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CANADA'S CHRISTIAN MAGAZINE

NOVEMBER / DECEMBER 2014

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DISAGREE

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**CHRISTIANS PERSECUTED
MISSILES FALL ON THE MIDDLE EAST
ARTILLERY FIRED INTO UKRAINE
AND THE SECOND BLOOD
MOON IS STILL TO COME... IT'S CHANGING**

"...There will be signs in the sun, in the moon, and in the stars. Now when these things begin to happen, look up and lift up your heads, because your redemption draws near."

Luke 21:25a, 28



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Just as in biblical times, God is controlling the sun, the moon, and the stars to send our generation a signal that something big is about to happen. The question is: Are we watching and listening to His message?

SOMETHING IS ABOUT TO CHANGE
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Can we disagree?

Plus thanks for your feedback on the redesign

Who among us has not been part of some disagreement – large or small – in our congregation or denomination?

As churches across North America grapple with different understandings of theology, doctrine, lifestyle – even different presumptions of what issues are core to the gospel – we’ve reached a strategic moment to consider: How do we disagree well?

Each of us at *Faith Today* has experienced good disagreements – and sometimes badly managed disagreements – within our church communities. Some of us have left churches and gone to others.

We’ve all faced the frustration of prolonged discussions that seem to fail when we realize that what seems to us essential to the gospel seems nonessential to our discussion partner.

But all our staff were encouraged and challenged by Gordon Smith’s cover story.

His reflections on disagreement are biblically grounded in Acts 15 (the Council of Jerusalem) and Romans 15:7 (which advises mutual acceptance and radical hospitality).

But he also provides notable contemporary examples, such as the case of two theologically opposed Regent College professors who respectfully and graciously co-taught a course on biblical theology.

We trust you too will find thought-provoking reading in this timely

piece, and maybe even share it with your church (www.faithtoday.ca/DisagreeGraciously). If you want extra printed copies of this issue to pass along, just let us know.


Meanwhile, there is strong agreement – from many *Faith Today* readers – that the new design launched last issue is looking good and reading well, as you’ll see when you turn the page to our Talking Points section.

We’re grateful for each of you who took the time to write. And we’re still hoping to hear from more readers – we’re only an email or Facebook post or toll-free call away. We guarantee we’ll carefully consider your thoughts and opinions.

Please do share the all-new *Faith Today*. Besides giving away your print copy, you can:

- share an article from www.faithtoday.ca/digital
- tell someone how to get two free issues (at www.faithtoday.ca/riskfree), and
- buy a gift subscription – we’re offering an amazing buy one, get one deal leading up to Christmas!

May God bless you throughout the season of advent – perhaps as you read Alex Newman’s feature “Why we give. How we receive” – with a new appreciation of what His greatest Gift means in your life. /FT

 Bill Fledderus and Karen Stiller are senior editors of *Faith Today*. With this issue we say thanks and Godspeed to Stephen Bedard, who is moving into military chaplaincy after a year as associate editor.

To share this important article with your church, use www.faithtoday.ca/DisagreeGraciously.

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New at Blog.FaithToday.ca

I WILL never, ever, ever be head of the World Evangelical Alliance. I know this now. But for a brief second while interviewing outgoing head Geoff Tunnicliffe – the man I am not replacing – I did try to imagine what a dream job it would be. – from “*Why I Will Never Be Head of the WEA*” by Karen Stiller

CLEARLY, SPIRITUAL practices alone do not make a saint. We all know this, because we’ve all met the man or woman who has memorized a thousand verses, served on a dozen church committees, tithed faithfully from the crib, and so on, but who is nasty, gossipy and proud. –from “*Why the Bible Sometimes Turns*

People Nasty” by Mark Buchanan

IT SEEMS so simple. If we start talking about what the Bible means for our lives, we need to read it. We can’t talk about the Bible if we don’t know what is in it. Watching how others discern this meaning and work it out in their lives teaches us how to do the same. – from “*The Silver Lining*” by Rick Hiemstra

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

From discouraged to encouraged

Re: “*When Global South scholars call Canada home*” (Sep/Oct 2014)

A YEAR ago I began raising support for theological education for Kenyan pastors [Editor’s note: see May/June 2013, pages 12–13]. While I should be celebrating what God has done – found sponsors for five pastors, and a person to provide funds for three seminary satellite locations in Kenya – I was discouraged.

But then I read the profile of David Tarus. Seeing the issue – undertrained pastors in a region of astounding church growth – spelled out clearly by a Kenyan has reaffirmed the urgency of my activities. It is a Goliath task, and I am, after all, a David.

In the same week I heard from one of the sponsored students in Eldoret, Kenya. “We are so very grateful to you for being the hands of God to us. Your support has impacted not only my life and family, but also the lives of those who I minister to. Your labour in the Lord is not in vain.”

So thank you, *Faith Today*, for the encouragement!

David Donaldson
Guelph, Ont.

Editor’s note: In the David Tarus profile, the photo caption referring to his “daughter” should have said “son” instead. Sorry for the error.

