Christians, my husband and I have used credit cards and loans to meet the needs of our family. But more often than not the needs turn into wants – credit makes that an easy shift. Often there was a quiet whisper and niggling concern. But it wasn't until the public chattering started that I began to feel anxious about our own financial situation. I'm not alone.

Though we behaved with confidence that our economy would just keep getting better, how many of us also heard an inner voice challenging our spending habits? Did we think it wouldn't happen to us? Where were we putting our hope?

Our *Faith Today* cover package addresses the global economic crisis and how we can get our own houses in order.

In "How to Rise Above the Economic Crisis," Russell Corben reminds us of the biblical wisdom that is counter-intuitive to the world's advice. He says we should give more, spend less, pay off our debts and save for emergencies. Corben admits this isn't easy though says God promises blessings.

But how did the world economy get into this mess? Jonathan Wellum tackles this question in "The Credit Crisis and the Spent Demographic Dividend." He points to "irresponsible and materialistic lifestyles – most of it purchased on a line of credit." Ouch!

Wellum holds back nothing, leaving the reader clear about what has happened and what is needed. His advice is a surprise – he says it is all about the need for

personal character. He challenges us to seek qualities like discipline, hard work, self-sacrifice, honesty and generosity; to choose leaders wisely; and to remember that as Christians we know God is sovereign and on the throne.

In this economic downturn, some may think of cutting back church and mission giving. Yet both of our authors suggest that now is the time such giving is most needed.

Pornography addiction is an issue the Church cannot afford to avoid

Another urgent issue in our culture today is pornography addiction. Don't skip Drew Dyck's article on this topic – it's an issue the Church cannot afford to avoid.

Global mission is as high a priority for Evangelicals as always, but what's the best way to be involved? In "Canadian Churches Rethink Their Global Mission," Patricia Paddey outlines current trends and issues by profiling two congregations. She shows how short-term mission trips have created new synergy among individuals, mission agencies and local churches but have also brought home the question of how we distinguish between the non-negotiable core gospel and all the cultural trappings.

Finally, Karen Stiller's interview with Charlie Masters is also about change. Masters is the national director of the new breakaway Anglican network committed to biblical orthodoxy. Their struggles and affirmations are making this movement an inspiration to many Evangelicals in Canada. ■

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

Higher Education

Re: Discipling the Mind (Jan/Feb 2009)
I was impressed by the succinct way that Bruce Clemenger summarized the differences between a Christian world view that integrates all aspects of faith and life and a secular world view that would demote one's faith to personal piety that is unrelated to the way one lives publicly.

I was also delighted with the whole Jan/Feb emphasis on Christian higher education. The importance of equipping students for service in all spheres of life with Jesus at the centre of their lives cannot be overstated.

KATHLEEN PATCHELL
Carleton Place, Ont.

Door Still Open

Re: Filmmaker Releases DVD on Satire (Jan/Feb 2009)

The satirical magazine *The Door* may have stopped printing in 2007 but we supporters see this more as a pause than a full stop.

There is an active community online, still producing the same great stuff and connecting us to each other. *The Door* has paused several times in the past 20 years but has always started up again. It's not merely a print magazine for us – it's a movement.

ANNE SPRINGLE
Barrie, Ont.

The Shack Again

Re: Letters (Jan/Feb 2009)

Everyone is entitled to an opinion. However, when one critiques, evaluates or criticizes a book he or she has never read it is usually unhelpful. I have read Paul Young's book, listened to his testimony and heard about many lives that have been touched. I have concluded that God is working through this book. Is the book perfect? Is it a theological wonder? No, but God has a history of using imperfection for His work.

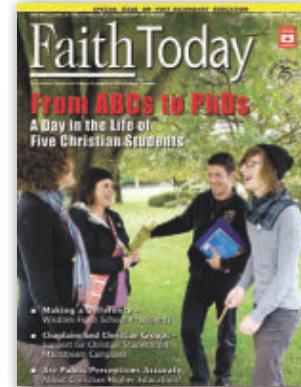
CON ESPENANT
Hudson Bay, Sask.

It is amazing that so many people could miss the point of *The Shack* so completely. The letters of reaction expose the religious spirit that this tale addresses.

We Evangelicals have for too long defined our relationship with God by rigid theological and cultural boundaries instead of relationship.

The Shack is about a relationship with God is defined by His personal interest in each individual. It does not intend to define a new doctrinal understanding of God but to rediscover the whole point of His redemptive love: to restore us to an intimate personal fellowship with a loving God.

Young has no intention of creating new doctrines or of twisting the fundamentals in order to accommodate some



MissionFest TORONTO

APRIL 16 - 18, 2009

International Centre
6900 Airport Rd

www.missionfest.org

905-839-5053

Free Admission - Free Parking

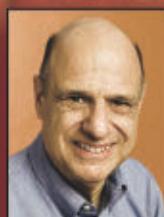
- Plenary Sessions
- Women's Forum
- Leadership Day
- Word and Worship
- Master Seminars
- ENGAGE Youth Day
- Children's Program
- Exhibitors

and much more...

He guides me in paths
for His name's sake



Chris Marantika



Tony Campolo



Suzette Maciel



Benji Devadason



Brian Doerksen



Shane Claiborne

New Age agenda. He simply wants to say that God loves and cares for each of us individually and personally.

We are on dangerous ground when we declare what God would or would not do. *The Shack* defines neither. Who's to say that God might not appear to someone as a black woman? That neither limits nor defines Him. It simply tells us how much God loves us. Those who assumed the role of doctrinal watchdogs missed a powerful and timely reaffirmation of this message.

PETER HAY
Yorkton, Sask.

Glossing Controversy?

Re: Religion Watch (Nov/Dec 2008)
Your magazine generally does what it intends by way of connecting, equipping and informing. However, the column "Is Emergent Heretical?" is seriously deficient in the "informing" category.

Prof. Beverley tries so hard to be understanding and conciliatory that he misses some significant aspects of his topic. To begin, critics such as Colson and Carson get mighty short shrift and their slightest allowances are turned into almost endorsements. He then uses the comments of four writers to give the impression that the analyses of any other critics are beset with "invective" and "sloppy scholarship."

He offers not a single quote from McLaren's controversial writings. Instead he quotes from an interview in which McLaren's "nice guy" image is affirmed.

Isn't the primary motivation for writing an article like this the fact that the Emergent movement is fraught with controversy among Evangelicals? Wouldn't the appropriate approach then be a fair look at more than one side?

MAUREEN BEVILACQUA
Thunder Bay, Ont.

James Beverley replies: Granted, my column probably erred on the side of empathy in reaction to the overabundance of nastiness about all things Emergent. However, the column does mention McLaren's carelessness on dealing with homosexuality and the movement's blunders in theology and

Appointed: Kirk Giles as president of Promise Keepers Canada, effective April 1, 2009. Giles has worked with the men's ministry for almost 13 years, most recently as director of ministry advancement. He succeeds Ron Hannah who is retiring.

Appointed: Susan Cockburn as national director of Alpha Ministries Canada, the ministry that co-ordinates the Alpha course, an introduction to Christianity, it has been taken by 300,000 people in Canada. She succeeds founding director Sally Start.

Appointed: Angela Reitsma-Bick and Brett Alan Dewing as co-editors of the *Christian Courier*, an independent newspaper published twice a month from St. Catharines, Ont. Interim editor, Bert Witvoet, will remain for one year to aid the transition after the death of previous editor Harry DerNederlanden. The *Courier* emphasizes world news and current Reformed thinking.

Moved: The offices of the Native Evangelical Fellowship of Canada, to Winnipeg from Burnaby, B.C. Ed Wood is interim



Kirk Giles

director, succeeding Terry Hall. The NEFC is a fellowship of evangelical native churches. It also supports several indigenous missionaries.

Appointed: Godfrey Yogarajah as leader of the World Evangelical Alliance's Religious Liberty Commission. He takes over from Johan Candelin. The World Evangelical Alliance (WEA) includes 128 national evangelical alliances and 104 associate member organizations and is currently directed by Geoff Tunnicliffe, director of global initiatives for The Evangelical Fellowship of Canada.

Appointed: Joel Edwards, former head of the Evangelical Alliance U.K., as international director of Micah Challenge, a worldwide movement of Christians lobbying their governments to do more to meet the Millennium Development Goals of halving extreme global poverty by 2015.

Appointed: Justin Thacker as chair of the WEA Theological Commission. Dr. Thacker is also head of theology for the Evangelical Alliance U.K. He replaces Rolf Hille of Germany, director since 1996. David Parker remains as executive director.

snobbiness. For the record, I value Colson and Carson in their concerns about the real dangers of Emergent. —J.A.B.

Commuting to Church

Re: A Church You Should Know (May/ Jun 2008)

It was nice to read the article on the fine work God is doing through Harvest Bible Chapel. But something bothered me deeply and it was this: "Some come to worship from as far away as Port Dover – almost 100 kilometres away."

This is simply an example of the consumer mentality we Christians accept so uncritically today. There is nothing positive about someone enduring a 200-km round trip to attend a worship service when hundreds of churches are closer. We are called to be Christians where we live and to support the work of Christ in the place God has placed us. If you live in Port Dover, worship and work with the believers in Port Dover.

Friends, let's quit fooling ourselves that

there isn't a church in our community in which we can serve God. Let's come to terms with the way our excessive preoccupation with "our needs being met" has led to a wholesale repudiation of the local church and an acceptance of ridiculous commutes as illustrated in this article.

STEPHEN JENVEY
Dundas, Ont.

Correction: The Jan/Feb 2009 *Faith Today* cover photo and the photo of Jamison Dick on p. 20 were taken by Jordan Shaw (jordanshawphotography.com).

Contact *Faith Today*

Letters to the editor must be signed and have the writer's address if for publication. Please include a daytime phone number. Letters may be edited for length or clarity. Opinions are the writer's own.

- Letters to the editor and writing queries: FTeditor@efc-canada.com
- Subscriptions and address changes: info@faithtoday.ca
- Advertising: Ads@faithtoday.ca
Or write to: M.I.P. Box 3745, Markham, ON L3R 0Y4. Fax: 905-479-4742.

Equipping “Deborahs” in Central Asia

Flo Friesen of Winnipeg set her sights on the unreached people of Central Asia in 1989 when, studying at Providence Seminary, she learned that among 75 million people there were only 150 known ethnic Christians. Today there are 10,000!

Friesen has bolstered that number in several ways, most recently by holding “Deborah” conferences, named in honour of the Old Testament judge and prophet. The conferences, held in Central Asia since 2008, aim at Christian “women in strategic leadership, either spiritual or community or both,” she explains. “It’s doctors, lawyers, business-women, professionals, [women] pastors, pastors’ wives or anyone who has started a new business or ministry because of her Christian commitment.”

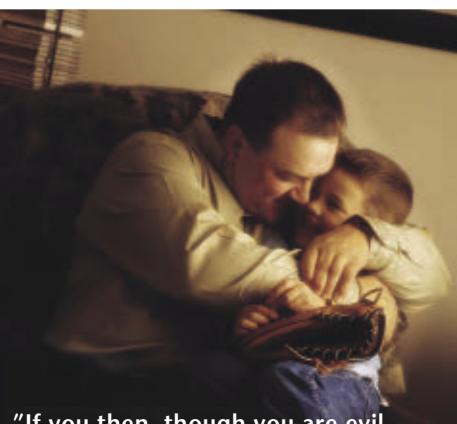
Friesen’s call to mobilize Deborahs in Central Asia became especially clear at a prayer retreat in 2005 when she read the book of Judges again. She strongly felt God’s call to minister to women who would equip others to

follow the Lord, do spiritual warfare in their countries and make a difference on issues such as abuse, multiple marriages, HIV-AIDS, prostitution and trafficking.

God is already working mightily through 90 conference alumni. One Deborah succeeded in changing the laws in her country so that marriage is limited to a man and one wife, not four wives as previously.

Friesen shares other stories with emotion: “Z started a women’s Bible study group in prison. J’s Christian kindergarten is flourishing, but persecution from the government closed the church. M’s cosmetic business is thriving so she can support her sister doing outreach to prostitutes in Bangkok. Nineteen of D’s relatives accepted the Lord in 2008. R conducted seminars on domestic violence and AIDS. K’s life dramatically changed and now she has a burden to see intellectuals and government folk come to Jesus. W is waiting to start a ministry to abused women.”

Last year Friesen made two trips, each about two weeks long. This year



“If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!”

—Luke 11:13

www.DESIGNPICTS.COM



Flo Friesen with one of the precious “jewels” in the orphanage, the product of a “Deborah’s” work.

she has planned trips to China, Turkey, Dubai and Thailand to increase research on human trafficking. She usually travels with a prayer team of one or two other women.

Friesen raises her own ministry funds and has seen God provide in amazing ways. Through her role as full-time mobilizer with Frontiers Canada, she recruits others to work with the least-reached people groups of Asia

and the Middle East. Frontiers partners with the Evangelical Mennonite Conference (EMC). Friesen, who attends St. Vital EMC Church in Win-

nipeg, is the liaison between EMC and Frontiers to keep the partnership active and accountable. ■

—CHARLENE DE HAAN

West Coast Welcomes Back Mission Boats

Christian volunteers are again travelling by boat to meet the spiritual needs of 22 isolated coastal communities in British Columbia. The tradition had died out in the 1960s when improved air and road service seemed to make the work less urgent. But a group called the B.C. Mission Boat Society has resurrected the tradition over the past five years and has found an enthusiastic reception.

The new start began in a rented boat in 2000 after a member of Bob Koebernick's congregation at Our Saviour Lutheran Church in Parksville persuaded him of God's desire for such an outreach.

The Mission Boat Society now uses a boat for eight weeks in the summer and works with seven communities year-round via water taxis, ferries and float plane. Volunteers respond to the needs for children's and youth programs, vacation Bible school, Bible studies, church services, singalongs and home visits.

"Some aspect of teaching had been kept alive," says new executive director Marcus Huff. "In Klemtu one woman in her 60s had taught Sunday school for years. We focus our resources on communities with struggling churches, trying to work ourselves out of a job."

Huff, who grew up in Michigan, fell in love with the local people and their culture on his first trip a few years ago. "I was blown away by First Nations culture, the amazingly gorgeous places they lived and the faith demonstrated despite hardships and remoteness."

Volunteering on the mission boat is a life-changing experience. Just ask Reg Renner, who travelled with his wife and



PHOTO: MARCUS HUFF

A volunteer shares the Christmas story with two young First Nations girls on the dock of the small village of Gilford, B.C.

two teens in 2003 to Bella Bella, Klemtu and Ocean Falls. He has returned to Klemtu six times since then and says: "I never cease to be amazed by the warmth and compassion of the communities. You never know whom you might meet when you step out of the boat."

Rhonda Kelman has volunteered for five summers. She feels so committed to the many friendships she has made in remote communities that she has raised the money to work as an outreach worker for a year.

The Mission Boat Society (www.bcmissionboat.org) is a member of the Association of Lutheran Mission Agencies, although it welcomes volunteers from all denominations and offers non-denominational teaching. It is not as large as one of its predecessors, Columbia Coast Mission, which at one time had a fleet of boats attending christenings and weddings and burials as well as pulling teeth and building hospitals. But who knows what God will do? ■

—LYNN DEWING

Bank Helps Charities and Overseas Missions

The Lord has helped us bless charities," says Randy Dewy, vice-president of business development for the Jameson Bank. That might not be the first thing one expects to hear from a vice-president of one of the largest foreign exchange specialists in Canada. But in fact Jameson Bank does make assisting the charitable sector one of its emphases, along with handling billions of dollars in commonly traded currencies throughout the world.

"We're in a unique spot in the marketplace," says Dewy. "Our system supports small-to medium-sized enterprises. That's our business platform. The vast majority of our employees are Christians and our CEO, James Lau, is as well. We have a real emphasis on helping charities, including Christian mission efforts and churches. We have special programs to help move money to missionaries around the world. In addition, where donations are being moved to different countries, we help these organizations save on the exchange of money into other currencies. Our programs drive costs down in money movement."

Since 1989 the institution has been doing business as Jameson International Foreign Exchange Corporation, helping clients manage the risks of foreign currency fluctuations. In July 2008 it changed its name to Jameson Bank, becoming Canada's 22nd federally regulated (Schedule I) bank, Canada's first treasury bank (does not deal with credit) and the first of its kind in Ontario to be owned by individuals rather than by a co-operative.

With head offices in Toronto and branch offices in Montreal, Ottawa, London, Burlington and Calgary, Jameson Bank is conducted on an electronic platform "so we don't need branches everywhere," according to Dewy. It employs 80 people and is fully insured under the Canadian Deposit Insurance Corporation. Although its advertising is limited mainly to word of mouth and trade shows, Dewy says: "We've been growing at compounded rates. We have great programs that can benefit churches and charities." ■

—MARIANNE JONES

Canadian Police Help in Namibia

Abbotsford, B.C., and Windhoek, Namibia, could not be more different: one a farming suburb in a lush Canadian valley and the other a bustling national capital in hot southwestern Africa.