Kudos

Re: “*Faith Today’s new look*” (Sep/Oct 2014)

PLEASED WITH the format &

MILESTONES

APPOINTED

Ruth Thorogood as executive director of The Word Guild, a national association of writers and editors who are Christian. She has 20 years’ experience in building and managing brands, including working with The Canadian Medical Hall of Fame, Victim Services, Big Sisters and World Vision – Kenya. She succeeds Denise Rumble, who resigned in July after six years. The Word Guild recently announced its Write Canada conference, traditionally held each June in Guelph, Ont., is relocating to Tyndale



University College & Seminary in Toronto.

Wendy Fletcher as principal and vice-chancellor of Renison University College at the University of Waterloo. She

previously served at the Vancouver School of Theology. Fletcher is an expert on the

intersection of culture and Christianity in the 20th century. Renison was founded by the Anglican community and offers degree programs in social work and the social sciences to almost a thousand current students.

Doug Blomberg as president of the Institute for Christian Studies, an interdisciplinary graduate school affiliated with the Toronto School of Theology. He has been teaching philosophy at the ICS, “where Reformational philosophy meets contemporary scholarship and society,” since 1997 and has served as academic dean and interim president. He immigrated to Canada from Australia in 2003, after serving in several leading roles in the Christian education system there.

Earl Phillips as executive director for the Trinity Western University School (TWU) of Law, scheduled to open in 2016 and graduate its first class of 60 students in 2019. Phillips was Vancouver managing partner of the

national law firm McCarthy Tétrault LLP, practising labour and employment law, and recently retired after working there 28 years. TWU is a Christian university offering 42 bachelors’ degrees, 16 graduate degrees, and adult degree-completion programs.

JOINED

Pacific Life Bible College and **Christ College**, both of Surrey, B. C. Pacific Life offers BA degrees in church ministries and pastoral leadership as well as two-year diplomas in music ministry, youth ministry and theology. It has historical ties to an inner-city Vancouver Bible school and a leadership training school for the Foursquare Gospel Churches of Canada. Christ College (formerly Christ for the Nations), part of a global network founded by Gordon Lindsay, also offered BAs in pastoral ministry and practical theology. Students and some of the staff of Christ College have already made the move to Pacific Life, including president

even more with the theological depth.

Leon Johnston
Agassiz, B.C.

CONGRATULATIONS ON a successful makeover. I enjoyed the new short features and information, and read every page.

Paul Estabrooks
London, Ont.

IT'S ESPECIALLY encouraging to me to read about your desire to expand coverage of the arts and faith in Canada.

Mark Harris
Halifax, N.S.

Christian dayschools needed

Re: "God and the classroom" (Sep/Oct 2014)
I APPLAUD Kevin Flatt's courage in asking, "Do parents have the right to determine

Gerald Nussbaum, now vice president of finance and operations. Pacific Life, led by president Dennis Hixson, is on a path towards accreditation with the Association for Biblical Higher Education and is has grown to 250 students.

RENAMED

Faithlife Corporation is the new name of Logos Bible Software. The company, based in Bellingham, Wash., makes the world's leading Bible software, but also a broader line of products and services including apps, websites and other digital content.

AWARDED

Erin E. M. Hatton of Ontario and **Bobbi Junior** of Alberta as winners of the annual Word Alive Press Free Publishing Contest. Hatton's historical novel *Legacy of Faith* and Junior's memoir *The Reluctant Caregiver* will be published in 2015.



which worldview shapes their children's education?" The answer of course is obvious, but the challenge is generally ignored – even by the mainstream of evangelical leadership in Canada.

Where is the current evangelical voice that will lament how our children are

forced into an educational environment where Christianity "is ignored, or actively combatted; in schools where its doctrine is despised and its fundamental principles repudiated"?

Reg Andrews
Markham, Ont.

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KINGDOM MATTERS

The latest news, notes, ideas and analysis from the Canadian Christian community



"Historically, churches have been very involved in antipoverty work," says Janelle Vandergrift, who handed out "Chew on This!" lunch bags in Ottawa

Food for lots of thought

Chew on This demonstration hits the streets



36.4

PERCENTAGE OF THOSE TURNING TO FOOD BANKS IN CANADA WHO ARE CHILDREN AND YOUTH (SOURCE: HUNGER COUNT 2013)

ON OCTOBER 17, meal program and food bank volunteers across Canada took to the streets for the International Day for the Eradication of Poverty (www.chewonthis.ca). From Whitehorse to Halifax, everyone from clergy to students to retired women and men handed out lunch bags marked "Chew on This!" containing an apple, statistics about hunger in Canada, and a postcard for Prime Minister Stephen Harper calling for a national antipoverty plan.

The event was organized by Dignity for All: The Campaign for a Poverty-Free Canada. Campaign co-leader

Janelle Vandergrift of the faith-based group Citizens for Public Justice helped get church volunteers and Christian universities on board. She saw it as a natural match, considering Christians' dual call to mercy and justice.

"Historically, churches have been very involved in antipoverty work," she says. "They've been on the front lines and have the credibility to speak out."

Volunteers handed out approximately 20,000 lunch bags. As they handed out each one, they explained that one in eight families in Canada struggles with food insecurity and over 833,000 use the food bank

every month, one-third of them children. They also explained that the House of Commons, Senate and United Nations have all called for a Canadian antipoverty plan, so far to no avail.

According to the most recent *Poverty Trends Highlights* report from Citizens for Public Justice (2013), the average low-income family in Canada lives a full third below the poverty line, and 44 per cent of low-income households have at least one family member working.

"It's important for food bank volunteers and antipoverty advocates to feel that they're part of the call for upstream solutions to poverty," Vandergrift says. "It speaks to the need for all of us to go above and beyond Band-Aid solutions to more systemic solutions, and to address poverty in a more holistic way." —ASHLEY CHAPMAN

PHOTO: ASHLEY CHAPMAN

One million radios and counting for Galcom

Radio ministry hits milestone



Galcom uses its radios to communicate the gospel in 140 countries. Often, groups, families and entire villages, such as this one in Sudan, gather to listen to one radio.

THE ONE MILLIONTH Galcom Go-Ye radio now sits in that ministry's hall of fame, while the rest of that particular production run are in Greenland, a long-anticipated goal of the Hamilton, Ont.-based radio ministry (www.galcom.org).

"We'd been trying to get into Greenland since 2000," says Allan McGuirl, Galcom International founder emeritus. After eight years of requests and a change in government staff in Greenland, Galcom finally received permission to transmit. Since then, Galcom helped set up the radio infrastructure and distributed enough radios to reach 90 per cent of Greenland's population with the gospel message.

Galcom hit the one millionth radio milestone in mid-June, a few months short of its 25th anniversary. While on the mission field years ago, McGuirl noticed various radio ministries broadcasted into the area, but locals did not actually have radios. McGuirl came up with the idea of the solar-powered, fixed-tuned radio (about the size of two decks of playing cards) and offered it to the ministry he was with, which turned down the idea.

The idea lay dormant until

McGuirl teamed up with Ken Crowell, who ran a cell phone antenna plant in Israel, and Harold Kent, an American philanthropist executive. Galcom's Canadian office, responsible for distribution, opened in McGuirl's home in August 1989. Once it moved to a 4,000 sq. ft. office in the 1990s, the production process moved to Hamilton.

Along with the original model, Galcom produces radios with memory chips containing audio versions of the Bible and 250 hours of Bible teaching. Galcom also created a "radio station suitcase," which local ministries use to create broadcasts for the radios.

"From feedback from our partners in the field, we estimate every radio is heard by an average of ten people," says Tim Whitehead, Galcom's executive director. "If every radio still works, about 10 million people hear the gospel in their mother tongue daily."

McGuirl, who retired as executive director about five years ago, still looks to the future. Noting that Galcom radios have been distributed in 140 countries, he says, "There are still 56 countries to go to." **-ROBERT WHITE**

Inspiring ideas from Canadian churches



Lunch break with God in Sudbury

The Anglican Church of the Epiphany in downtown Sudbury, Ont., hopes to attract busy office workers who don't live downtown and wouldn't normally attend a weekend service. The shorter services are available on Wednesdays and Thursdays at 12:15 p.m. and are open to anyone in the community. "It's kind of like the 20-minute workout," says MJ Gordon, a member of the church. www.cbc.ca



New church holds 52-day fast

Trinity Life Church, a new church in downtown Toronto, held a 52-day fast beginning in July. Each day, someone from the church took a turn fasting from food, and praying that God would increase faith and courage for evangelism and disciple making; that the hearts of families, friends, neighbours and coworkers would be softened to hear the gospel; and that God would provide a more permanent facility for ministry and worship. The 52 days indicate the time that Nehemiah took to rebuild the walls of Jerusalem. www.trinitylife.ca



Videos on website tell stories of change

Celebration Church in Edmonton features "Stories" as a major section of its website, containing videos of how people began attending the church, and how Jesus has transformed their lives. The website also features baptism videos from September 2013 to the present. www.celebrationedmonton.com



Special Giving Sundays focus on outside ministries

Malmö Mission Covenant Church in Wetaskiwin, Alta., sets aside one Sunday per month to focus on ministries outside the church. The church collects donations for designated ministries and encourages congregants to get involved with their time, prayers and finances. www.malmochurch.ca



Church promotes youth reading contest

Central Street Christian Church in Summerside, P.E.I., partnered with a local Christian bookstore to encourage children and youth to read. Participants aged 5 to 15 were encouraged to read at least six books to be eligible for a prize. The contest ended with an ice cream party. www.csccupcoming.blogspot.ca **-DARRYL DASH**



Visit www.faithtoday.ca/inspiringideas for more. Does your church have great ideas to share? editor@faithtoday.ca

Vancouver churches pursue healing with First Nations

Reconciliation takes work. Vancouver is committed.

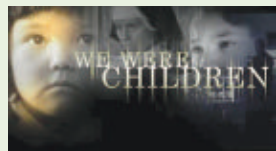
SEVERAL VANCOUVER-AREA MINISTRIES are taking an increasingly active role in reconciliation, sharing and healing between their own evangelical churches and First Nations communities.

The initiative, called Journey Together, Heal Together (www.jhtogether.com) kicked off with an event last February when over 400 people gathered at Fraser Lands Church in Vancouver and viewed the documentary *We Were Children*. The film tells of the horrors faced by children in the Canadian Indian residential schools.