That didn't keep three Canadian police force veterans from travelling to Namibia last year to share their expertise. The request came through South and West Africa Missions (SWAM), an agency with offices in B.C.: Was there a Canadian police force interested in being a "big brother" to a newly established Namibian force?

"When I received the request, my mind settled on the Abbotsford police department," recalls Brian Gannon, a former police officer. He eventually went to Namibia himself, together with Rick Lucy, deputy chief of the Abbotsford police, and a police superintendent from Toronto.

Gannon, who has brought together teams to teach ethics in ex-Communist countries like Albania and Estonia, has always had a heart for police officers and the Church to come closer together.

"I was a police officer in the late 1970s but not a Christian at the time. Since becoming a believer, I have always wanted to help officers in what has become a very stressful and dangerous vocation. The work is now forcing many officers to seek help as the divorce rate is off the wall."

Before the team of Canadian officers arrived in Namibia, the Windhoek police had done a remarkable job of gaining the citizens' confidence in two short years. "It has helped that two of the top leaders are believers," explains Gannon. "Even here God's hand was and is at work."

The Canadians presented senior officers in Windhoek with a model of how Canadian police handle the subject of ethics, based on the Bible, and how to plan for a progressive police department. The Windhoek police have since paid a visit to Abbotsford to establish an ongoing partnership.

"In all the countries I have taken police into, the need for Christian ministry is huge," says Gannon. "Faith is often stepping out to a place where there is a need that one would never know about if you didn't go there." ■

—CHRISTINA CROOK

The Just Us Project



PHOTO: GARY SHARPE (INTERNATIONAL TEAMS)

When newlyweds Alex and Meghan Nicholls took their vows, they were intent on more than wedded bliss. They also joined their passion for social justice with formidable skills at event organizing and filmmaking. The result – about nine months later – was a little 40-minute film dubbed *The Just Us Project*.

"Young Canadian Christians," says Meghan, "haven't met many other young people living in the Two-Thirds

Filming *The Just Us Project* in Kiziba Refugee Camp in Rwanda and (inset) Meghan and Alex Nicholls: A passion for social justice.

World and so tend to focus on differences. We have different clothes and different customs but inside we are all the same. It's not us and them."

Just Us – the project and the film – came out of that insight. Footage was shot in Rwanda over three weeks last May. The main characters are regular Rwandan people who Meghan says were so focused on others' needs instead

Donations Enable Eye Hospital

Canadians donated \$800,000 to help open a new eye hospital last year in Asuncion, Paraguay. Now accessible, quality eye care is available to rich and poor alike. The project, led by ophthalmologist Dr. Rainald Duerksen and his organization, Fundacion Vision, involved four years of planning, fundraising and construction.

Canadian support for the \$1.2 million project was handled by CBM Canada (formerly known as Christian Blind Mission).

Though 60 per cent of all blindness

in Paraguay is preventable, people who are poor have had very limited access to services. Now through direct service delivery and the training of national ophthalmologists, Duerksen and his team have the infrastructure to reach those in the backcountry living on less than \$2 a day.

The hospital, which opened in March 2008, provides equally for both paying and non-paying patients. Income from paying patients will subsidize those in need, resulting in the highest level of

of their own, "It was humbling."

After several months in the edit suite, the film premiered last October at The Meeting House in Oakville. It's on offer free to any group wishing to screen it.

Originally written to a "Christian audience to help them move beyond the traditional concept of soul saving and into an understanding of development as a holistic approach that meets people's physical needs as well," Meghan says the film will also appeal to secular audiences.

"Looking into the eyes of another person and seeing their circumstances changes hearts," she adds. And because not everyone can head overseas, the film is the "next best thing."

The hope is that the film will demonstrate that young Christians have much needed technology skills to bring to an underdeveloped world, which in turn can share its "incredible capacity for hope."

Because the Nicholls had witnessed other films—like *An Inconvenient Truth*—whose impact fizzled once the audience dispersed, they decided to include a post-screening discussion guided by Just Us volunteers.

Their goal is for 5,000 people to see the film by the end of March. For more information, a trailer and opportunities to volunteer, visit www.justusproject.com.   —ALEX NEWMAN



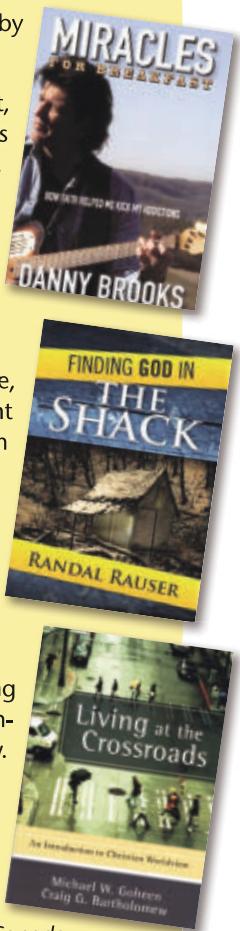
care for everyone. Many affluent patients are now choosing its services on that basis alone.

Longtime CBM worker Chris Tin-

New Canadian Resources

A mix of potentially helpful recent Canadian publications selected by *Faith Today* editor Bill Fledderus.

- *This Is My Story: Missions Stories From the Frontlines*, Kathy Bousquet, ed. (PAOC, 2008). More than 100 inspiring, challenging stories about missionaries with The Pentecostal Assemblies of Canada. Call (905) 542-7400, ext. 3218, or orderdesk@paoc.org.
- *The Breakthrough Solution: Release the Potential in People*, by Dr. Grant Mullen (Tate Publishing, 2008). A short (107 pages) and practical take on improving the emotional health and productivity of people in an organization.
- *In Tandem: A Sea to Sea Cycling Odyssey* by Peter Sloftstra (Essence, 2008). An account of the 199 cyclists and volunteers who went from Vancouver to Halifax in July 2005 to raise money for church planting by the Christian Reformed Church.
- *Finding God in The Shack* by Randal Rauser (Paternoster/STL, 2009). Taylor Seminary theologian defends the novel's view of the Trinity, disagrees respectfully with the book's denial of hierarchy and joins Young in tackling how a good God could allow evil. Each chapter ends with discussion questions.
- *One Size Fits All?* A 43-minute documentary on new and evolving forms of church in Canada by Joe Manafo, church planter and filmmaker (reported in *Faith Today*, May/June 2008). On DVD at www.onesizefitsall.ca.
- *Miracles for Breakfast: How Faith Helped Me Kick My Addictions* by Danny Brooks (Wiley, 2008). A powerful autobiography of a veteran Toronto blues-rock musician. www.dannybrooksmusic.com
- *Northern Lights: An Anthology of Contemporary Christian Writing in Canada*, Byron Rempel-Burkholder and Dora Dueck, eds. (Wiley, 2008). Forty-six contributions from literary figures, religious and political leaders, and social activists from Evangelical to Roman Catholic, mainline Protestant to Orthodox.
- *Living at the Crossroads: An Introduction to the Christian Worldview* by Michael Goheen and Craig Bartholomew (Baker, 2008). Canadian professors lay out the basics of Scripture and of western history, then analyze how Christians live at the crossroads of both. Introduces how faith is relevant to education, economics and politics.



Dr. Rainald Duerksen restores the sight of another patient.

worth caught the excitement when he attended the dedication ceremony and witnessed the "miracle of sight." As bandages were removed, people were once again able to see their loved ones. "It never gets old," he says.

David McComiskey, executive director of CBM Canada, stated in his dedication speech: "Other countries will look to this hospital as a model of effective

eye care targeting the poorest citizens. We at CBM feel honoured to have played a small part in making this vision a reality."

Dignitaries at the dedication included Paraguay's former first lady María Gloria Penayo de Duarte.

CBM is an international disability and development organization that brings hope and help to 18 million people every year who struggle with hunger, preventable diseases and disabilities in more than 1,000 projects in the poorest countries of the world. 

—IRIS MUNCHINSKY

Enjoying Life With God

By Bruce J. Clemenger



An advertising campaign promoting atheism leads to reflection on enjoyment, self-restraint and how we live out our faith

The new “atheist” bus ads (well, agnostic really) have generated some controversy. “THERE IS PROBABLY NO GOD, SO STOP WORRYING AND ENJOY YOUR LIFE” appears in capital letters, thus avoiding the issue of whether or not to capitalize the word “god.” The text implies that if you believe in a god you will not enjoy your life, or at least not as much as people who don’t believe.

Some, including my colleague Don Hutchinson at the EFC’s Centre for Faith and Public Life, have properly responded that it is because there is a God that we can enjoy the gift of life. Indeed, pollsters using a variety of scales rate Christians and specifically Evangelicals as being happier than others.

The implication of the ad text is that belief in God constrains enjoyment and without God we have no transcendent restraint – or at least no reason for guilt if we do something God (or that which we think is God) may disapprove of.

In a time of economic turmoil, throwing off restraint and seeking enjoyment may not be a prudent message, particularly when we consider a significant cause of the economic downturn was actually a lack of restraint. People incurred debt they could not sustain and others willingly lent money for profit all the while hoping they would not get stuck with the debt but only benefit from the indebtedness of others.

Showing restraint and seeking goals other than enjoyment have merit. As Jonathan Wellum argues in this magazine, the current economic crisis is the consequence of too many of us living beyond our means. We need discipline, hard work and self-sacrifice.

This is not the place to debate whether or not one can be good without God. Rather, consider the implications of belief in God. German philosopher Friederich Nietzsche (1844-1900) is famous for declaring “God is dead.” His point was that Europeans were no longer living each day as if God existed. The belief most Canadians share should have

consequences for how we live. While some may think service to God hinders enjoyment of life, in fact, loving God and our neighbours offers a full life.

For Evangelicals, our faith involves a personal relationship with Jesus Christ and submitting to His lordship over our lives. It calls for wholehearted discipleship with the imperative of love for God and neighbour. Evangelical Christians recognize that their faith will affect not only their character but also their conduct and priorities.

We also recognize and confess we often fall short – what we call sin. Yet through forgiveness, repentance and renewal, and with the help of the Spirit, we seek to be faithful in our lives. In this we find peace and grace and fulfilment.

Our purpose is to glorify God by offering prayer and praise to God, by faithfully adhering to the tenets of the Christian faith, and by expressing love through the sharing of faith, teaching and acts of service to others, particularly the most vulnerable among us. All these are expressions of worship and performed as acts of discipleship.

These are the outworkings of our faith. They are not restraints but means of expression. Indeed, people who regularly attend religious services are more generous in giving of their time and money than other Canadians.

Belief in God does have consequences for how we live out our lives. As stated in the 1989 Manila Manifesto endorsed by evangelical leaders worldwide:

The Authentic Gospel must become visible in the transformed lives of men and women. As we proclaim the love of God we must be involved in loving service, and as we preach the kingdom of God we must be committed to its demands of justice and peace. . . . In a spirit of humility we are to preach and teach, minister to the sick, feed the hungry, care for prisoners, help the disadvantaged and handicapped, and deliver the oppressed. While we acknowledge the diversity of spiritual gifts, callings and contexts, we also affirm the good news and good works are inseparable.

Yes, belief in God does have implications for how we live out our lives. My ad would read: “There is a God, so do justice, love mercy and walk humbly with God.” ■



Together for influence, impact and identity

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

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

Fight Against Poverty

A major conference in Ottawa, March 25-28, will focus on Christian ministry with homeless and street-involved youth and adults. More than 400 front-line and church-based workers from across Canada will attend Street Level: A Legacy of Justice (www.streetlevel.ca). This event, held at three-year intervals, helps to network, resource, encourage and equip Christians for ministry. The Evangelical Fellowship of Canada facilitates the organizing body, Street Level: The National Roundtable on Poverty and Homelessness.

Improving Short-Term Mission Trips

The Global Mission Roundtable has updated its Code of Best Practice in Short-Term Mission. The code seeks to provide a standard or benchmark for short-term mission practice and suggests elements that should be incorporated as a basic minimum. The second edition, dated February 2009, is available free to download at the EFC website (shortcut: www.globalmission.ca). A revised guidebook including helpful supplementary materials is available for \$10 online or call 1-866-302-3362 ext. 234 (local 905-479-5885).

For more on these
and other stories visit
www.evangelicalfellowship.ca

Trends May Hamper Evangelicals

The January issue of *Church & Faith Trends* examines how current legal and social trends could hamper how Evangelicals contribute to Canadian society. It tackles fundamentalism, charity, volunteering, the case of Heintz v. Christian Horizons and more. Read the online research periodical at www.churchandfaithtrends.ca, courtesy of the EFC's Centre for Research on Canadian Evangelicalism.

Planning for Emergencies

Is your church prepared to help in a major emergency such as a flood or an epidemic? Church and ministry leaders are increasingly spearheading or joining in planning sessions with government officials, healthcare providers and other faith group leaders for exactly these issues.

At the national level, several EFC affiliate leaders attended an Emergency Preparedness Roundtable Feb. 17-19 in Toronto, a joint venture of the Public Health Agency of Canada (Centre for Emergency Preparedness and Response) and the Canadian Council of Churches (National Advisory Group on Emergency Planning). Participants shared information and networked.

In Alberta, a Faith Community Emergency Preparedness Coalition planned a regional meeting Mar. 18 in Calgary.

Religious Freedom: Christian Horizons

The EFC filed legal arguments in January for its intervention in an appeal of the Heintz v. Christian Horizons case. The case involves a ruling by an Ontario human rights adjudicator (now on hold until the appeal is complete) that said a

religious ministry organization cannot selectively hire only co-religionists if the organization is providing services to the general public. The EFC argument explained the spiritual motivation that compels Evangelicals to work together in order to care for those who share their faith – and those who do not – on a non-discriminatory basis. Details at www.evangelicalfellowship.ca/issues.

Religious Liberty Roundup

EFC representatives will attend a conference of the International Religious Liberty Partnership in Toronto, March 10-12. The partnership is a large new group of organizations that focus on religious liberty around the world.

The EFC Religious Liberty Commission was preparing to release a report in February on the current situation for Christians in India. Details at www.evangelicalfellowship.ca/global. The commission also recently sent a letter to Foreign Affairs Minister Lawrence Cannon expressing concern over an anti-conversion bill before the Parliament of Sri Lanka. See the prayer alert at www.evangelicalfellowship.ca/alerts.

Social Issues Roundup

Polygamy Case in B.C.: The EFC's Don Hutchinson comments on the issue of polygamy in a recent webitorial at Christianity.ca. He was also interviewed by canadianchristianity.com and the *Globe and Mail* about the polygamy charges from Bountiful, B.C.

Atheist Bus Advertisements: The EFC's Don Hutchinson commented on the issue of religion in Canada's public square in a recent webitorial at Christianity.ca.

EFC president Bruce J. Clemenger wrote an open letter to all Canadians and politicians calling for a renewed practice of civility in politics. The letter was quoted in several Christian periodicals and is available online. □

Coming Events

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

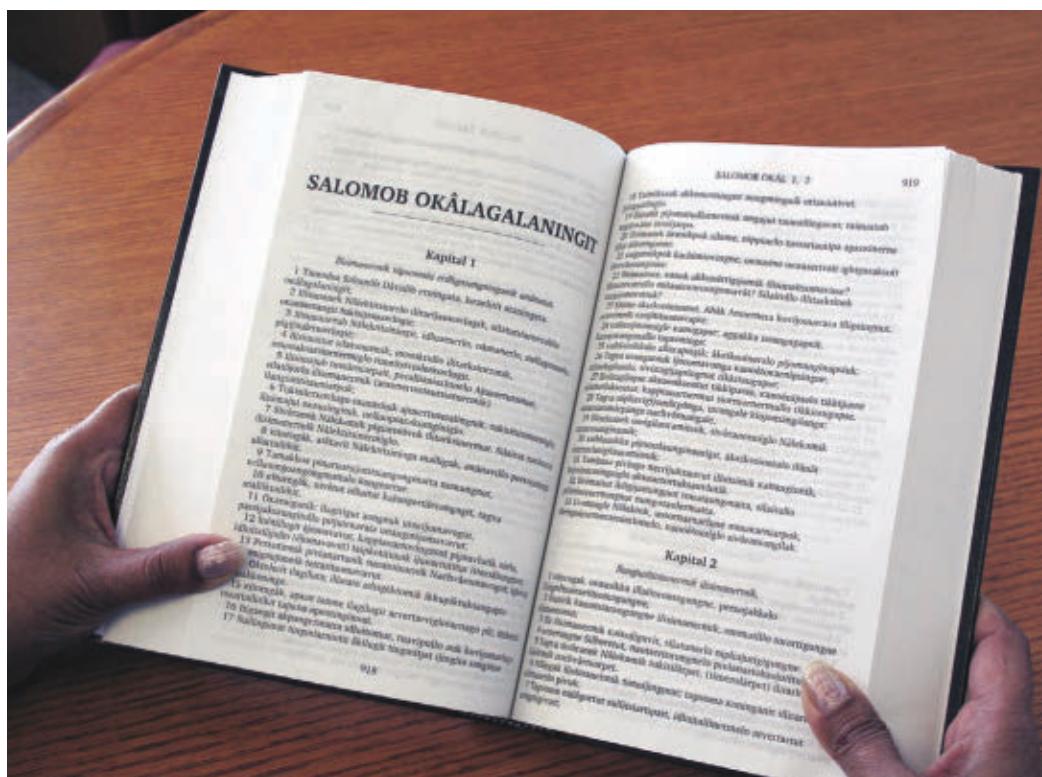
- **EFC Christian Leaders Connection.** New season of one-day leadership seminars on current Canadian trends, legislation and events that affect local congregations. Presenters include EFC president Bruce J. Clemenger on the theme "Being Evangelical in a Complex World: Stats, Facts and Trends." Barrie, Aurora and Markham, Ont. (April 21-23). Regina, Melfort and Saskatoon, Sask. (May 5-7). Saint John, Moncton, Charlottetown and Halifax (June 9-12).
- **Celebration 2009.** Plan a local event expressing the love of Jesus in a visible way between May 31 and June 14, 2009, at the same time as many other Christians across Canada. Order the free promo DVD *That They May See Jesus* for outreach ideas and related inspirational teaching at 1-866-302-3362 (local 905-479-5885) ext. 236.