"There's not enough understanding" within the church of First Nations people and their struggles, says Esther Leung-Kong, one of the event's organizers. "There's a lot of stereotyping and misunderstanding."

The event also featured speakers Ivan Wells of the Tsimpsian Nation and Daren George, executive director of the First Nations counselling agency Rising Above.

Patti Victor, one of the First Nation hosts of the event, works at Trinity Western University providing spiritual and personal mentoring to Aboriginal students on that campus. "Reconciliation is my heart," says Victor. "I believe that the Church of Jesus Christ needs to lead the way and that building relationships within the body of Christ is the heart of Jesus."



Leung-Kong says the hope for Journey Together, Heal Together is that it will not be limited to a one-time event. "The movement of reconciliation should be an ongoing journey," she says. Organizers hoped attendees could learn about the tragedies suffered by First Nations people and actively promote healing in their own congregations and communities.

"Reconciliation and healing is not an event," says Victor. "It is not a goal, but a place of walking together." She says that Christians must "understand that truth telling is the first step," and expect to feel unsettled by the truth. "Injustice is part of our history. Apologies must be lived," she says. "It is not enough to make eloquent speeches or to feel empathy or to think that you understand. We must live in an ongoing, mutually respectful relationship. This is the way forward."

—KATE YANTZI

Christian theatre raises questions, wins accolades in Vancouver



VANCOUVER'S PACIFIC THEATRE

Company, a company started by Regent College alumnus Ron Reed, took home multiple Jessie Awards for large theatres this past spring – including one for a play featuring Satan (www.pacifictheatre.org). The company won the most awards in the large theatre category.

The Jessie Awards recognize excellence in Vancouver theatre. Three Pacific Theatre actors were recognized for roles in Larry Shue's play *The Foreigner*: John Voth won for his lead role, and Peter Carlone and Erla Faye Forsyth won for supporting roles.

The company's production of Conor McPherson's *The Seafarer* was named Outstanding Production. The play centres around four drunken men, including Satan, playing poker. One of the player's souls is at stake.

"I don't put too much of my heart into awards," says Reed, the company's artistic director who also acted in *The Seafarer*. The company has received more than a hundred Jessie Awards nomina-



John Voth (top right) plays the lead role in *The Foreigner*. Above: Ron Reed and John Emmet Tracy in *The Seafarer*.

tions since 1994 and won 20. "You have to do the work for other reasons." But *The Foreigner* wins were gratifying because the actors who won are new artists. The company staged the play so new actors could show their talents, he said.

But the company's main mission is to serve Christ. "I don't like 'Christian' as an adjective," Reed

admits, about being known as the Christian theatre company in Vancouver. “I like it as a noun.” A play can’t decide to follow Jesus, he says. But Reed can choose to present plays that explore reconciliation and forgiveness, provide examples of the gospel’s teaching that “the last shall be first and the first shall be last,” or give pictures of grace and salvation, he says. By producing good theatre that serves the community, they serve Christ

“They’re probably the most humane theatre company in town,” says Anthony F. Ingram, a self-described “disenfranchised Christian” who directed *The Seafarer* and has worked with Pacific Theatre as both an actor and director.

“They’re not out to convert anyone to any particular religion. They’re just interested in how we live life with each other,” he says. Pacific Theatre performances often lead audiences to a discussion – or even an argument. That’s the best kind of theatre, says Ingram. *The Seafarer* raises questions about interpersonal relationships and the possibility of change. Its depiction of Satan addresses the universal need for relationships, the devastation of loneliness and the effects of pride, according to Ingram.

“The majority of [Jesus’] teachings are in stories, not lectures,” explains John Voth, who first heard about the theatre when he took some classes with Reed at Trinity Western University. “We’re using stories to move people, to enrich their thinking and learn something new.”

Actors also leave productions rethinking their faith. Voth admits he was so shocked when he won, he forgot to mention God in his acceptance speech – quickly adding that he prayed and said thanks later. **—MEAGAN GILLMORE**



71

PERCENTAGE OF CANADIANS WHO ATTEND ARTS EVENTS (CANADIAN COUNCIL OF THE ARTS)



117

PRODUCTIONS PUT ON BY PACIFIC THEATRE IN 29 SEASONS

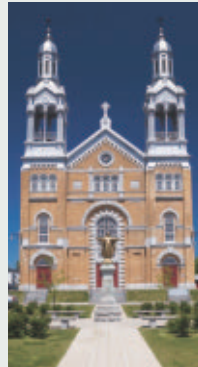
NOTE WORTHY

REFUGEE-SPONSORING CHURCHES FACE POLITICAL BARRIERS

A new report from Citizens for Public Justice reveals the political barriers churches face in resettling refugees in Canada. *Private Sponsorship and Public Policy* is based on surveys and interviews with church-connected organizations that have a signed agreement with Citizenship and Immigration Canada to sponsor refugees. (The practice was pioneered in 1978 by Mennonite Central Committee.) The report shows widespread frustration with long wait times, cuts to health care, limited consultation and changes to the age of dependency. www.cpj.ca