Inuit of Labrador Get New Bible

A group of 5,000 Inuit people in northeastern Canada now have a new edition of the Bible in their language. The *Inuit Heritage Bible* became available in January, more than 200 years after the translation first began.

The latest step began in 2005, when the Moravian Church and the Canadian Bible Society partnered to correct and edit the current Inuktitut Bible. The Bible had been available segmented into 10 bulky volumes – most more than 50 years old – due to the complicated history of its translation, but the goal was to print it all together in one complete, correct and portable-size volume.

Hart Wiens and his team from the Canadian Bible Society co-ordinated the work of many volunteer translators.



The *Inuit Heritage Bible* is a new edition of the Bible in the Inuit language.

CANADIAN BIBLE SOCIETY

“How blessed we are to be able to serve the Inuit people in a way that demonstrates how much God cares about them – enough to communicate the

message of His eternal love in their own language,” said Wiens at the dedication service in Happy Valley-Goose Bay, Labrador.

—BILL FLEDDERUS/CBS

Taylor College Closes

Taylor University College and Seminary in Edmonton will close its college component in May after several years of declining enrolment.

“This was a very painful and difficult decision but there really wasn’t another choice,” says Taylor president David Williams. “We simply do not have the resources to sustain the institution.”

Taylor, formerly North American

Baptist College, remade itself into a liberal arts college about 10 years ago. It had been exploring affiliation with the University of Alberta and various other options. However, the cost of funding the affiliation was more than Taylor could manage, and the Province of Alberta decided not to provide the needed funds.

Taylor’s 109 students will need to continue their studies at other institutions. Administrators are also helping

the staff of 70 with career counselling and job placement.

Taylor Seminary, which has 89 students, will continue to operate.

Some of Taylor College’s legacy will continue in the newly opened E.P. Wahl Centre, an unaccredited training school for Christian lay leaders, named for Taylor’s founder. A new tenant, Urban Sanctuary, also offers spiritual formation training on campus.

—BF/TUC/CHRISTIAN WEEK

Higher Visibility for Schools

Christian colleges and universities ranked higher than most mainstream institutions in student satisfaction surveys recently published in *Maclean’s*. The magazine continues to exclude religious schools and schools with less than 1,000 students from its main fall rankings of Canadian universities, but it recently published a supplementary university-themed issue.

The February 4 issue included rankings from the National Survey of Student Engagement (NSSE), which asks students 150

questions about the education they are receiving. Forty-seven Canadian institutions participated in the 2008 survey, and Trinity Western University (TWU) of Langley, B.C., ranked first among Canadian participants for enriching educational experience, second in supportive campus environment and earned top 10 scores in five other categories.

Maclean’s also reported rankings from the Canadian University Survey Consortium (CUSC), based on 100 questions posed to students at 31 Canadian institutions. Redeemer University

Reach Out With Good Friday Drama

An evangelical church in Ontario is finding drama to be an effective form of outreach. New Life Fellowship Baptist Church in Innisfil, Ont., will hold its third annual interactive play, *In Search of Jesus*, on Good Friday, April 10.

Two people clothed in Bible-time dress will again await visitors near the entrance to the church driveway. One will guide the group around the grounds to search for Jesus, visiting 15 stations and meeting actors portraying Simon of Cyrene, Thomas and Joseph of Arimathea, pausing to gaze at three crosses on a hill and finally meeting an angel at the empty tomb.

Each group is served refreshments inside the church as another group begins its own tour. The cycle continues all morning. Before leaving, newcomers can sign up for a 10-week follow-up course, *Christianity Explored*.

Organizer Doug Smith says the idea is viable at any congregation where at least one person is committed to glorifying God through drama and willing to encourage others not to give up. However, the whole congregation must back the project through prayer and practical support.

Smith stresses the importance of actors sounding genuine, having fully memorized lines and authentic-looking costumes. Parking availability and the lot size of a church will determine how

many stations are feasible.

New Life arranged for parking across the road and for a bus to carry people safely to its driveway. The church is situated on six acres of land with a hill at the back of the property.



PHOTO: HEATHER KENDALL

New Life Fellowship Baptist Church uses an interactive play as a means of outreach during Easter.

John Alexander of Saskatoon, Sask., directs Drama Share, an international ministry. He comments: "God still does not call the equipped, but He equips the called, whose aim is to serve Him. And we see that happening more and more in Canadian churches – all denominations. I see those in dramatic arts ministry starting to pull together and network with like-minded people around the world."

–HEATHER KENDALL

College in Ancaster, Ont., finished first on general satisfaction with the quality of education, Tyndale University College and Seminary in Toronto finished second and TWU ranked 11th. On satisfaction with the decision to attend the institution, Tyndale was first, Redeemer third and TWU 14th.

These rankings emphasize student experience, whereas the fall rankings that *Maclean's* is most known for emphasize research, library size, reputation and other factors.

Al Hiebert, executive director of Christian Higher Educa-

Bookstore From the Ashes

Trying to fill the void caused by the bankruptcy of R.G. Mitchell Family Books, three entrepreneurs are launching a large, new Christian bookstore on April 4 on the east side of Toronto.

Faith Family Books & Gifts is owned by Larry Willard, publisher of Castle Quay Books, Paul Fredericks, president of the Grill It Up restaurant chain, and Kern Kalideen, director of risk management at the Royal Bank of Canada.

The trio have also hired several former R.G. Mitchell staff and hope to develop a chain based on an improved business model.

The new store, an 11,000-square-foot location along Highway 401 near the Scarborough Town Centre mall, will feature a cappuccino bar, art displays, regular special events and a section dedicated to building up Canadian talent. Plans include a loyalty program that would allow customers to earn points toward helping equip their churches with free resources.

–BF/FFBG/CHRISTIANWEEK

Atheist Bus Ads

Christian Groups including Alpha Canada and Bus Stop Bible Studies welcomed news that humanist Free Thought groups in Toronto and Montreal are planning to reproduce a U.K. ad initiative questioning the existence of God.

Alpha Canada's "mission is to get people exploring the likelihood of God's existence. Is the search for spiritual fulfillment and the question of God relevant in the 21st century? The answer seems to be: more than ever if this advertising is any indication," said Susan Cockburn, the new national director of the ministry behind the Alpha course, an introduction to Christianity that has been taken by 300,000 people in Canada during the past decade.

–BF/ALPHA

tion Canada, said both NSSE and CUSC were created by academic institutions partly out of dissatisfaction with rankings by *Maclean's* in Canada and *U.S. News & World Report* in the United States.

Institutions pay NSSE and CUSC to survey their students, so some institutions choose not to have a survey done every year. Schools mainly use the surveys to find out how they are doing and to remedy areas of weakness.

–BF/CANADIANCHRISTIANITY.COM

How to Rise Above

Biblical Wisdom on Personal Money Management

By Russell Corben

Unwise. Bizarre. Dangerous. The Bible's teachings about money and possessions can be described in all these ways. Jesus told the rich young ruler to give away everything he had and He highly praised a destitute widow for doing just that. Kind of puts our "economic crisis" in a new light, doesn't it?

Crises can benefit us at times. We may be forced to re-examine our priorities and whether or not our actions match those priorities. Many people in Canada today are re-examining their investments, retirement plans and income sources. Christ-followers are doing the same thing – or are we?

The Upside-Down Kingdom

Practical money management for the Christian is truly very different from the world's ways of managing money. Yes, Christians try to make wise investments like anyone else but our ultimate goals and "investment vehicles" are radically different.

Christians know that, ultimately, there is nothing secure on Earth (even securities) and nothing guaranteed (even guaranteed investment certificates). We agree with Scripture that being truly "rich" refers to being "rich toward God" (Luke 12:21), not to an amount of money. And we have to admit that an investment does not qualify as being "long-term" if it matures after only 30 years – the only truly long-term investment is an eternal one.

The world may scoff when believers give away a lot of money but Christians know that our retirement plan is out of this world.

In Matthew 6:19-21, Jesus says: "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also."

As we think about some practical ways of matching our bottom line with these heavenly lines from Matthew 6, let's keep in mind that final cause-and-effect statement: wherever we put our treasure, our hearts will follow. Thus, if we buy a new computer, we will spend time on it. If we pay for a trip to a sunny locale, we will get excited about it. If we get a bigger home or a better car, our comfort will increase.

Nothing wrong with these choices, necessarily. But let's be

clear that the Lord's work is by far the best priority because we want our hearts to be in heaven with God. (Who wants to put his or her heart into an earthly bank vault? Vaults are stuffy places, and every heist movie I've seen has thieves breaking into them fairly easily.)

Practical Money Management

If our goal is to invest our financial resources in ways that align our hearts with Heaven, how do we actually accomplish this? Here are four simple but radical steps:

1. Give More

God's financial common sense as conveyed in His Word is the opposite of the world's. In a crisis, instead of keeping resources or spending on ourselves, it is best to tithe as Scripture says and then give over and above the tithe. Right now we have an opportunity – an investment opportunity – that should not be ignored.

Rick Wukasch is an associate pastor at The Meeting House, a Brethren in Christ church with several locations in southern Ontario. He says: "Giving is an essential part of our lives as Christians. Being a Christian should totally reorient our view of things and stuff and what's important. It's not about amassing treasures for ourselves. How much do we earn or invest so we can give it away for others?"

Study after study reports that the vast majority of Christians do not even tithe – that is, ensure that they give away at least 10 per cent (or some experts read up to 23 per cent) of their income.

Perhaps the best way to start tithing is to set up automatic withdrawal transactions with your church or give your church postdated cheques. Automatic tithing has an advantage over what I call I'll-have-enough-money-at-the-end-of-the-month-AND-I'll-remember-to-write-a-cheque giving. The automatic method actually works!

And it's not much different than what the Apostle Paul instructed when he was collecting a gift for desperately poor believers in Jerusalem: "On the first day of every week, each one of you should set aside a sum of money in keeping with your income, saving it up, so that when I come no collections will have to be made" (1 Corinthians 16:2).

the Economic Crisis



Arienne Corben started automatic tithing when we were acquaintances, long before I married her. I asked her to recall why she started tithing that way.

"I felt called to do it," she says. "My finances were out of control and I was always robbing Peter to pay Paul. I had never really tithed before so it was a way of giving my money situation over to God. Since trusting God with my finances (His finances), I am no longer in bondage."

After a pause she adds: "But lately I don't feel much joy in tithing because I don't miss that money. I'd like to start taking a more active approach and give more."

Automatic tithing alone may be insufficient but surely it's a great place to start for the vast majority of Christians who give only a tiny percentage of their income back to God.

There are many reasons for not tithing: I don't have enough. It'll just get wasted. My heart isn't right. I'm waiting until I can give joyfully.

Some of these statements may have merit. But the best heavenly investment advice is to put aside these thoughts and act now.

When 2 Corinthians 9:7 says "[Do not give] reluctantly or under compulsion, for God loves a cheerful giver," it does not mean we should wait until we are cheerful before giving or wait until our reluctance disappears. That may never happen.

The best response is simply to *be cheerful* about giving. Ask God to give you joy when you tithe and when you give. And, once again, remember that Christ said your heart will follow your treasure – you may develop joy in giving if you first start giving.

2. Spend Less

Dr. Tim Volkman was a pastor at Centre Street Church in Calgary for 20 years before resigning to work out in the marketplace. Volkman worked at several short-term jobs

before beginning a career in real estate – right before the housing market disappeared!

“After I left the church, my paycheque was cut in half, and then in half again. If I had my pastor’s income back, we would now consider it a lot of money. But back then I thought ‘We’re barely making it.’”

Barely making it is a common feeling for many of us despite the fact that virtually everyone reading this article is among the wealthiest people on Earth. We have very few “needs” but a lot of “wants.” While this is obvious to many of us, we continue to spend as much as our incomes will allow.

But there are ways to resist the materialism in our society. Wukasch says: “At The Meeting House we are teaching that it should be normal for Christians to live below their means so as to have money left over to give away.” So how do we actually accomplish spending less?

A good place to start is to have only one credit card and use it only when other payment methods are not possible.

Next, make a monthly envelope with cash in it for entertainment and discretionary spending. When the envelope is empty, agree to wait.

Let’s challenge each other to look seriously at all our expenses and spending, then cut out or reduce three items NOW.

For many of us, our two biggest expenditures each month are housing costs and vehicle expenses. We need to ask ourselves: What would happen if we moved to a less expensive home? What would happen if our family had one less vehicle or if we got a less expensive one?

Our standard of living would drop, certainly. Maybe that would be a bad thing, maybe not. But it would also free up resources for an eternal investment.

3. Pay Off Debt

Perhaps the most important step in reducing debt is not to incur new debt. We should not buy anything unless we can pay for it with cash.

For existing debt, setting up an automatic payment each month will help. As soon as some debt is paid off, reduce your credit limits so you won’t be tempted to increase your debt again later.

Those of us who end up having to buy groceries or pay rent with credit and who have no possibility of cutting back on our standard of living need to go to a debt counsellor.

4. Save for Emergencies

Proverbs 6:6-8 recommends we be like the ant saving for the upcoming winter. But this excellent advice is emblematic of

I am finding peace, purpose, contentment and joy in allowing the Spirit of God more access to my chequebook

a biblical paradox. The few verses in Proverbs that recommend savings are set against the many, many other passages throughout the Bible that strongly urge us to give, seemingly without thought for ourselves.

Or is it without thought for ourselves? Jesus says to store up *for yourselves* treasures in heaven. It is really for our benefit, this heavenly investment. God loves us and wants what is best for us, and what is best for us is in heaven.

If we are regularly tithing and also giving on top of our tithe, then opportunities from God may come along in which we feel led to give out of our savings. Perhaps we can save for emergencies – as long as we are aware that the emergencies may turn out to be someone else’s!

Difficult Investment, Immeasurable Returns

Honouring God with our money requires ongoing attention, even from mature Christians who tithe. Pastor Wukasch admits: “I am still struggling with what it means to live simply with generosity, with doing it in real life. I am trying to give up the things I have accumulated over the years, to reduce debt so as to have margin to give more generously, to engage those who are poor rather than only donating money to a cause, to reduce my consumption and ‘green’ my activities, to live the message rather than simply talking about it.

“It is difficult to change ingrained ways. Yet I am finding peace, purpose, contentment and joy in allowing the Spirit of God more access to my chequebook, my credit card account, my time management, my housing decisions, my relationships – my life!”

Ironically, the worldwide economic crisis presents a glorious opportunity for Christians to obey God and enrich our relationship with our Lord. God says: “Is not this the kind of fasting I have chosen: ... to share your food with the hungry and to provide the poor wanderer with shelter – when you see the naked, to clothe them, and not to turn away from your own flesh and blood? Then your light will break forth like the dawn, and your healing will quickly appear; then your righteousness will go before you, and the glory of the LORD will be your rear guard”(Isaiah 58:6-8). ■

Russell Corben is a co-author with Brian Smith of Your Money or Your Life: Can You Do Both God’s Way? (Word Alive, 2007). This book, the story of seven diverse characters who debate their way through a Bible study on money, materialism and giving, is appropriate for individual and small-group study.

The Credit Crisis and the Spent Demographic Dividend

By Jonathan Wellum



We need to grow out of a 30-year habit of borrowing money irresponsibly. Developing a more mature character may be economically painful, but it's crucial to our children's future.

PHOTO: WWW.DESIGNPICS.COM

We are living through the biggest financial calamity since the Great Depression of the 1930s. The credit crisis that began in the sub-prime mortgage market in the United States in the summer of 2007 gathered strength for more than 12 months and, by the fall of 2008, had spread to almost every area of global debt markets. More than US\$720 billion of bad debt was written off the balance sheets of financial institutions around the world in 2008.

Experts today predict that the total writeoff of loans across the developed world could reach as much as US\$3 trillion. Powerful financial institutions have been humbled and many have either collapsed or had to be rescued by taxpayers.