QUEBEC FUNDS CONVERSION OF FORMER CHURCHES

Quebec’s Religious Heritage Council, founded in 1995, has used \$371 million to repair the province’s crumbling churches. In the past the council’s grants were reserved for churches still used as places of worship. Last year the council began helping nonprofit organizations, municipalities and private owners seeking to transform former churches into gyms, theatres and meeting spaces. www.nationalpost.com



B.C. COURT TO HEAR PASTOR’S DISMISSAL CLAIM

The British Columbia Supreme Court accepted an application to hear a pastor’s wrongful dismissal claim. The Vancouver Chinese Baptist Church argued the court should not hear the claim, since a church’s removal

of its spiritual leader is intrinsically ecclesiastical in nature, but the B.C. Supreme Court disagreed, stating that the facts giving rise to Rev. Kong’s wrongful dismissal claim were, in their nature, that of “employment.” www.employmentlawtoday.com

NANAIMO BANS CHICK-FIL-A LEADERSHIP CONFERENCE

Nanaimo, B.C., a city of roughly 80,000 people, banned a Chick-fil-A leadership conference from being simulcast on city property because of the organization’s views on traditional marriage. City council member Fred Pattje accused Chick-fil-A owner Dan Cathy of having a “rich history of homophobia and other divisive practices.” Two months later, the city council backed away from its decision to ban all such events and apologized, partly in response to public outcry and to meetings with the local ministerial. www.christianpost.com

SASKATOON EVANGELICALS AND CATHOLICS MAKE STATEMENT

An Evangelical-Roman Catholic Dialogue in Saskatoon recently issued a draft Common Statement of Faith after three years of study. The text is offered to the group’s sponsoring churches for study and discernment. The dialogue is sponsored by the Saskatoon Evangelical Ministers’ Fellowship and the Roman Catholic Diocese of Saskatoon, with 20 members of the dialogue drawn from both clergy and lay people from both faith communities. The dialogue spent two years exploring issues that have historically divided Catholics and Evangelicals before concluding that a statement of the faith common to both would assist in promoting the growing relationship between churches. The text of the joint statement is available at www.ecumenism.net. **—DARRYL DASH**

Well-known journalist raises voice against euthanasia

WHEN SPINAL PROBLEMS forced Charles Lewis to silence his journalist's voice as religion reporter for the *National Post* and editor for that newspaper's religion blog the *Holy Post*, he began speaking out, loudly, against euthanasia.

Convinced the Quebec government's recent passing of Bill 52 is "dangerous for the rest of the country," Lewis is sounding the alarm on radio, at churches, universities and other gatherings – in an effort "not to debate, but to defeat" – what that province has labelled as "medical aid in dying."

Lewis believes that Christians in particular should be taking a strong stand against its passage. "Anybody who is the least bit religious has to recognize that the taking of a life is

an extremely serious thing," he explains. "And to have a medical person do it crosses a line."

"You don't have to go looking for the slippery slope," Lewis adds, citing the Quebec College of Physicians – which has said Bill 52 will need to be expanded – and the fact that broadening interpretations of euthanasia guidelines in the Netherlands and Belgium have led to abuses and made the practice easier for increasing numbers of people to access.

Lewis' firsthand experience with horrific physical pain and morphine addiction has taught him much about suffering, he says, including that even the worst situation can be helped by the presence of caring people. "There is a point

where chronic pain can become a reason for wanting to die," he says. "But pain doesn't have to have the last word."

Recognizing that opposition to government-sanctioned suicide is dwindling in this country, Lewis is using his own social media accounts and free speaking engagements to call on people of faith to write to their MPs. "Church leaders and our government need to speak more forcefully about this," Lewis says. "I'm just trying to mobilize people like me and say, 'Let's just try and see what we can do'" to defeat euthanasia.

–PATRICIA PADDEY

Visit www.faithtoday.ca/KingdomMatters for more. Have a story to share? editor@faithtoday.ca

16-30

PERCENTAGE OF CANADIANS WITH ACCESS TO HOSPICE PALLIATIVE CARE (CANADIAN HOSPICE PALLIATIVE CARE ASSOCIATION)

MELISSA AND OVER 350,000* OTHER CANADIAN CHILDREN HAVE A PARENT IN PRISON

*Correctional Service of Canada, 2008

MELISSA DESERVES HOPE.

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Prison Fellowship Canada
Serving Life

Persecution of Christians

Revealing insights related to November's International Day of Prayer for the persecuted church


WORST OFFENDERS AGAINST CHRISTIANS

1. NORTH KOREA (CPC)
2. SOMALIA
3. SYRIA (CPC)
4. IRAQ (CPC)
5. AFGHANISTAN
6. SAUDI ARABIA (CPC)
7. MALDIVES
8. PAKISTAN (CPC)
9. IRAN (CPC)
10. YEMEN


These ten countries were ranked in 2014 as the worst for persecution of Christians by www.worldwatchlist.ca produced by Open Doors. Those marked CPC are also Countries of Particular Concern in 2014 according to the U.S. Commission on International Religious Freedom (www.uscirf.gov). Its other 2014 CPCs [where particularly severe violations of religious freedom are tolerated or perpetrated] include: Burma, China, Egypt, Eritrea, Nigeria, Sudan, Tajikistan, Turkmenistan, Uzbekistan and Vietnam.