As the conduits of credit were quickly constricted by financial institutions, consumers and businesses both large and small quickly felt the squeeze. The previously rosy prospects for the world's economies deteriorated at astonishing speed – in a matter of weeks, showing just how interconnected the global economy is.

This freezing of credit affected every country in the world. The symptoms were obvious: troubled financial institutions, falling real estate prices and slowing consumption and investment. Consider this evidence: in 2008 a staggering US\$30.1 trillion in market value was wiped off the global stock markets. Approximately US\$7 trillion was taken off the U.S. market alone, the worst drop in the U.S. stock markets since 1937.

The response of governments around the world is unprecedented: mammoth bailouts of financial institutions, nationalizing of corporations, aggressive reductions in interest rates and unequalled increases in money supply.

The major concern we should have with all this government involvement is the massive budget deficits that have emerged.

We should all know that rolling debt from the consumer to the government is not a long-term solution. The last thing we need is bigger and larger governments around the world.

How Did We Get Here?

What is the root of the problem? In a nutshell we got to this point as a result of three decades of baby boomers – those of us born between 1946 and 1964 – living far beyond our means. This privileged generation that began with so much promise is now embroiled in a financial crisis due largely to irresponsible and materialistic lifestyles – most of it purchased on a line of credit.

Sure, boomers were assisted by financial institutions willing to lend money without proper underwriting standards. And, yes, the regulatory oversight was exceptionally poor. But in the end, who signed up for all this debt? Who bought the larger and larger homes despite declining family sizes? Who turned over the car leases every 24 to 36 months on cars they could not afford to purchase? Who took the cruises and bought vacation properties based upon future earnings and stock market returns that were unsustainable? Who used the little equity they did have in their homes as a source of funds to buy more and more consumer products of little or no lasting value?

One statistic alone drives this point home: in the United States during the past 10 years, each \$100 growth in total debt was supported by only a \$19 growth in GDP (the total value of goods and services produced)!

So what next? We need to look this problem straight on and respond by reducing our debt levels and strengthening our own personal balance sheets. The problem is this will be painful for us as individuals and for our economy despite the fact it is the right way forward. By pain, I mean that industrial production



Get out
of here . . .

. . . and go.

You want to change the problems in the world. You didn't create them but today's students are going to be the ones to solve them. What is an appropriate response to hunger, shortage of clean water, lack of adequate health care, and to reaching the lost – either here at home or somewhere else in our global village?

If you are ready to take the adventure God has laid out for you we invite you to learn more. You will discover opportunities. Today you only imagine yourself doing these things; Prairie will prepare you for whatever God is going to lead you into tomorrow.

Learn more. Call us at
1.800.661.2425 or visit us online at
www.prairie.edu.



will continue to fall, retail sales will be weak, consumer confidence will remain low and the value of our homes will not be going up any time soon.

In the end we will be better off when we right-size the economy but, in the interim, we are in for some tough medicine.

Advice for Investors

What does this tough medicine mean for those of us with investments such as mutual funds, pensions and RRSP accounts? Many investors are asking: How do we get asset values to go back up? How do we get out of the grip of this nasty bear market (when the value of stocks is decreasing) and back into the arms of a bull market (when stocks are increasing in value)?

The bottom line is we have much work ahead of us before we see a substantive bull market. Bull markets do not materialize out of thin air and they do not have to appear automatically after a downward move in the markets.

Powerful bull markets are the result of strong pro-growth economic policies, stable to declining tax rates, minimal government intervention, principled capitalism, vibrant and growing populations, innovations, protection of private property and access to capital from real savings.

Prudent investors should be very concerned that many of these important elements of a strong and prosperous economy are not clearly evident.

Restoring lost trust and confidence in our institutions also requires something else that is not clearly evident: the moral authority to inculcate in younger generations the necessary virtues such as hard work and delayed gratification. Will the younger generations in our postmodern culture willingly adopt such values when their model generation, the baby boomers, spent most of their lives shirking such values, only recognizing the need for them late in life? Without a strong ethical and moral base (which for Christians is rooted in the truth of God's Word), we will not have the necessary foundation

upon which to build a strong and enduring economy for our children.

Aging Populations

Besides the morals and ethics of the people in our economy, the age and productivity of the population are also crucial. Unfortunately, we are also facing an aging crisis as well.

In fact, the severe problem of the world's aging population is one of the most significant and misunderstood challenges facing global capital markets over the next two decades. This problem is not restricted to rich western countries. Contrary to the uninformed consensus, countries such as China and India will be the most affected by the economic results of huge drops in the number of children per family. Thus it's a mistake to look to them for our long-term growth.

Statistics can help explain the problem. Over the past three decades, the average number of children born per woman has dropped from more than four to fewer than 1.5 on average throughout the largest economies in the world. Given that the sustainable level is 2.1 children per woman, we will soon be losing from 30 to 50 per cent of our population with each passing generation. In Europe the average number of children per woman is hovering around 1.3 and in Canada we are currently at 1.7. Philip Longman's book *The Empty Cradle* (Basic Books, 2004) explains these issues in greater detail.

The fact that this change will not cause an absolute drop in the number of people in the world for another 30 years does not mean we can continue to ignore the impact this will begin to have on the world's economy. Russia and Japan are already experiencing more deaths than births and this can be seen in their dismal economic numbers. Over the next 30 years this death spiral will begin to hit country after country within the developed world.

Yet many economists refer to the drop in family size as a wonderfully positive trend providing a "demographic

dividend." They point to how families with fewer children consume more goods today and can leverage themselves up quite nicely on a double income. Because of the way economists tabulate our GDP, it appears we are better off in the short run if we reduce the number of children per family.

The problem is that the baby boomers, products of large families themselves, have not only reduced family size, they have also dramatically increased consumption of goods and services. In short, the demographic dividend has been spent and we have a pile of debt to show for it!

Why is this so serious? The global fall in fertility is creating a new world that few individuals, companies or nations are prepared for. We are unprepared because modern economies, including modern welfare states, are basically founded on the assumption of population growth and the human capital it creates. Our global financial system has become capitalized for prosperity and growth alone. It is not prepared for a shrinking working population!

Who will service all the debt that has been created – and is now being created – by governments around the world? What price will the boomers' children pay for our assets as the boomers retire? Who will pay for the escalating medical bills? Instead of using credit to pay for winter vacations in Florida or cosmetic surgery, we will need to save up for these expenses the old-fashioned way or forgo them altogether.

And what about all those underfunded private and public pension plans around the world after the 2008 financial markets carnage? Let's face it: they will stay underfunded until they renege on many of their current promises and redefine their future obligations in light of the new reality and not the reality that existed 20 years ago.

The reality is we are facing years of slowing global GDP growth, higher taxes, increased government interven-

tion and fewer young people who are so integral to a vibrant economy.

Discipline and Leadership

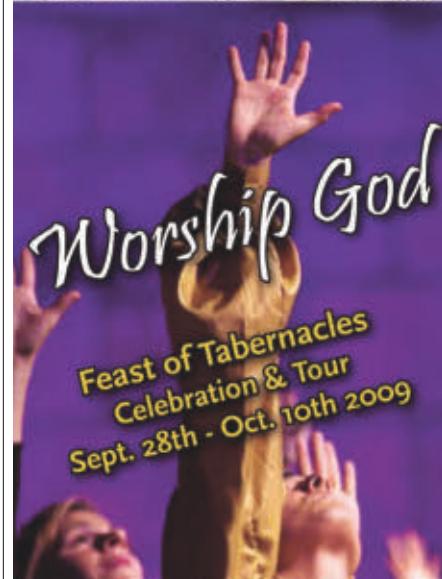
Now that the panic button has been pushed it's time for leaders to take an honest look at the problems. We face unprecedented challenges around the globe as we try to bring stability in the midst of a world swimming in debt and unsustainable promises.

All of us need to realize that growth in capital is a long-term process underpinned by discipline, hard work and self-sacrifice. Christians in particular should be part of the solution because we can provide the necessary spiritual anchors in a postmodern culture plagued by short-term thinking. We need true leaders who will balance the needs of this generation with future generations and build a strong economy rooted in such enduring biblical principles as honesty, hard work and generosity.

Leadership means standing on fixed principles and never wavering from these principles. We need leaders with character, vision, integrity, courage and understanding. We need leaders with the power to articulate solutions and a strong sense of Providence because they see themselves as part of a higher purpose and meaning that transcends the temporal. If the Christian community cannot step up to the leadership plate, who will?

In practical terms this means we are to invest for the future, spending only what we have and avoiding the awful trap of consumerism and materialism even if this means fewer "things" in the days ahead. We must also be those who remember that God is sovereign. Despite all the challenges we face, Jesus the Christ is on the throne and He is moving history forward to its appointed end. ■

Jonathan Wellum is CEO of AIC Limited, a Canadian mutual fund company, and a senior fellow with Cardus, a public-policy think tank. A version of this article appeared at www.cardus.ca in January.



Alienated Anglicans Starting Afresh

Faith Today Interviews Charlie Masters

Twenty-seven parishes have left **The Anglican Church of Canada** in recent years to form the **Anglican Network in Canada (ANiC)**. Together with a coalition of about 100,000 conservative Anglicans in the United States and Canada (**The Common Cause Partnership**), they are seeking to be recognized as a new Anglican “province.” **Charlie Masters** is executive archdeacon and national director of ANiC and general secretary of Common Cause. He spoke to *Faith Today* associate editor Karen Stiller about the state of the Anglican Church and what other Evangelicals can learn from it.

Karen Stiller: Charlie, your headquarters is located at the Crossroads Centre, which some might argue is the hub of one part of the evangelical subculture in Canada. How are you perceived as an Anglican within the evangelical community?

Charlie Masters: As things unfolded over the past six or seven years, in many cases it was the evangelical community that was the big support, particularly for clergy. It was a Baptist church that first housed a group in New Westminster that walked [away from the Anglican Church of Canada]. It was a Baptist church that said “Come and have your meeting.” The pastor said “We stand with you.”

When ANiC joined The Evangelical Fellowship of Canada (EFC), we recognized, for instance, that even as we are committed to biblical orthodoxy in Anglicanism, there would certainly be some folks who are High Church Anglo-Catholics who would not be comfortable calling themselves Evangelicals. But

they agree with the statement of faith. The EFC was a body we could say yes to as a statement of faith and feel grateful to be numbered with those constituents, denominations and groups. We felt very comfortable we were part of that movement and valued the EFC representation in Ottawa.

We can see only positives in being part of this community of ministries where we know people are praying for us. We are very committed to being here.

KS: There is the idea that gets floated around that what the mainline churches in Canada are dealing with now will hit the evangelical

churches a decade or so down the road. Do you think that is necessarily the case?

CM: That’s a very interesting question. I have two invitations to speak on “standing for truth” – one in Edmonton, one in Kitchener – both sponsored by evangelical groups. I think what I’m being invited to address are lessons learned that might avert the need for such an occurrence in

evangelicalism. But the facts are that evangelicalism, like any movement, is vulnerable.

If our mistakes, like a failure to be vigilant, and some of our successes can be helpful, I would be very happy. Sometimes in evangelicalism you hear rhetoric that was happening within our church 30 years ago that appeared to be enlightened but, in fact, represented a drift from biblical truth.

It’s extremely difficult to be both alive and hold to something historic. Inevitably it feels as if something has to give. We think we have to help God out a bit!

I think it’s a church history fact that you tend to let go of things that you think might be problematic to the public. So, within the famous discussion about same-sex unions, the church has allowed the culture to be the filter through which they determine what is true and right – instead of Scripture. It is well-meaning but disastrous.

BRYAN M. HUNT WWW.HUNTIMAGES.COM AND WWW.HUNTMEDIA.CA



KS: What is the big deal about same-sex unions?

CM: Maybe I could start by saying that, if you were going to choose an issue that could divide compassionate, gracious people, this would be the best one you could imagine. Because the fact is that the

Scriptures, Old Testament and New Testament, are absolutely consistent about what they have to say about homosexual sex – it is always presented negatively and as contrary to God's will.

To get to the point where you say "We should bless this" and thus affirm

it is a kind of holiness, then you have to choose to ignore the Scriptures. This suggests that the compassionate thing is to affirm people in the situation in which they find themselves if it is sufficiently compelling instead of believing in the transformative power of the gospel to take what we all are – sinners who have all kinds of needs and desires contrary to God's will – and believe that God can change us and make us new people.

KS: Charlie, what have you learned through this struggle that Evangelicals in their own denomination or tradition can learn from?

CM: Two things, both very scriptural: preach the gospel in season and out of season, and guard the good deposit. The fun part is preaching the gospel; the unfun part is being perceived as being narrow for trying to protect something.

Sometimes in our quest to be winsome and open and approachable we can let go or not give adequate strength to things that are absolutely essential. Our people need to learn to be truly biblical, where they can discern between Christian words that have been given different meaning and the word that is the Word.

There is an assumption in the Bible that there is a cost, some kind of suffering, if you walk for Christ. I think evangelicalism, in its better days, when it was fairly respectable to be an evangelical Christian, can work pretty hard at not suffering.

In the Anglican Church of Canada (ACC) we found ourselves in a position where all our instincts said "Don't go there" on this issue because it's going to cost you. But, to date, I would say I am not aware of any who have taken the stand to secede from their previous church and join the ANiC who have regretted it. They felt it was something they had to do, that they had no choice. That having been costly, it was a good thing.

KS: What do you think will happen in the next five years for ANiC and for the ACC?

CM: I'm hesitant to speak much about

it but I think the direction of the two will become clear. We should never give up praying for the renewal of the ACC. As time goes by, what is important to ANiC and what is important to the ACC will become clear.

As to us, I hope we will continue to grow. I hope we will be planting churches. We are trusting that we will be part of this North American province. It will be an encouragement to us to be part of a very credible body of believers, and we will have something to contribute as well.

My personal motivation has not been merely standing for truth but the belief that there would be a harvest on the other side. That there would be an opportunity to be unencumbered in the preaching of the gospel. That you could actually be strengthened by your fellow clergy, by your bishop, by the organization in filling the Great Commission.

I pray that Anglicanism will take its place in the Body of Christ in Canada, because I believe there will be a segment of the population that cannot be reached by anyone else. And that is what motivates me.

KS: Charlie, even as an Anglican myself, I am confused by the sheer number of groups and acronyms within the Anglican renewal movement in Canada. Can you help our readers understand?

CM: Well, there is a question as to whether we've made what was simple complicated or whether our structures have just reflected the complexity. I think it's the latter. Unity is not based on strategy – we are one in Christ. But when things are going badly, people come to very strong conclusions how to respond to the need.

Early on, Essentials [the movement from which ANiC grew] concluded there were two necessary strategies: to call the ACC from within back to its

biblical orthodoxy and to live with the distinct possibility that the ACC would not repent and respond.

There needed to be a way for people to remain connected to the Anglican communion but outside the ACC – generally, these are Anglicans who have concluded renewal from within will not happen and that we are losing

It's extremely difficult to be both alive and hold to something historic. Inevitably it feels as if something has to give

too much ground from a mission perspective if we don't take some action.

But I agree, when you put all the groups together with all their acronyms, it's bizarre. It's precisely that problem that makes the province so important. We'll be part of a church as opposed to a group sponsored by a group overseas.

KS: Can you explain this new ecclesiastical province?

CM: As it became clear things were going badly in Anglicanism in North America, various churches that had disassociated themselves from the ACC were being given care by various primates and bishops internationally, so the fragmentation of orthodox Anglicans was becoming more and more of an issue.

In 2004 and 2005, the leaders who were offering that care made it clear they were not prepared to be used as a means for groups to get their own turf within the North American scene but were only doing what they were doing as an emergency measure. They called on orthodox Anglicans to come together in common cause and make sure they were pulling together and not pulling apart.

There was an acknowledgement that now was the time for a North American province to form and The Common Cause Partnership was called to be the means through which a plan, canons and a constitution could be drafted.

KS: Clearly not every orthodox Angli-

can congregation has taken the path your group has. Some have not officially joined up with your movement. Has that been a disappointment?

CM: When I'm thinking well, I don't feel let down. I recognize this is an issue of call. I come from a diocese where it wasn't such a difficult decision to make. It was clear to me that I needed to be in ANiC. But because we are sinners, we are all prone to thinking others are dropping the ball and that if they only joined us things would be perfect.

Most people, when they think soberly, acknowledge this is a very tough call for people. And it is a decision that literally every Anglican needs to make. Grace needs to be offered in abundance to allow people whom you know are in the Lord to make their conclusions. If you don't support one another you just become bitter. And who wants a denomination founded on bitterness?

KS: Speaking of bitterness, this is a debate that seems to be built upon the issue of blessing same-sex unions – a very emotional issue for some. How negative does it become?

CM: I think it hasn't remained entirely civil because there are court cases going on. There have been regular calls for calmer heads to prevail. In ANiC we are trying very hard to move on from the struggles of the past few years and how we feel about the ACC.

We believe that, if our movement has validity, it will be in the preaching of the gospel and people coming to Christ and becoming disciples of Jesus. We've tried to deal with the reality of legal battles but not to emotionally or spiritually overwhelm the real call, which is to build the Church.