CHRISTIANS AT RISK


WHICH CHRISTIANS ARE MOST LIKELY TO FACE PERSECUTION FOR THEIR FAITH IN THE WORLD TODAY?

 A CHRISTIAN WITH A MUSLIM BACKGROUND OR ANY CHRISTIAN WHO EVANGELIZES IN CERTAIN MUSLIM-MAJORITY AREAS

 A CHRISTIAN FROM A HISTORIC TRADITION IN THE MIDDLE EASTERN STATES AFFECTED BY THE ARAB SPRING

 A BELIEVER WHO HAS LEFT THE ORTHODOX CHURCH IN ETHIOPIA

 A HINDU-BACKGROUND CHRISTIAN IN CERTAIN PARTS OF INDIA

 A HOUSE-CHURCH CHRISTIAN IN NORTH KOREA

MAP BASED ON: WWW.WORLDWATCHLIST.CA/WORLD-WATCH-LIST-COUNTRIES AND WWW.PERSECUTION.NET/RESTRICTED-NATIONS.HTM

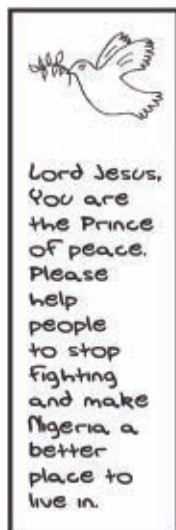


CHILDREN CAN PRAY

Get children's bookmarks and persecution resources for adults from www.idop.ca.

The International Day of Prayer for the Persecuted Church is an annual November event in 130 countries. Several ministries including The Evangelical Fellowship of Canada partner each year to produce free resources.

The EFC also offers Religious Liberty Alerts by email throughout the year. Sign up at www.theEFC.ca/alerts.



FIVE PLUS 14

The Canadian government's Office of Religious Freedom is headed by ambassador Andrew Bennett, who receives support from four other government staff to monitor religious freedom and speak out against violations, most recently in Ukraine, Iraq and Pakistan. The U.S. Commission on International Religious Freedom has 14 staff.

Canada, the United States and France are some of the only countries in the world with government-related bodies focused on global religious freedom.

65

The number of countries with a high level of social hostilities involving religion in 2012, according to the Pew Research Center. That was 33% of the 198 countries and territories studied that year, an increase from 29% in 2011 and 20% in 2007. Religious hostilities increased in every major region of the world except the Americas.



WRITE FOR FREEDOM



Haile Nayzgi, once the leader of Eritrea's Full Gospel Church, has been held under arrest without charges since 2004, according to www.prisoneralert.com, a ministry of Voice of the Martyrs that profiles prisoners and helps visitors petition

appropriate officials and write letters of support. VOTM Canada also offers a Prisoners' List, a Prayer Wall and other resources at www.persecution.net.



THE GATHERING PLACE

BRUCE J. CLEMENGER

A time to care, a time to act

People nearing death need our care and tangible expressions of love

Outside the Supreme Court were demonstrations, and inside lawyers argued passionately whether assisted suicide and euthanasia should be legalized. The judges repeatedly questioned lawyers on both sides of the issue.

It became clear our country is at a threshold, with the Supreme Court set to determine whether the threshold will be crossed.

The Court has been to this threshold 21 years ago in a very similar case. They ruled then by the narrowest of margins that the law prohibiting assisted suicide was constitutional.

The government's objectives of preserving life and protecting people with disabilities prevailed over the desires of some

to be assisted in ending their lives.

The majority of judges in the 1993 *Rodriguez* case spoke of the sanctity of human life and how its promotion is a basic principle of Canadian law.

It was only a few decades before that, in the early 1970s, that attempted suicide was decriminalized. Parliament had concluded that prosecuting someone if they were unsuccessful was not helpful in promoting life.

However, assisting someone to commit suicide remains illegal. This is consistent with the government's purposes to promote life, dissuade people from committing suicide, and protect the vulnerable from being persuaded to commit suicide.

Yet some argue keeping assisted suicide illegal infringes on the rights of those who cannot kill themselves without help – that their disability places them at a disadvantage.

Government lawyers expressed frustration at this argument. Is the solution then to grant a right to assistance to those who would demand it, or is the dilemma resolved by re-criminalizing attempted suicide?

If the government wants to protect life and discourage suicide, how is it to legislate in light of the *Charter of Rights and Freedoms*?

Amid all the legal arguments in the courtroom, one issue upon which all would agree is the importance of access-

News FROM THE EFC

Euthanasia and religious freedom

The EFC intervened in two Supreme Court cases in October. Decisions in both cases are not expected until 2015.

In the euthanasia case (www.theEFC.ca/Carter) the EFC defended Canada's laws prohibiting euthanasia and assisted suicide against parties seeking to have those laws overturned. The EFC had already intervened in this case before the B.C. Court of Appeal.

The case on prayer and religious freedom (www.theEFC.ca/Saguenay) considered whether prayer is permissible prior to government functions such as town council meetings. The EFC argued it is not contrary to the *Charter of Rights and Freedoms* for elected bodies to choose to begin their deliberations with prayer.

EFC supporters are invited to pray for the Supreme Court judges as they deliberate and to support these legal interventions financially at www.theEFC.ca/donate.