There are still churches making their decision whether or not they want to leave the ACC and join ANiC. But we're not hiding in the bushes looking for unhappy people to try to persuade them. We're turning our attention to church planting.

KS: Thank you, Charlie. ■

Canadian Churches Rethink Their Global Mission

By Patricia Paddey

Given the popularity of short-term mission trips and big-city missions expo events, global outreach by Canadian Evangelicals seems to be growing – or is it?

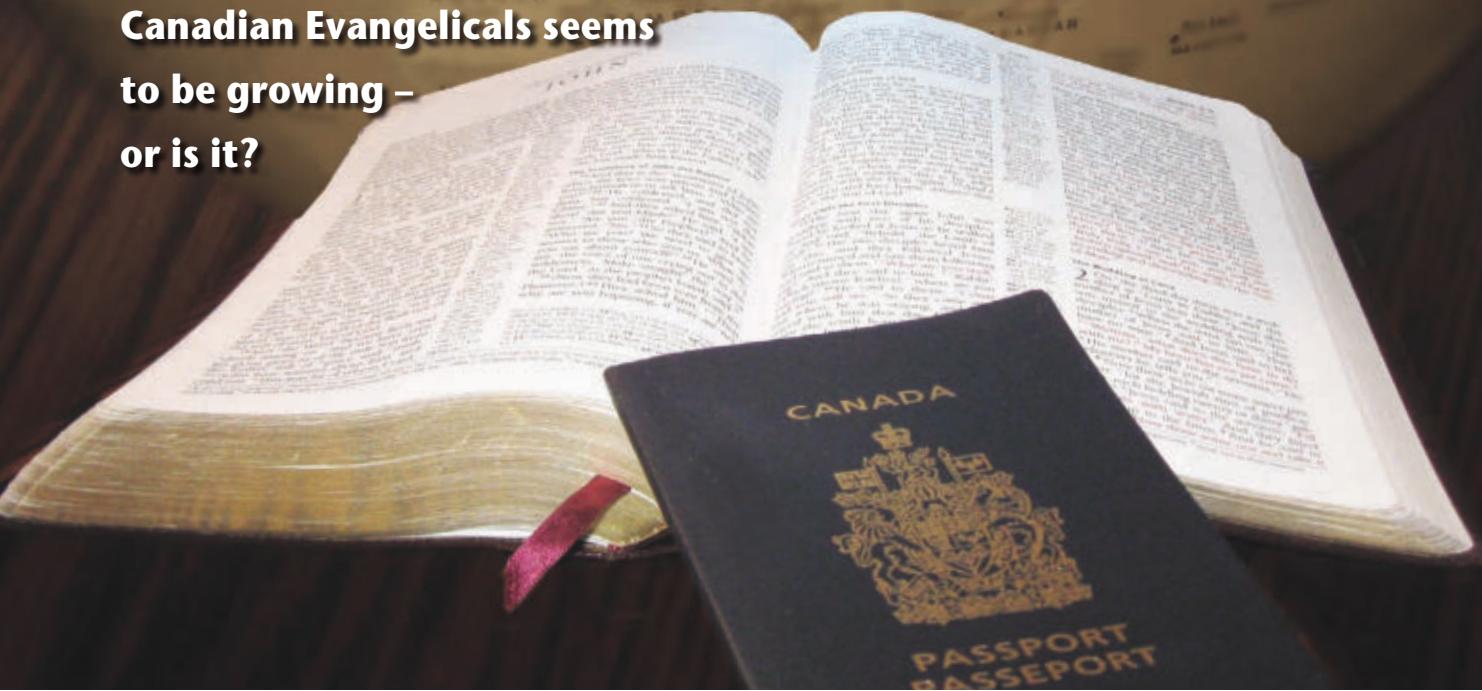


PHOTO: ROB ROBOTHAM

At Tenth Church in Vancouver, people have given considerable thought to how Christians should participate in God's master plan to "reconcile the world to Himself," to use a phrase from the Apostle Paul's letters.

This mission is "what we believe to be the central calling of the Church," says Linda Gotts, one of two pastors at Tenth who focuses on international missions and outreach.

Working out that calling has led the Christian and Missionary Alliance congregation to make a new 10-year

commitment to Cambodia.

"We wanted to have a central missions focus rather than a scattershot approach," explains Gotts. "We think that will be more effective in the long term."

Leading up to that decision, the congregation considered its geographic location, ethnic makeup, natural links to Cambodia within the congregation and many other factors. A fact-finding trip helped them conclude God was calling them to focus on Cambodia, says Gotts.

Now Tenth is partnering with ministries in Cambodia to promote unity

and build capacity within the churches, to support the plight of people at risk and to encourage marketplace believers.

Another church that has taken steps to focus on "being missional" is The Meeting House in Oakville, Ont. Believing God was calling them to act on the AIDS crisis in southern Africa, the church sent two leaders to do on-the-ground research there.

"They investigated the best way for us to partner with our extended church family and organizations that have long-term expertise and infrastruc-

ture," says senior pastor Tim Day.

As a result of their findings, the Brethren in Christ congregation made a long-term commitment to be a resource base for national churches and partnering international agencies.

"We entered a strategic partnership with the Mennonite Central Committee for a three- to five-year process of doubling the funds they invest in core programming in southern Africa," says Day. "We'll raise money so they can double what they do."

"We're wrestling with the question of what's the best way for wealthy Christians in the West to support those

with the greatest needs around the world. This is our first step to find a real answer."

Two congregations, a country apart, each exploring new ways to do missions in the 21st century. It would appear they're not alone.

■ **TRACKING THE TRENDS**

More and more Canadian congregations are engaged in similar soul-searching regarding their approach to global mission work. Many are concluding it makes sense to develop their own connections overseas.

Exploring such trends in Canadian

evangelical churches was one of the objectives of a recent survey by The Evangelical Fellowship of Canada (EFC).

Conducted from October to November 2008, the online Global Mission Survey gathered data on how the Church is equipping, and can be equipped, for global mission.

"The idea with this survey was to take a snapshot of how Canadian churches are participating in global mission at this juncture in history," explains Dr. Charles Cook, professor of global studies at Ambrose University College, director of the Jaffray Centre and co-chair of the EFC Global Mission Roundtable. "We're creating a research piece that successive generations can use to track global mission, a sort of baseline for the future."

Almost 400 churches from 25 denominations contributed to the survey, a healthy sample of the estimated 10,500 evangelical churches in Canada.

"Once we do some cross-comparisons, number crunching and analysis, we should be able to shed some light on what it all means," says Cook.

■ **SHEDDING SOME LIGHT**

Even before the number crunching has begun, however, Cook says an overview of the completed surveys points to a certain "lack of clarity" as to how we define the mission of the Church at this juncture in history.

"In the past it was pretty straightforward," he explains. "It was either 'over there' or 'over here.' When we were referring to missions, we were referring to 'over there'; when we were referring to evangelism, it was 'over here.' "

But in this age of globalization, developing countries are sending out their own missionaries targeted at wealthy, post-Christian countries. As missiologists often put it, mission is now "from everywhere to everywhere."

A key issue in this new reality is contextualization of the gospel – how do we make the reality of our faith significant within different cultural contexts? When

Resources on Global Mission

- www.christianity.ca – Click "Mission" on this EFC website for links to articles on global mission, mission in Canada, webitorials, profiles on mission agencies and more.
- www.globalmission.ca – Connect with the EFC Global Mission Roundtable. Free downloads include a *Code of Best Practice in Short-Term Mission* and a *Code of Best Practice in Member Care*. A practical, detailed guidebook for STMs is also available for purchase.
- www.evangelicalfellowship.ca – Click "Initiatives > Missional Church" to take advantage of the growing conversations and relationships cultivated here among missionally focused churches, denominations, ministry/mission agencies and educational institutions.
- www.worldvision.ca – Click "Education and Justice > Educational Resources" for great ideas on getting students involved in global issues.
- www.ccforum.ca – The Canadian Churches' Forum for Global Ministries, a group connected with Canada's Anglican, Presbyterian, Roman Catholic and United churches. Offers a variety of resources, including some for Canadians contemplating short- and longer-term mission programs.

Further Reading on Global Mission

- *The New Global Mission: The Gospel From Everywhere to Everyone* by Samuel Escobar. InterVarsity, 2003.
- *The New Faces of Christianity: Believing the Bible in the Global South* by Philip Jenkins. Oxford UP, 2006. And his 2003 book *The Next Christendom: The Coming of Global Christianity*.
- *Mission Handbook 2007-2009: U.S. and Canadian Protestant Ministries Overseas* edited by Linda J. Weber and Dotsey Welliver. EMIS, 2007.
- *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* by Ruth Tucker. HarperCollins / Zondervan, 2004 (2nd edition).
- *Journeying Out: A New Approach to Christian Mission* by Ann Morisy. Continuum, 2006.
- *Short-Term Missions: From Mission Tourists to Global Citizens* by Tim Dearborn. InterVarsity, 2004.
- *The Uncancelled Mandate: Four Bible Studies on Christian Mission for the Approaching Millennium* by John V. Taylor. Church House, 1998.
- *What is Mission? Theological Explorations* by J. Andrew Kirk. Fortress, 2000. ■

we share the gospel cross-culturally, how do we distinguish between the non-negotiable core gospel and all the cultural trappings we think are important but that actually may not fit well in the other culture?

More than the Canadian church is struggling with that issue. The World Evangelical Alliance Mission Commission, a global network of more than 220 mission leaders from 80 countries, met in Thailand last fall to explore the theme, along with other themes such as mission and suffering, and spirituality and mission.

Charles Cook was there and acknowledges that “contextualization in mission organizations is an ongoing discussion.”

But whether in Canada or elsewhere, churches appear to be trying to recalibrate – to come to terms anew with what the mission of God is. And while that mission may not have changed, our confusion about how we’re to carry it out has.

Cook says the key factor in Canada is immigration: “To what degree is the global focus of the Canadian Church shifting in order to take advantage of the ongoing influx of new Canadians?”

Educating church leaders about this issue is becoming increasingly important because of a shift in the way churches allocate mission funding. Increasingly, churches seem to be allocating mission funding based on a percentage of the overall budget rather than on parishioner-driven pledges – which gives leaders an increasing amount of say in the funding.

As for the amount of money being



PHOTO COURTESY: THE MEETING HOUSE



PHOTO COURTESY: TENTH CHURCH



PHOTO COURTESY: TENTH CHURCH

Clockwise from top: The Meeting House annually sends AIDS care kits to southern African countries where the Mennonite Central Committee and its partners serve; Tenth Church team member Rose Kim (third from the left) enjoys a walk with Cambodian women; another Tenth Church team member, Carolyn Cheung (left), in an elementary school at a relocated community in Cambodia.

given to mission work, it seems to be increasing but, at the same time, the amount actually leaving Canadian shores appears to be decreasing.

That doesn’t mean support for the cause of global missions is in decline. The overall trend seems to be that “the local church is taking back its commitment to missions,” says Cook. “Churches are not simply seconding support to the [mission] agencies. They’re becoming actively engaged in it.”

■ A HUGE SHIFT

How are churches becoming more engaged? Short-term missions trips (STMs) are one key way. While the number of

North Americans leaving for long-term mission assignments is in decline, the reverse is true for STMs. According to a July 2008 article in the *Washington Post*, upward of US\$2.4 billion is spent each year on STMs.

“It’s a huge shift in the Church today,” says Daryl Climenhaga, associate professor of global studies at Providence Theological Seminary in Otterburne, Man. Climenhaga notes that literally millions of these trips happen annually.

Some observers are quite critical of STMs. The *Washington Post* article, for example, notes that “vacation destinations are especially popular: recent

research has found that the Bahamas receives one short-term missionary for every 15 residents."

But Climenhaga says such trips – properly prepared for, carried out and followed up – can accomplish much good even if the greater benefit goes to the short-term missionaries rather than to those they're trying to help.

STMs "raise people's awareness of what's out there," Climenhaga explains. "It does make a difference in people's attitudes and, if you work with that intentionally, it can be a real benefit for the Church."

For their part, the overseas host churches value the connection with Canadian churches because they want to stay in relationship. Those churches that live in crisis situations especially appreciate knowing they haven't been forgotten. The potential for providing

encouragement and building connections could well be one of the greatest values of STMs.

BUILDING CONNECTIONS

For the individuals and churches engaging in such excursions, the need to make connections begins long before the actual trip. That's one reason for the growing popularity of mission conferences across Canada.

What began 26 years ago, with six churches sponsoring the first ever Missions Fest Vancouver, has grown into an international movement of church-based volunteer-driven, donor-funded conferences now held annually in six major cities across Canada (link

from www.globalmission.ca).

Hundreds of churches now act as sponsors of their local conferences. Tens of thousands of people attend rallies, workshops, exhibits and seminars – and gather to hear world-class speakers.

Dwayne Buhler, director and CEO of Missions Fest Vancouver, says one of the

In this age of **globalization**, **developing countries** are sending out their own missionaries **targeted at wealthy, post-Christian countries**

conference's main contributions is to "connect the dots" between individuals, mission agencies and local churches for "a dynamic sharing of information and ideas that continues throughout the year."

Jude Hodgson, executive director of MissionFest Toronto, agrees. "It's really about helping people find out where they can be of service."

The Responding Church Leaders Forum **Spring 2009 Tour**

World Vision Canada has just completed an extensive national study which lifts the veil on poverty in Canada.

- Come hear the latest statistics on poverty in Canada and in your city.
- Network with leaders who are addressing poverty locally.
- Find ways your church can become more engaged.

Dates & Locations (10:00 am – 12:30 pm)

March 11 – Hamilton, ON	May 26 – Montreal, QC
March 31 – Vancouver, BC	June 2 – Winnipeg, MB
April 1 – Calgary, AB	June 3 – Toronto, ON
May 22 – Halifax, NS	

World Vision

The face of poverty in Canada

Do you know who the poor are and where they live?
The truth may surprise you.

For more information or to register visit
www.worldvision.ca/events

Don't miss this unique leadership event!

In Partnership with:





WORD ALIVE PRESS

Just Write!

Ready to publish your book?

Word Alive Press, a Canadian publishing company, has been helping writers across North America make their publishing dreams come true.

If you've written a novel, a children's story, a teaching book or a life experience that God is asking you to share, we can partner with you to publish, distribute and market your book.

To receive a free publishing information package, please email us at publishing@wordalive.ca, call toll free 1-866-967-3782 or visit www.wordalivepress.ca.

**The dream can be a reality
and it can start today.**

Affiliation has its benefits!



The EFC is committed to:

- providing a trustworthy evangelical voice to government, courts and media
- equipping ministry leaders and facilitating collaborative partnerships
- fostering an understanding of the evangelical faith and its relevance to life and society

We want your congregation to be a part of it all. Join the hundreds who have already affiliated!

**For more information, call
1-866-302-3362 (ext.235) or visit
www.evangelicalfellowship.ca**



EFC

The Evangelical
Fellowship of Canada

"We want to provide fresh enthusiasm for people," she adds. "Fresh ideas for how they can be engaged" in global mission.

While larger churches may have both the time and resources to stage their own mission conferences, both Buhler and Hodgson say many of their sponsoring churches are small to mid-sized congregations that see the conferences as a great way to awaken people to missions by pooling energies, talents and resources.

■ THE NEXT GENERATION

Awakening the next generation to mission is also what the Urbana Student Missions Convention (www.urbana.org) is all about. Matthew Gibbins works with Urbana and is co-chair of the EFC's Global Mission Roundtable.

Over the past 10 to 15 years, he has observed an increase in interest among youth in global mission. "Young people are receptive, enthusiastic and open to becoming involved," he says. "This is an activist generation. They want to do something personally, not simply write a cheque."

So what will the Canadian mission movement look like 10 to 15 years from now?

"That's one of the questions we continue to examine," says Charles Cook. Meanwhile, he says, we need to be talking together about questions like these: What might Canada's contribution look like in this rapidly changing global context? How can we help shape, participate in or create the next approach to doing mission in the 21st century?

Cook is the first to admit that "no one really knows" a simple answer to such questions. But God can certainly use such questions to keep the Church moving in step with the divine mission. ■

Patricia Paddey is a freelance writer in Mississauga, Ont.

Internet Porn Crisis – C

Pornography addiction is spreading ever more widely, thanks to the anonymous, affordable and accessible Internet. Churches need to respond by ministering the power of God into **broken lives** on a wider scale.

By Drew Dyck

Unless you've been locked away in an underground vault for the past 15 years, you are aware of the scourge of Internet pornography that has besieged our culture. You've seen the statistics. You've heard about the billions in profits. You may have even witnessed one of the countless marriages it has destroyed.

Yet, for many Christians, Internet pornography has largely been a problem "out there," a crisis that wasn't thought to affect many within the Christian fold.

That understanding is plain wrong according to the experts. Internet pornography has not only infiltrated the church – it has set up camp.