Prostitution law reform

The EFC's Julia Beazley presented the EFC's response to Canada's prostitution bill before a senate committee this fall. Watch a videorecording at www.theEFC.ca/ProstitutionResources.

Worldwide prayer for persecuted Christians

On Nov. 9 Canadians can join with Christians in more than 130 countries in prayer for believers who are suffering, even dying, for their faith. Visit www.idop.ca for more information on this annual event, including free downloadable resources produced

by the EFC and four other Canadian ministries.

Christmas calendar

The Canadian Network of Ministry to Muslims is holding its national conference in Richmond Hill, Ont., Nov 6-8.

The annual EFC prayer summit for bilingual and francophone ministry leaders is Jan. 26-28 in Granby, Que.

Visit www.theEFC.ca/calendar to find out what else is new or to publicize your own event.

November's calendar features events in Kelowna, Richmond, Edmonton, Saskatoon, Waterloo, Mississauga, Toronto, St-Hyacinthe, Moncton and Grand Falls-Windsor.

President meets bishops

EFC President Bruce J. Clemenger attended the plenary assembly

of the Canadian Conference of Catholic Bishops (CCCC) this fall, together with David Freeman of the Christian & Missionary Alliance. Freeman co-chairs the Evangelical-Roman Catholic Dialogue, an initiative co-sponsored by the EFC and the CCCB.



EFC

The Evangelical Fellowship of Canada



Find out about news stories like these and more at www.theEFC.ca.



Learn how to take action on the issues you care about at www.theEFC.ca/takeaction.



Visit *Faith Today* and the EFC on Facebook and Twitter for breaking news, great links and lively discussion.

ibility to good palliative and end-of-life care. This is the specialized care including pain management offered patients as they near death.

Only about 16 to 30 per cent of Canadians who need it receive adequate palliative care. In rural areas, access is worse than in city centres. We are debating the morality of assisting in the suicide or euthanizing of those who are in pain. Should we even consider this possibility if we as a society have not ensured that all have access to the best in pain management?

A few years ago three Members of Parliament – one Conservative, one NDP and one Liberal – felt compelled to study four issues: palliative care, suicide prevention, elder abuse and disability. I met with each of them recently, and they remain passionate about the need to greatly improve how we care for people in great need.

In their report *Not to Be Forgotten*, they noted that a palliative care philosophy entails more than pain management. It

needs to incorporate a broader vision of care. They wrote:

The palliative care philosophy is person-centered, family-focused and community-based. It moves us from disease or condition-specific care to person-centered care. It recognizes that the psycho-social and spiritual dimensions have profound impact upon health and well being, and that a variety of specific conditions may be operating on different levels in the chronically ill or dying person's life.

Their recommendations range from developing national strategies to ways of facilitating people to care for loved ones facing death – in their homes rather than having them end their lives in institutions.

This vision of palliative care requires more than proactive government action. There is also an important role for churches.


Visiting the sick and caring for the dying are the hallmarks of Christianity.

They are expressions of our love for God and our neighbour, manifestations of our theology and world view which have marked Christian practice since the time of Jesus.

Care for the dying involves more than what the healthcare system can provide. Such care is fully expressed when communities embrace the sick and dying and manifest the love of God in practical ways.

As we wait for the Supreme Court to rule, now is not the time to sit back. Neither governments nor citizens nor the Church should pause in the whole care of the whole person as they walk through the valley of the shadow of death.

Regardless of what is decided, people need our care and tangible expressions of love. /FT

 Bruce J. Clemenger is president of The Evangelical Fellowship of Canada. Find more of these columns at www.faithtoday.ca/TheGatheringPlace. Please pray for our work. You can support it financially at www.theEFC.ca/donate or toll-free 1-866-302-3362.

Meet the EFC Board: Jon Ohlhauser

As part of the 50th anniversary celebrations at The Evangelical Fellowship of Canada, *Faith Today* is introducing members of the board of directors (listed at www.theEFC.ca/board). We continue with Jon Ohlhauser, president of Hope College, Drumheller, Alta.

FT: *What made you want to sit on the EFC board?*

JO: I have been involved in Christian higher education in Canada for 20 years, always with a passion to help students discern appropriate and relevant means of presenting the gospel to our increasingly post-Christian culture. When invited to serve on the board,

I felt God was directing me to hear more examples of effective Christian witness. I'm also glad to contribute to the organizational ends of the EFC.

FT: *What's the most important thing the EFC is doing these days, in your opinion?*

JO: It's difficult to prioritize one at the expense of the others. But one that I've found extremely beneficial has been the EFC's intentions to be a "fellowship" – a place where ideas, perspectives and questions can be explored. Christ prayed earnestly for the unity of His Body – the Church – and I have found joy and encouragement in the role that the EFC has played in creating a space for this unity to flourish.

FT: *What's the biggest challenge facing Canada right now?*

JO: The biggest challenge – at least spiritually – is also the biggest opportunity. While much of our country has been built on a Judeo-Christian ethos, this is being challenged or, in many cases, has already been replaced. Many people bemoan this trajectory, but I think it simply testifies of the ongoing spiritual battles that are an inherent part of our faith. I also see it as a wonderful opportunity to present and live Christ in a magnetic way so people can find the unchanging truth and encounter a personal Saviour.