Last year the ministry Living Waters Canada held a conference to address the crisis. The conference title emphasized the seriousness of the problem: "Pornography: The Christian's Drug of Choice." A few of us might think that is overstating the problem. But, in fact, every new study seems to indicate that Internet pornography addiction among Christians is spinning out of control.

Addiction Awareness

For Dan Gowe, an alcohol and drug addictions counsellor at West Point Grey Baptist Church in Vancouver, it was a small, informal study he conducted that opened his eyes to the growing problem. Gowe distributed a questionnaire to 43 young men at a Christian camp, asking

whether they had ever stumbled upon pornography online and kept looking.

The men he questioned were all dedicated Christians, many of them leaders in their churches – not exactly the type of guys you'd expect to fall prey to the seedy side of the Internet. Still, to Gowe's surprise, 37 out of 43 participants admitted to viewing online pornography.

The findings – in addition to several other more official studies – convinced Gowe to branch out his addictions counselling to what he started to see as a growing epidemic, affecting not only society at large but the Church as well.

And while there's a world of difference between the occasional stumble and full-on addiction, the slope is very slippery.

"We're finding that guys get addicted very quickly," says Gowe. "It's a massive assault on the Church. It's taking down pastors and missionaries – no one is immune."

Paul Wilkinson, a Christian bookstore owner in Ontario, was surprised when he developed a problem. It began a few years ago when he was Googling an innocent phrase that landed him on a site with an erotic story.

"Text sites are just as dangerous as sites with pictures," he now recalls. "Just because there aren't pictures on the page doesn't mean it's not pornography."

Soon Wilkinson found himself in the grip of an addiction. He says many Christians are similarly surprised by the

power of Internet porn.

"Christians usually don't drink heavily or smoke but this is an addictive behaviour that gets us."

Statistics about porn addiction range widely, but it's safe to say the problem is serious and many Christians also suffer its effects.

XXXChurch, a ministry that helps porn addicts, quotes a variety of studies of Christian men that suggest more than half struggle with porn and a third have viewed it in the past month.

Leaders are no exception. A confidential survey of evangelical pastors and church lay leaders published in Patrick Mean's book *Men's Secret Wars* suggests that more than half of Christian leaders surveyed are struggling with sexual addictions of some kind or with some other secret sexual activity.

For the next generation – the first raised in a truly Internet-saturated world – the problem could be even worse. A 2007 University of Alberta study found that one-third of 13-year-old boys in Alberta admitted to viewing porn.

The porn industry continues to get rich by exploiting vulnerable women and teen boys, causing damage that take many people years to recover from.

Just Another Addiction?

To explain the addictive nature of Internet pornography, John Auxier, addictions expert and president of ACTS Seminaries of Trinity Western University, points to the three A's of Internet pornography: Anonymity, Affordabil-

Church Response Needed



ity and Accessibility.

"That's a powerful combination," Auxier says. "There are a lot of guys who would never enter a store to buy pornographic material who nevertheless fall prey to viewing pornography online. It's the sewer in your living room."

According to Auxier, the problem fits the technical definition of addiction to a T. "It's a behaviour addiction. You don't stop the behaviour despite negative consequences that, in the case of porn addiction, could be loss of time, money and relationships."

Auxier says pornography addiction always involves more than just the addict.

"We've approached this problem largely as an individual issue. But it

really has to be a family issue."

Auxier says that women whose husbands have fallen into pornography addiction often say the experience is akin to dealing with an affair. "They feel that same sense of betrayal and loss," he says.

Approaching the problem of porn as a family issue doesn't mean thinking mainly about married, heterosexual men. As many as one in five Christian women admit to an addiction to Internet porn, according to a 2007 survey by ChristaNet.com. As for teens, nine in ten say they have viewed porn online by age 16, with age 11 being the average age for a first exposure, according to xxxchurch.com.

Teens who may be experiencing

confusion in their developing sexual identity can sometimes be drawn to try out homosexual pornography.

"The anonymity of the Internet makes it the perfect laboratory to experiment," says Wendy Gritter, director of New Direction Ministries Canada, an outreach to those dealing with issues of sexual identity and same-gender attraction.

For teens and adults trying to suppress or hide feelings of same-gender attraction, porn can seem like a safe outlet. But Gritter has repeatedly seen how an addiction to gay porn leads many to a double life that eventually falls apart.

And she adds, "We regularly see that any pornography addiction can

easily lead to riskier behaviours including the potential to try to hook up with another person."

Though many people think porn is a "lesser evil" than prostitution, a recent BBC news report suggests that many men who use prostitutes lead up to it with porn.

A related problem in the global human "family" is the number of porn films made using trafficked women. These are women forced into sexual slavery by gangs, often far from home. In one nine-country study cited at www.captivedaughters.org, almost half the women reported being pressured into pornographic films.

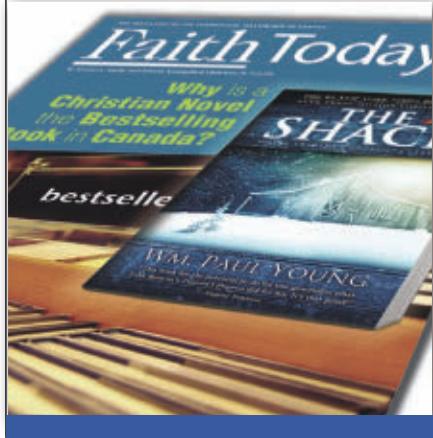
Struggle for Freedom

As the Church seeks to help, it needs to aim for holistic solutions, says Auxier. Addicts need counselling that addresses *all* the underlying reasons for addiction.

Feedback Needed

Help us make *Faith Today* even better!

Fill out our reader survey at www.faithtoday.ca – and we'll let you order a free, one-year gift subscription for someone!



"There's not a one-size-fits-all approach," Auxier says. "Often there's an escape aspect to the addiction or it's a way of coping."

Even once someone finds freedom, the battle is not over.

"When people stop using pornography, they have to replace that behaviour with something else," Auxier says. "They need teaching on how to start engaging in alternative, God-honouring activities."

Gowe echoes this reality of post-addiction challenges.

"When guys stop using drugs, it can get out of their systems. But with porn, the images are still there in their minds."

The struggle to get free is monumental.

"It's hard to see the agony in these men's lives," Gowe says. "But the hardest part of what we do is getting the calls from devastated wives whose husbands are addicted."

However, Gowe is quick to point out that full recovery is possible. "Guys are being set free," he says.

Two Kinds of Accountability

But in order for that process of recovery to take place, Gowe says two important elements must be in place: a small group and individual accountability to a godly person.

Jeff Colón of Pure Life Ministries in Dry Ridge, Kentucky, highlights the spiritual aspect of reform.

"Porn addiction is pure selfishness. It twists desires and thinking. Only God can straighten you out," Colón says. "The only hope for men caught in porn addiction is to be grieved by their sin and find true repentance."

After addicts have glimpsed the severity of their sin and confessed, Pure Life Ministries plunges them into a rigorous program that involves account-

ability, one-on-one counselling and a course titled "Walk of Repentance."

They are seeing astounding results. "I've seen hundreds of men totally changed and set free," says Colón.

We need to talk openly about sex in the Church. The Church should become a place of safety and healing"

Though Colón believes counselling is vital, he stresses that nothing can take the place of divine help. "Most of the guys we help have gone the [secular] counselling route and it didn't work. It was too superficial. There's power in the Cross. The only answer to this problem is to become intimate with God and get discipled."

The Church's Response

Auxier stresses the need for families to adopt practical preventive measures.

"We should encourage families to employ practices to support our moral values. They should place restrictions on cable TV, control Internet access and install features such as Angel Eyes software to make sure their homes are protected." (Angel Eyes is one of several programs that sends a report to an accountability partner detailing all websites visited from your computer.)

Unfortunately, such talk is rare.

"It would be easier to have a drinking problem than a porn problem in the Church," Wilkinson says. He sees Christians as being particularly ill-equipped to deal with the problem. "In Canadian Christianity we're not transparent enough. That makes us vulnerable to a problem like this that needs to be discussed."

Laura Kalmar, editor of the *Mennonite Brethren Herald*, agrees. "When someone confesses to alcoholism, we have a place to send them: Alcoholics Anonymous. But when someone confesses to porn addiction, we don't know what to do. We don't know how to talk about sex in the church."

Gowe – who reports approaching

Resources on Pornography

- xxxchurch.com: one of the best websites for struggling Christians and those who want to understand or help, led by Craig Gross in Las Vegas
- www.pureonline.com: an online video recovery program from a Texas-based ministry led by Joe Dallas. Sign-up, login, watch and learn. Downloadable workbooks and tracks for married men, single guys and single women
- www.safefamilies.org: free filtering software, education about online porn and assistance for sex addicts. Led by Bill Mooney-McCoy of Boston, Mass. Includes question forums and a radio show (www.blazinggrace.org)
- thepornographyeffect.wordpress.com: a free online book, *The Pornography Effect: Understanding for the Wives, Girlfriends, Mothers, Daughters and Sisters* by Canadian author Paul Wilkinson
- newdirection.ca: helps the Christian community minister to same-gender attracted people. Affiliated with The Evangelical Fellowship of Canada and led by Wendy Gritter
- www.purelifeministries.org: by ex-addict Steve Gallagher and his wife Kathy, authors of a helpful book for men, *At the Altar of Sexual Idolatry*, and for women, *Create in Me a Clean Heart: Answers for Struggling Women*. Ministry offers a live-in program in Dry Ridge, Kentucky
- www.twu.ca/sites/smarterfamilies: an outreach of ACTS Seminaries in Langley, B.C., to equip local churches in premarital counselling, marriage enrichment, parent education and recovery resources. Includes Professor John Auxier quoted above
- *Men's Secret Wars* by Patrick Means (Revell, 2006). How to fight stress, burnout, temptation and unhealthy relationships
- *Porn Nation* by Michael Leahy (Northfield, 2008). A former sex addict who lost his 15-year marriage and children, Leahy explains how porn is changing the way we see ourselves and others – and offers a Christian approach to what can be done about it
- www.somebodysdaughter.org: DVD of encouraging testimonies.

Christian leaders who are still incredulous about the widespread nature of the problem – says the first step is getting out of denial.

“We need to educate ourselves and realize that we’re in a crisis. Some Christian leaders don’t want to talk about the problem because they are embarrassed to do so or because it’s quite likely they are struggling themselves.”

Still, there are signs of hope.

“I see more and more resources coming out in the Church,” says Kalmar. “And that’s heartening.” She points for example to *Dealing With Pornography*, a 12-page booklet at www.faithandliferesources.org.

“I don’t think it is changing fast enough,” says Kalmar. “But it is changing, and there’s less and less stigma attached to the topic within the Church.”

Church Reaches Porn Culture
Discovery Christian Reformed Church of Bowmanville, Ont., did more than address the issue in church – it reached out to a wide range of porn industry customers and producers. Last winter a delegation from the congregation staffed a booth at Toronto’s Everything to Do With Sex Show and handed out New Testaments.

The eyebrow-raising outreach was conducted in partnership with the ministry XXXChurch. Each member who participated had “high accountability” and a prayer partner. Within the first

five hours of the three-day show, they handed out 5,000 Bibles.

“People were shocked that a church group would get involved,” recalls Discovery’s pastor, Martin Spoelstra. “There were some great conversations with people in the industry.”

The experience impacted the congregation too.

“It was a stretching experience for those who went,” says Spoelstra. “It really opened their eyes to the problem of pornography.”

Discovery addressed the problem of porn addiction internally, too, by using Celebrate Recovery, an addictions recovery program from Saddleback Church.

Spoelstra believes that just talking

RBC DOMINION SECURITIES

Concerned about the markets? Get an expert second opinion on your investments

Gain peace of mind amidst today's volatile market conditions. Investment Advisor Ed Clayton offers an objective, no-obligation second opinion service that is based on Trust, Confidence and Integrity.

Find out how Ed can help you reduce investment risk and get your portfolio back on track. Call Ed today.



Contact Ed Clayton to start building and protecting your family's wealth

Ed Clayton
Investment Advisor &
Associate Portfolio Manager

1-800-461-0924 • 519-822-2807
ed.clayton@rbcdominion.com

Professional Wealth Management Since 1901



RBC Dominion Securities Inc.* and Royal Bank of Canada are separate corporate entities which are affiliated. *Member CIPE. ®Registered trademark of Royal Bank of Canada. Used under licence. RBC Dominion Securities is a registered trademark of Royal Bank of Canada. Used under licence. ©Copyright 2009. All rights reserved.

about the issue makes it easier to deal with.

"When we broached the subject, it was amazing how many men were willing to say, 'Yes, I have a problem.' "

Need for Church Action

Spoelstra thinks the Church in Canada still has a lot of work to do.

"The way we're dealing with pornography addiction is a lot like how the Church initially dealt with AIDS. There was a lot of fear and judgment at first."

He says the first step is talking openly about the problem.

"Once we get it out in the open we can do some theological reflection and talk about how best to tackle this issue."

The desire for change in the Church is certainly there. In March 2005, *Christianity Today* published the results of "Christians and Sex," a survey of 680 pastors and nearly 2,000 lay people. They found that 44 per cent of churchgoers want to hear more scriptural teaching from their pastors on sex. And while 85 per cent of pastors reported speaking on sexual issues once a year, only 63 per cent of churchgoers say their pastors do so. Among the churchgoers who said they want their pastors to preach more about sexual issues, 47 per cent say their pastor speaks about it once a year, an even bigger difference of opinion.

A *Christianity Today* International analyst commented on the study's findings: "Perhaps this desire for more biblical exposition on sexual issues exists because pastors are not speaking forcefully or clearly enough, while exposure to sexual images and messages in today's media is ever more heightened."

Gowe believes it's high time the Church addressed the problem on a wider scale.

"We've allowed this to go on too long and, if we don't do something quickly, we're going to reap what we've sown."

Auxier also urges action. "We need to talk openly about sex in the Church. We need to recognize that people are struggling and need our help and support. The Church should become a place of safety and healing."

Colón talks about the need to address the problem from the pulpit.

"Preach about it. Do whole sermons on it. Do a whole series!"

Whatever approach churches take, one thing seems certain: they can and should do more. Perhaps only then will the crisis receive the light it so desperately needs, offering people caught in the grip of the addiction a chance to change. ■

Drew Dyck is from Red Deer, Alberta. He now lives in Chicago, where he's editor of BuildingChurchLeaders.com.

SUMMER • PROGRAMS • 2009



Set your mind on things above

Warm summer days at the beach and stimulating theological discussions. Hikes to mountain meadows and spiritual growth.

Come refresh your soul, rest your body and renew your mind at Regent College's Summer Programs. This year, our line-up includes a wide selection of one and two week courses, including spiritual discernment with Marva Dawn; the ethics of filmmaking with Ralph Winter and John Stackhouse; Colossians with J.I. Packer; and C.S. Lewis with Michael Ward. There's lots more, too, including art gallery shows and concerts, two conferences, and Regent's famous bookstore.

Bring your family and enjoy the beaches and mountains in beautiful Vancouver, Canada and top-notch theological education at Regent College's Summer Programs 2009.

...and sink your toes in the sand



5800 University Boulevard
Vancouver, BC Canada V6T 2E4
1.800.663.8664 Fax: 604.224.3097
admissions@regent-college.edu
www.regent-college.edu/F019

 **Regent**
College
AN INTERNATIONAL
GRADUATE SCHOOL
OF CHRISTIAN STUDIES

Sun Myung Moon Still Around

By James Beverley

The leader of the heterodox Unification Church who made headlines in the 1970s is leaving a troubling legacy.

Here's a quiz for you. Who is behind the *Washington Times*? Who claims to be the fulfilment of the Second Coming? Who is said to have brought about the demise of Communism? Who claims to have found a bride for Jesus Christ? Who had a palace built in his honour? Who believes he has liberated all humanity, Satan and even God? Answer: Sun Myung Moon.

Born on January 6, 1920, Moon claims a divine visitation from Jesus at Easter in 1935. He started preaching in the early 1950s after UN forces liberated him from a North Korean Communist prison. His Unification Church was officially founded in 1954. He visited the United States in 1965 and moved there in 1971. He and his followers (who prefer to be called Unificationists, not Moonies) supported Richard Nixon during the Watergate crisis. That and the mass Unification weddings made Moon famous and controversial with further notoriety when he went to prison in 1984 for income tax evasion.

Moon announced he is the Messiah after prison release in the summer of 1985. That is the least of the signals that he has long departed his Christian roots. He denies the doctrine of the Trinity, salvation by grace alone, the supremacy of Jesus and the sole authority of Scripture. He teaches that Jesus was the illegitimate child of Zacharias and Mary. According to Moon, Calvary was a backup option since Jesus failed to get married while on Earth. Unificationists teach that Jesus regrets Christians have not recognized Moon as the Messiah.

Moon also teaches that his 1960 wedding is the Marriage Supper of the Lamb. Holy wine from that ceremony cleanses from sin. Followers must use holy salt blessed by Moon to purify their bodies and homes. Moon himself claims to be sinless and advises that Christians should take down the cross since it is a symbol of division and failure. Unificationists pay for ancestral liberation on both sides of the family all the way back to creation. Moon brags he provided Jesus with a Korean bride several years ago. Alleged revelations from Jesus tell how happy he is in his newly married state. Moon also claims to possess a letter of repentance from Lucifer who has long known that Moon is victor.

Unificationists
teach that
Jesus regrets
Christians
have not
recognized
Moon as
the Messiah

In spite of heresy and controversy, Moon has enormous public success. He has founded major newspapers (including the *Washington Times*), universities, a ballet company and significant academic organizations, including the Professors World Peace Academy. He attracts international leaders to his events (including former President George

H. W. Bush) and has had private meetings with Mikhail Gorbachev and former Korean leader Kim Il Sung. He was even crowned king in a Senate building in Washington in 2004 and in his own palace in Korea in 2007.

King or not, Evangelicals should protest the regular mistreatment of Moon's followers. The most urgent case now involves the sentencing of Unification missionary Elizaveta Drenicheva in Kazakhstan on January 9 to two years in prison. She was convicted of breaking Article 164 in Part 2 of the Criminal Code for "having violated the peace and security of humanity." You can raise your concerns with the Kazakhstan embassy in Ottawa (see www.kazconsul.ca for contact details) or write Margaret Skok, the Canadian ambassador.

Moon is still going strong despite his age and a helicopter crash last July. His movement is strong in South Korea and Japan but has shrunk in North America to only a few thousand followers. Sadly, Moon shows no signs of recognizing his own hubris and folly in building a gospel of his own making. Three of Moon's children already have significant roles in his church but they are firmly in the grip of their father's ideology. Nansook Hong, a former daughter-in-law, is a different story. She was raised Unificationist and married Hyo Jin, Moon's eldest son.

Her life inside the Moon family shredded her faith in Moon as the Messiah. Her book *In the Shadow of the Moons* is a gripping account that powerful and dark forces can be defeated. She writes: "I believe that it was God who opened my eyes and God who gave me both the strength to survive and the courage to flee." ■



James A. Beverley is professor of Christian thought and ethics at Tyndale Seminary in Toronto. He did his PhD thesis on the Unification Church.

How Can the Bible Help Me Tell Wrong From Right?

By Christopher Holmes



Many of us, myself included, would like a black and white set of guidelines to judge what is wrong or right, good and evil. But most of us, at some point, become frustrated with the gap that seems to exist between the commandments we find in the Bible and the complicated world in which we live – where we often struggle to choose the lesser of two evils.

Part of the reason, frankly, is that the Bible is not overly concerned with providing us with static formulas for action or principles for living. Rather, its basic concern is to tell us of the living Lord Jesus and to encourage us to serve the world to which He has come. Indeed, the Bible challenges us to acknowledge daily that we belong to God in Christ and to live by God's will as revealed in Christ.

As people being shaped by this good news, Christians also seek to allow it to shape how we understand pressing moral issues such as health care and cloning, globalization and power, euthanasia, bodies and abortion, genetically modified foods, etc.

To allow the gospel to shape our understanding does not mean we must simply follow some basic unchanging formulas. Instead, we must open ourselves to see God's grace each and every morning in order to learn anew what is good. Thus we will recognize that these moral issues cannot resist the transformative power of our life-giving God as revealed in Christ.

For example, as we care for our bodies and the bodies of others, we will see afresh the good news that these bodies are given to us by God and we will reject utilitarian (and any other dehumanizing) ways of acting and thinking toward our bodies.

As Christians we take our basic cues for how to live from the God who, in Christ, has and is continuing to put the broken pieces of our world back together. God welcomes us to join in this work.

Jesus has given us, on the basis of what God gave His people Israel, the two things we need above all else to join in God's work: the commandments to "love the Lord your God" and "love your neighbour as yourself" (Matthew 22: 34-40). Christian ethics begins and ends here.

Instead of giving us mere principles, Jesus gives us commandments that can only be rightly received in faith. To receive them we need to trust in God and to exercise disciplined hearing of God's Word – Incarnate, written and proclaimed.

Any expectation that the Bible can provide us with a set of static formulas for action at any given time and place fails to appreciate these crucial realities.

A thought-provoking example of this trust and struggle to listen and discern can be found in the life of Dietrich Bonhoeffer, a Lutheran theologian and pastor. While studying theology in America in 1930-1931, Bonhoeffer became close friends with a French pacifist student, Jean Lasserre, who helped Bonhoeffer see that Jesus' words in the Sermon on the Mount were words by which God actually intends His people to live.

As many readers will know, Bonhoeffer became one of the chief participants in an underground plot to assassinate Hitler. Bonhoeffer well knew this brought guilt upon himself under God's command "You shall not murder" (Exodus 29:13).

And yet Bonhoeffer came to believe that not to take part in the plan to assassinate this man, in whose name so many people were being killed, would be an act that evades the command to love our neighbour – in this case our Jewish neighbours.

When Christians seek to know what we are to do, our first task is to listen to God's will disclosed in the prophets and apostles and most spectacularly through Jesus Christ. Had Bonhoeffer lived by static ethical formulas such as "Never do anything that would harm anyone else," he would not have had to struggle as he did, nor would he have reached his unusual conclusion.

Only inasmuch as we take the time to hear can we become aware of how God is actually at work in our world. And only then can we begin to align ourselves with what God is doing, thereby becoming more fully God's children.

Children of God know that God is at work in the world in Jesus Christ to make "all things new" (Revelation 21:5). Our task, through the power of the Holy Spirit, is to be conformed day in and day out to what God is doing. Such obedience transforms us, making us participants in the life and light, grace and truth, that has been given to us in Christ Jesus. ■

Christopher R. J. Holmes is associate professor of theology and ethics at Providence Theological Seminary, Otterburne, Man. Representatives of 10 seminaries affiliated with The Evangelical Fellowship of Canada take turns writing this column. Send questions to: editor@faithtoday.ca or Faith Today, Ask a Theologian, M.I.P. Box 3745, Markham, ON L3R 0Y4.

Hughson Street Baptist Church, Hamilton, Ont.

By Charlene de Haan



Summer soccer in the local park reaches over 400 kids, parents and grandparents. Neighbours sometimes help coach soccer even before attending a church service!

We're glad you empty our detention rooms on Thursdays," quips the local school principal, commenting on the number of kids who cross the street to attend a church-run program called Kids Club. The church is Hughson Street Baptist. The neighbourhood in north Hamilton, Ont., is one of the poorest in Canada.

But the school, which ranked in the lower 100 of 3,000 Ontario schools in 2004, now refers kids to the program. And

the neighbourhood is gradually improving, thanks in part to parishioners becoming involved in tutoring and serving on the community advisory board.

What Do the Neighbours Say?

"The neighbours know us well," says Pastor Dwayne Cline. "Schools and the local bar contribute canned goods to our food drive." Everyone also knows the church distributes Bibles with the food hampers, he says.

The mayor and local member of the Ontario legislature know the church through its various activities. And community leaders, city hall, local schools, the recreation centre and the health centre partner with and support the ministries of the church.

Cline knows of neighbours who happily inform others "Hughson Street is my church" even before they attend on Sunday. For example, such neighbours may have volunteered in the assembly of food hampers or coached church-related soccer before attending their first service. The church encourages this kind of inclusion.

"In the New Testament, first generation believers served. We are called to serve as Christ served," says Cline. That being said, Hughson nonetheless requires doctrinal agreement before allowing

someone to serve in a teaching or leadership role.

Summer soccer in the local park reaches more than 400 kids, parents and grandparents with a "Friends of Jesus" study.

The Drop Your Mops program brings preschool children and moms together weekly for games, snacks, a Bible story and lots of fun.

The Christmas Toy Shop invites community families to

spend “points” to purchase stocking stuffers or larger toys for their children. One parent commented: “I usually have to buy my kids presents from the dollar store. This year I feel as if I am shopping at Sears.”

The church-sponsored local basketball league meets across the street in the Bennetto School gym. Among the young adults 18 and older who play, 60 per cent did not finish high school, 40 per cent have been incarcerated and several deal drugs for a living. Many were raised in homes with absentee fathers. In response the church aims to “connect and care” for these young adults in a way they have been craving all their lives, says Cline.

Worship, Serve, Disciple

Only 18 years ago the denomination was ready to shut down the church – until Pete Wright arrived. The congregation grew to 35 or 40 at a Sunday service. Because of Wright’s heart for evangelism through sports, the neighbourhood received a touch from God. Cline began to learn and serve with Wright in 1994, led at first by curiosity to explore a different mode of worship from the information-based ministry he had known. At that time the community was rated the third poorest in Canada.

“God has planted this church in this neighbourhood to bless this community,” says Cline, who was invited to lead the congregation soon after he arrived. “God is calling Hughson Street Baptist Church to impact this neighbourhood with the gospel – to be a blessing.” Parishioners may have been worshipping in this historic building since 1887, but the vision Cline describes today has not always been so clear.

Today, their website indicates “three teachings at the heart of Hughson’s mission: to worship God, serve each other and make disciples.” And the church is unapologetically Baptist in its discipleship ministry. “Sound doctrine produces good works,” Cline says simply.

God has called Hughson to an often forgotten community – surrounded by water on the north and west, industry on the east, a railway and escarpment on the south. But within this inner-city parish, friendship evangelism alongside needs-related programs and activities are making a difference. And, Cline reminds us, “Nothing is accomplished without prayer.”

Professionals and Street People

Hughson’s congregation is a colourful mix of professionals and street people. With 180 now attending services, the demographic is clearly youthful. Sunday services celebrate who God is. Almost 90 per cent are involved in growth groups for accountability; 90 per cent also serve in the church and community, selecting one major (weekly) role and one minor role.

Some people help with Coffee’s On, providing emergency clothes or a food hamper every Friday morning. Relationships between neighbours and the congregation are built over a continental breakfast, table games and a devotional. The church hosts an annual barbecue and Christmas dinner, continuing to develop relationships.

This relational ministry is reflected in the budget, with at least half funding neighbourhood ministries. And job descriptions for Cline, his associate and a youth pastor designate one day a week for shepherding the community.

Stronger Together

Hughson Street Baptist partners with several neighbourhood agencies. With True City, a network of churches bringing good to Hamilton, they distributed 2,300 backpacks to school students. The kids’ breakfast club is a co-operative effort between the church, recreation centre and local school. Hughson is happy to support the City of Hamilton’s poverty roundtable, “making Hamilton the best place to raise a child.”

Incarnational Living Heightens Risk

Cline encourages those interested in joining the ministry to reside in the neighbourhood, a decision that is not without its challenges. Cline mentions one professional couple who faced difficulty obtaining a mortgage from the bank because of the area’s reputation. Parents are sometimes concerned for the safety of their children: the board chair’s daughter was invited to the birthday party of a drug dealer’s five-year-old daughter. How does a parent respond?

Cline helps congregants new to the neighbourhood face reality. The challenge to commit to living “incarnationally” means there is a risk that kids and teens will receive invitations to participate in sex and drugs, accentuating teachable moments.

“In a poor neighbourhood there are always financial struggles,” says Cline. The 2006 census revealed the average household in Hamilton’s north end earned 42 per cent less than the average family income in the rest of the city.

“Doing Christian education well is a challenge,” says Cline. “Finding the balance between feeding and serving, and growing and serving” will continue until Christ comes again.

Three generations have come and gone through Hughson Street Baptist Church. Fifteen years ago, none of the people Hughson is currently reaching knew Jesus. How will the world be changed because of Hughson’s influence on this generation? ■

Charlene de Haan is a freelance writer in Toronto. She also co-ordinates the EFC’s Missional Church Project. Read all the profiles in this ongoing series at www.faithtoday.ca.

Subculture or Counterculture?

By Wes Mills

The president of the Apostolic Church of Pentecost of Canada introduces his church family and reflects on evangelical identity



The Apostolic Church of Pentecost of Canada traces its roots back to the Azusa Street Revival that began in Los Angeles, California in the early years of the 20th century. We were established under the leadership of Rev. Franklin Small of Winnipeg in 1921 but are also the product of a merger with the Evangelical Churches of Pentecost in 1954.

The term “apostolic” has come to mean different things to different groups. However, when our founders adopted the name Apostolic, it was with a sincere desire to be “apostle-like” in faith and practice.

The Early Church, as recorded in Scripture, was characterized by generous hospitality, extravagant love, habitual prayer, diligent study of the Scriptures, bold proclamation of the gospel, missionary fervour, expressive worship and the supernatural – all characteristics of a radical countercultural movement. It was the desire of our forerunners to replicate that kind of Early Church fervour.

In my visits to churches across Canada, it appears that we, like many other evangelical groups, have become more of a subculture than the countercultural movement that our founders envisioned. A subculture – which may be defined as a group of people within a culture, whether distinct or hidden – differentiates its members from the larger culture to which they belong. By contrast, countercultural movements have always changed the world around them.

As Evangelicals we often listen to Christian radio, watch Christian TV, read Christian books, attend Christian schools, go to Christian concerts and promote Christian weight-loss programs – and the list could go on and on. While there is nothing wrong with any of these things, retreating to “all things Christian” can isolate us so that we lose sight of the truth that Jesus did not die to create a subculture. He died to create a countercultural movement that would bring transformation to every sphere of society.

As Jesus said in Matthew 5:13-16 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. You are the light of the world. A city on a hill cannot be hidden. Neither

do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and praise your Father in heaven.”

As Evangelicals we are called to be salt and light to areas such as the media and the arts, science and technology, medicine and health care, sports and recreation, ecological concerns, law and jurisprudence, government at every level and in all aspects of finance and commerce.

Born out of our desire to be a countercultural movement with a missional ethos, our vision for the Apostolic Church of Pentecost of Canada is “to be a passionate people extending God’s grace and igniting hope in every community.” Let me unpack this a little. First, we want to be motivated by God’s love for us and we want to allow God’s love to work through us. Second, we want to extend God’s grace by serving those in need, whether it is by feeding the hungry, caring for widows and orphans, or healing the sick. Third, since our God is the God of hope, we want hope to overflow from our lives to communities everywhere.

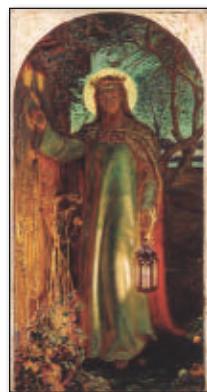
It is the sincere desire of the Apostolic Church of Pentecost of Canada to be a movement of local churches with apostle-like faith and practice, characterized by hospitality, love, prayer, faithfulness to the Scriptures, bold proclamation of the gospel, missionary fervour, expressive worship and supernatural power. ■

When our founders adopted the name Apostolic, it was with a sincere desire to be “apostle-like” in faith and practice

Wes Mills is president of the Apostolic Church of Pentecost of Canada, which is based in Calgary, and has 155 affiliated or associated churches in Canada. This column continues a series by affiliates of The Evangelical Fellowship of Canada. For a list, see www.evangelicalfellowship.ca/affiliates.

SIN AND SALVATION: HOLMAN HUNT AND THE PRE-RAPHAELITE VISION

Exhibit: Art Gallery of Ontario, Toronto, Feb. 14-May 10



The Light of the World, William Holman Hunt and Frederic George Stephens, 1857

evangelical expression. Biblical stories commonly appear in their work.

The Pre-Raphaelites rejected the high art conventions of their time and harkened back to the Middle Ages, advocating for a realism in art that respected nature, expressed significant meaning and affirmed religious and moral values. The paintings are not preachy but provoke reflection.

Holman Hunt in particular did not hesitate to challenge the political, social and religious values of his day. Three themes drew his attention: crises of faith, sexual morality and the political situation in the Middle East. As the curators of this show note, the same issues are still very much with us.

The Pre-Raphaelites were influenced by the writings of the British art critic John Ruskin who insisted on the link between beauty and religious sensibility – something we hear a lot about today. Some would say the art of the Pre-Raphaelites borders on sentimentality and is idealized – and it may be true. However, there is much to admire and to enjoy.

The show is well worth seeing (British museums rarely loan these popular paintings), if only to glimpse how religious faith can be a resource of fresh artistic expression.

—JOHN FRANKLIN

THE TWENTY-PIECE SHUFFLE

Author: Greg Paul

Warning! Reader discretion advised. Contents are perceptive, honest and challenging. Prepare to be rocked.

Greg Paul has led the Sanctuary ministry on the streets of Toronto for more than 20 years. The drop-in centre he

founded serves as “home” to a motley group of street people, addicts and prostitutes he fondly calls his friends and community.

Paul writes with vivid clarity and grit about life on the streets and shares stories about real people whom he calls “companions along the way of life.” He recounts anecdotes with colourful detail and wry humour and yet always treats his subjects with tenderness and respect – like a true friend would.

The irony lies in the fact that Paul tells as many stories of broken lives drawn from the luxury condos and shiny office towers of Toronto as from the messy, drug-polluted lives of his friends in the gutters and alleyways. He sees the common threads in the quiet suffering of tortured souls – isolated, ashamed and lost. Unfulfilled lives that desperately long to get a “fix” of something to hide the pain – whether it’s a “20-piece” of crack cocaine or another production bonus from the corporation.

Paul strongly believes God urges the rich and powerful to live with the poor and vulnerable because we need each other. It’s in the living and journeying together that we shift from isolation to intimacy, from productivity to fruitfulness and from suffering to glory.

If you’re looking for an easy guide to ministering to the poor, this is not it. While some may crave a step-by-step program to self-improvement, Paul does not offer a practical manual – there is no formula here. But the book will lead to many good conversations late into the night.

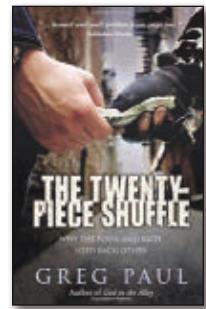
Through the power of story and the force of his own honest narrative, Paul invites us on the long journey home – towards God relationship and wholeness. —STEVE RUSSELL

BORDERLAND CHURCHES: A CONGREGATION'S INTRODUCTION TO MISSIONAL LIVING

Author: Gary V. Nelson

Gary Nelson, general secretary of Canadian Baptist Ministries, has provided a refreshing and insightful new book to add to the burgeoning literature on the missional church. However, unlike so many books calling on churches to embrace a “missional mindset,” Nelson refuses to allow debates about “postmodern culture” to dictate his message. Instead, he issues a clarion call to pastoral leaders and congregations alike to seek to become what he calls a “borderland church.”

Such a church is willing to do the hard work of shifting its thinking and practice from being a “come to” church to becoming a “go to” church. Borderland churches, in other words, understand themselves as crossing borders to engage the people and culture in their immediate vicinity, whether or not the con-



David C. Cook, 2008. 238 pages. \$17.99 (paper)

gregations have self-identified as “traditional” or “emerging.”

In many respects, the book is a practical guide to what it means to become a community church that prayerfully seeks to understand ways to engage the specific place where God has planted them.

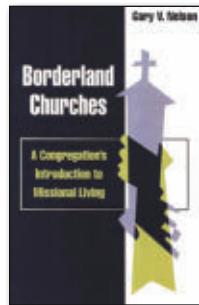
Nelson ably grounds his thoughts in the Bible without bogging down on heavy exegetical debates. Though the book

seems to have been written for an American audience, Canadian readers will love that Nelson draws on dozens of examples from Canadian contexts. Readers will also appreciate his encouraging tone – an important strength when one becomes aware of the large number of cynics writing about the Church these days!

But the book’s greatest strength is in Nelson’s ability to weave biblical/theological themes into practical suggestions for helping a local congregation move to become a borderland church.

I recommend that the seven chapters be used by congregations as a two-month study guide for what could be a transformative point in their journey in learning what it might mean to reach out to their community for Christ as a true borderland church.

—DAVID GURETZKI



Chalice Press,
2008. 166 pages.
\$24.50 (paper)

REVIVALISTS: MARKETING THE GOSPEL IN ENGLISH CANADA, 1884-1957

Author: Kevin Kee

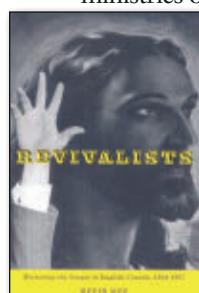
The question of how best to “market” the gospel must be answered afresh by each new generation. The message never changes, but the methods vary.

In this book Kevin Kee, assistant professor of history at Brock University, St. Catharines, Ont., surveys the lives and ministries of five influential Protestant revivalists who used innovative methods to market the gospel in English Canada. Their goal was to bring individuals to Christ. However, the strategies they used to attract and keep their audiences were novel and highly individualistic.

The team of Hugh T. Crossley (1850-1934) and John E. Hunter (1856-1919) turned their services into melodramatic performances. Pragmatist Oswald J. Smith (1889-1986) did whatever was necessary to draw and hold a crowd. The staid Frank N.D. Buchman (1878-1961) and his

Oxford Group targeted the middle and upper classes by meeting in posh hotels and promoting Christian living. Charles B. Templeton (1915-2001) imitated Hollywood in order to reach youth and, later, refined his approach to reach adults.

All these revivalists saw commerce and entertainment as acceptable techniques for marketing the gospel. Together, they drew “on the strategies of contemporary entrepreneurs



McGill-Queen's UP,
2006. 279 pages.
\$29.95 (paper)

of commercial culture.” In the process, they revitalized Canadian Protestantism.

Kee’s incisive book is one of a McGill-Queen’s series on the history of religion, and it maintains the standards of excellence established by the former editor, the late George Rawlyk. It appeals to academics (including 50 pages of detailed notes, a comprehensive bibliography and an index) and to anyone who is proactively engaged in evangelism. He builds a strong case that making religion personally relevant requires periodic changes in methods to meet the challenge of cultural forms. *Revivalists* will hold an honoured spot on my shelf of Canadian church history books.

—BURTON K. JANES

CIBOU: A NOVEL

Author: Susan Young de Biagi

Cibou is set in a fictional 17th-century Mi’kmaq community on the East Coast of what is now Canada. The protagonist, a young Mi’kmaq woman named Mouse, gets to know two French brothers: Jesuit missionary Antoine Daniel and his sea-captain brother, Charles.

Mouse’s observations of the newcomers filter through her own understanding, giving readers a fresh and sometimes humorous look at the European culture of the time, which in ways like materialism more closely resembles our own.

We see vignettes of daily Mi’kmaq life, such as the making of maple syrup at the winter camp, as well as poignant scenes depicting a sudden epidemic and an attack by a hostile tribe. We also see how the French-English hostilities and the introductions of guns and liquor sow the seeds of change.

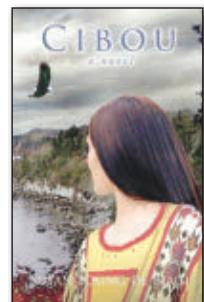
The narrative has a beautiful feel, matching the storytelling that Mouse’s people hold in such high regard. Many of the fireside stories speak of the being they call the Creator, Kluskap. As Father Antoine gains the group’s acceptance, he shares stories of his God, and it’s fascinating to read how he shapes familiar Bible stories in ways relevant to his hearers.

This is not the novel’s main focus but it is a fine example of a missionary building connections in a different environment. It makes a welcome change to see a Christian – and a missionary at that – portrayed with understanding and sensitivity in a mainstream novel.

Protestant readers today will have some differences with the 17th-century Roman Catholic doctrine, but Father Antoine is a beautiful example of a man who lives his faith. The real Antoine was martyred in Huronia (in Central Ontario) and is venerated as St. Anthony Daniel.

Author Susan Young de Biagi is from Cape Breton, N.S., and now lives in Powell River, B.C. *Cibou* is her first novel.

—JANET SKETCHLEY



Cape Breton UP,
2008. 256 pages.
\$19.95 (paper)

The Classified Network

Classified ad deadline for May/June 2009 issue: Apr. 3

Tel.: 705-222-5025

E-mail: Ads@faithtoday.ca



Jordan Shaw
Photography

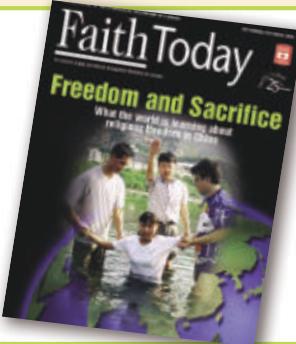
*Weddings
*Concerts
*Portraits
*Events
*Fine Art Prints

Serving The Fraser Valley and Beyond
Jordanshawphotography.com
Phone: 778.908.0733

Feedback Needed

Help us make *Faith Today* even better!

Fill out our reader survey at www.faithtoday.ca – and we'll let you order a free, one-year gift subscription for someone!



Christian Leaders Connection is a one-day seminar offered to pastors and ministry leaders by The Evangelical Fellowship of Canada

This year's theme:
**Being Evangelical in a Complex World:
Stats, Facts and Trends**

Topics:

- How Canadian social trends affect your ministry
- Biblical principles for Christian interaction with government
- Public policy, freedom of religion and your ministry



Locations:

Barrie, Ont., April 21
Aurora, Ont., April 22
Markham, Ont., April 23
Regina, Sask., May 5
Melfort, Sask., May 6
Saskatoon, Sask., May 7
St. John, N.B., June 9
Moncton, N.B., June 10
Charlottetown, P.E.I., June 11
Halifax, N.S., June 12

Visit www.evangelicalfellowship.ca/EFCEvents
for details and online registration

CAREERS

Lead Pastor

LEAD PASTOR, North Delta Evangelical Free Church, Delta, B.C. Our church of 180 seeks a biblically qualified Lead Pastor gifted in preaching and teaching who will spiritually shepherd us, relying on God. He must appreciate our recent transitional process and continue to move us forward alongside our current elders and deacons. Other desired qualities: man who values relationships, heart for outreach, passionate about developing leaders and mentors, willing to challenge us, eager to develop vision as part of a team. Please send application to "Search Committee," NDFC, 11300 – 84th Ave., Delta, B.C. V4C 2L8 or to search@ndfc.ca. See www.ndfc.ca and www.lpd-efcc.ca. We hope to fill this position by July 1, 2009.

Family Pastor Positions

Cloverdale Baptist Church is seeking two additional family pastors to fill the positions of Children's Ministries and Discipleship/Assimilation. For more info: www.cloverdalebaptistchurch.ca.

Called to Ministry?

Called to Preach? The Evangelical Christian Church in Canada offers ministerial credentials to those who qualify. Contact us at: cecconline.com, cecc@rogers.com, 1-888-981-8881.

Pastor

Considering a Ministry Move? Saanichton Bible Fellowship, near Victoria, B.C., seeks a pastor to join our elder-led team in a growing church of 150. Visit: www.saanichtonbiblefellowship.org or email: sbfpastorsearch@gmail.com.

Classifieds

\$20 per line (minimum order 3 lines).

Display classifieds are also available.

Deadline for May/June 2009

reservations: April 3

Contact: Brian Shephard

Tel. 705-222-5025 or

Email: Ads@faithtoday.ca

Classified Network

Classified ad deadline for May/June 2009 issue: Apr. 3

Tel.: 705-222-5025

E-mail: Ads@faithtoday.ca

SERVICES

JUNK or JEWEL?

Poems, essays, manuscripts: you write it and I'll critique it honestly and fairly. Detailed analysis, reasonable cost. David the Friendly Editor, 403-443-5319 or helpedit@telus.net.

Canada's Christian Job Source

Search for a job and place your resumé online at MinistryEmployment.ca. We have a ministry client list of over 400 Canadian Christian employers.

MISCELLANEOUS

Christian Student Residence and Guest Room in Montreal
www.residencema.ca, 514-843-4356.

Visit www.christianity.ca



Events in Ontario



April 4th Jan Silvious,
Chattanooga,
Tennessee
www.jansilvious.com
West Park Baptist
Church, **London**



April 16th Dr. RoseAnne
Coleman
Nashville, Tennessee
Flamborough Baptist
Church
Flamborough
(Waterdown)

April 18th Dr. RoseAnne Coleman
www.roseannecoleman.com
Alta Vista Baptist Church, **Ottawa**

For more information & tickets
www.women-unlimited.ca
905-690-4688

Our events are a great way of meeting new friends and connecting with old ones as well as making a renewed connection with God. Each of us has life situations that are different, and we trust that our events will bring unlimited hope and blessing to each one who attends.



Listen to the information that might help you

Canada Watch Radio
www.evangelicalfellowship.ca/broadcasts

Also available as podcasts

chairtex THE SANCTUARY SEATING SPECIALISTS™
888.724.2478 www.chairtex.com

Comfort, Durability, and Elegance

- ✓ Unbeatable Value!
- ✓ Lifetime Warranty!
- ✓ Ergonomic Comfort!
- ✓ Award Winning Styling!
- ✓ Maintenance-Free Design!



QUALITY CHURCH CHAIRS.
100% MADE IN CANADA BY CANADIANS.



Is Canada Getting Worse?

By John G. Stackhouse Jr.

Longtime readers of *Faith Today* may remember John Stackhouse as a former columnist. Now we welcome him back for a new series.



Abortion on demand. Legal homosexual marriage. Polygamy being contested in the courts. Drugs, crime and obscenity even in our small towns. Isn't it obvious Canada is sliding quickly into perdition?

Many Canadians remember a distinctly different society, one that was markedly more influenced by Christian profession and practice than the Canada of today. Young people might accuse their seniors of mere nostalgia, but the facts are plain. In the 1940s, two out of three Canadians went to church every week. Now it's just over two out of 10. I'm not yet 50, but I remember reciting the Lord's Prayer in elementary school and having Bible readings begin our day in secondary school.

As we have raised three sons in Canada, we have been shocked at the movies routinely shown at their friends' birthday parties. We have been saddened at how few of their friends attend church. And we mourn the state of perpetual agnosticism that seems to characterize so many of those impressive young people, as well as the hundreds I met when I taught in a public university.

So there is much to worry those of us who are concerned for gospel values in our society today.

We must be careful, however, not to fall into a common trap. The trap is to assume that history proceeds in a single, straight line and to conclude that Canada's line is heading straight downhill. Instead, we should recognize that history proceeds in *several* lines, and *none* of them stays straight forever.

Is Canada getting worse? If we look at other cultural indicators, we get a different impression.

Compare what it would have been like to live in Canada 100 years ago with what it is like to live in Canada today – if you are poor. Or if you are a woman. Or if you are non-white. Or if you are disabled.

In fact, the less you look and sound like me – a white, middle-class, professional male – the better you are treated in Canada today than you would have been treated when most people went to church and the country also was

definitely more Christian in other ways.
We Christians should be rejoicing in the ways in which gospel values – particularly the value of caring for marginalized and oppressed people – have blossomed in Canada

definitely more Christian in other ways.

We Christians should be rejoicing in the ways in which gospel values – particularly the value of caring for marginalized and the oppressed people – have blossomed in Canada. And we should be rejoicing further that Canadians have much more concern for our fellow creatures than we have ever shown before.

I recognize that environmentalism can be a kind of secular religion, constituting one of the orthodoxies of the public schools. But it's a pretty good orthodoxy for a pluralistic society, along with the anti-racism teaching my children have taken in through public schooling.

Of course, like any other developments in which human beings are involved, there are serious problems with these developments as well. We recognize human rights, but then human rights commissions sometimes go to extremes. We want everyone to feel respected, and then people whine about the slightest encounter with an opposing viewpoint.

So, yes, as in every social change, things have not gone smoothly and proportionately in every instance – not by a long shot.

But for today, let's rejoice in all the ways in which our Canadian neighbours enjoy a better life, a life more in accordance with the dignity, safety and prosperity that God wants to give all His creatures.

Yes, we can worry about the ways in which things have been getting worse. And we should do all we can to make them better. But let's take heart and be grateful that God has not lost hope. Let's take heart that God has been working faithfully to make some things better as well – whether we have recognized them or not. ■

*John Stackhouse is the Chee Professor of Theology and Culture at Regent College, Vancouver, and the author of *Making the Best of It: Following Christ in the Real World* (Oxford).*



**Looking For Real Help?
Make The Connection.**

Kenneth Copeland Ministries understands life is complex. Whatever stage you are at in life we can help. Our ministry provides the tools and resources for what matters most in life – from family to finances to finding your purpose. Please visit www.real-help.ca



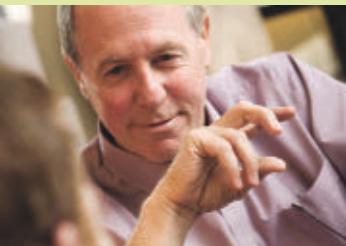
**KENNETH COPELAND
M I N I S T R I E S ***

— C A N A D A —

WWW.REAL-HELP.CA



Come Together. Go Further.



ACTS SEMINARIES is a unique consortium of individual Canadian evangelical seminaries that have *come together* to help you *go further* in your education and pursuit of God's calling. **DISCOVER** how you can go further at ACTS. Visit our website, give us a call, or send us an email at acts@twu.ca today and request a copy of the ACTS viewbook.

www.acts.twu.ca ▶ **1.888.468.6898**

- ▶ Ambrose Seminary
- ▶ Canadian Baptist Seminary
- ▶ Canadian Pentecostal Seminary
- ▶ Mennonite Brethren Biblical Seminary
- ▶ Northwest Baptist Seminary
- ▶ Trinity Western Seminary

ACTS Seminaries

OF TRINITY WESTERN UNIVERSITY

Six Seminaries. One Great Education.

ACADEMIC PROGRAMS

Professional Christian Studies

- ▶ Master of Divinity †
- ▶ Master of Arts in Cross-Cultural Ministries †
- ▶ Master of Arts in Marriage & Family Therapy
- ▶ Master of Applied Linguistics & Exegesis
- ▶ Doctor of Ministry (post Master of Divinity)

General Christian Studies

- ▶ Master of Arts in Christian Studies †
- ▶ Diplomas †

Theological Research Studies

- ▶ Master of Theological Studies †
- ▶ Master of Theology (post Master of Divinity)

† With specializations.