FT: *Thank you, Jon. May God bless you and your ministry. /FT*



Two years ago Jon Ohlhauser, PhD, took up amateur boxing to support his daughter's goal of becoming an RCMP officer – and found God using it to open amazing opportunities for relationship development and Christian witness.

Freeing the enslaved



Ed Wilson is executive director of International Justice Mission Canada. International Justice Mission protects the poor from violence throughout the developing world by partnering with local authorities to rescue victims of violence, bring criminals to justice, restore survivors and strengthen justice systems.

■ **What is the mission that drives IJM?**
We are driven by our passion to rescue thousands of victims of violence, protect millions more, and prove that justice for the poor is possible.

■ **How do you view IJM's relationship with the Canadian Christian community?**
The mission of IJM is the mission of the church. The violence that the poor experience in the developing world is complex and chaotic, and most churches are not equipped to engage in that arena. We are the hands and feet of the Canadian Church as we serve victims of vio-

lence. We hope that our experience inspires local churches to make a difference for dignity and freedom in their own communities.

■ **Why is human trafficking such a huge problem?**

Human trafficking is driven by crime and profitability, and fuelled by poverty and lack of global commitment to combat it. Traffickers will continue to operate with impunity until there is a credible deterrent through local and international law enforcement to make them stop. But it can be stopped if we all join together to raise the

funding and generate the political will to get the job done.

■ **How can the Canadian Church be more involved in this issue?**

Pray. We are not only confronting criminals, but entrenched social and economic systems. Get involved. As Christ's followers we are called to offer humble and courageous service to victims of violence, both here at home and in the developing world. Give.

■ **How do you personally rejuvenate after being immersed in these issues?**

Nothing rejuvenates me more than a long run. I run without music so I'm alone with God and my thoughts. I begin my run carrying the burdens of our work and return with a changed perspective.

■ **Who are your heroes?**

There are many leaders I admire, but my heroes are the largely unknown men and women who pour out their lives day after day for the poor, the broken and the oppressed of their communities.

■ **What leadership book do you recommend most often?**

Forces for Good: The Six Practices of High-Impact Nonprofits by Leslie Crutchfield and Heather McLeod Grant (Jossey-Bass, 2012). The authors identify the distinctive practices of 12 nonprofits that have achieved extraordinary levels of impact. I'm working with our team to ensure that we score high on all of these practices.

■ **What is your best leadership advice?**
Stay the course. Pace yourself. Learn to read your physical, emotional and spiritual gauges. As leaders we need a right perspective on our importance – it's His mission, not ours. **/FT**



PERCENTAGE OF
HUMAN TRAFFICKING
VICTIMS THAT ARE
GIRLS AND WOMEN

▶ IJM Canada (www.ijm.ca) is an affiliate of the EFC (www.theEFC.ca/Affiliates). Find more Q&As at www.faithtoday.ca/QandA.

Missing and murdered Aboriginal women

The Canadian public and Church are learning about the devastating issue of murdered and missing Canadian Aboriginal women and girls

With the number of victims disproportionately high compared to the general population, Canada is asking why Aboriginal women are at such risk – and what can be done to help solve this national tragedy.

“As a First Nations woman, I never thought I would live to see age 30,” says Cheryl Bear, an artist and advocate who works among First Nations in Vancouver. “When I was 15, one of my cousins was strangled, and at age 18 another cousin was brutally murdered. It is true that those living in poverty or in the sex trade are certainly more vulnerable to danger, but this was not the case with my two cousins. They were just average girls in everyday situations.”

The RCMP and the Native Women’s Association of Canada (NWAC) have released reports that examine this issue. Aboriginal women in Canada are three times more likely to be killed by a stranger than non-Aboriginal women, according to NWAC.

The girls and women are usually

young (more than half under the age of 31) and most live in Western Canada. Over two-thirds of the cases of murdered and missing Aboriginal women are in British Columbia, Alberta, Manitoba and Saskatchewan. Many of the victims were mothers (88 per cent leaving behind children and grandchildren).

The RCMP’s *Missing and Murdered Aboriginal Women: A National Operational Overview* reports, “Among Aboriginal female victims, approximately one-third (32%) died as a result of a physical beating. This was the most frequent cause of death among Aboriginal female victims and was reported almost twice as often as it was for non-Aboriginal female victims (17%).”

Several former prime ministers, Aboriginal activists and other prominent Canadians recently formed a new organization, Canadians for a New Partnership (www.cfnp.ca), which also aims to engage more Canadians to consider living conditions, education and economic opportunities for Aboriginal groups. **/FT**

1,181

REPORTED CASES OF MISSING OR MURDERED ABORIGINAL WOMEN OVER THE PAST 30 YEARS IN CANADA

225

THE NUMBER OF CASES OF MISSING OR MURDERED ABORIGINAL WOMEN CONSIDERED UNRESOLVED

1.4 MILLION

NUMBER OF PEOPLE IDENTIFIED AS ABORIGINAL IN 2011 ACCORDING TO NATIONAL HOUSEHOLD SURVEY

4.3

PERCENTAGE OF ABORIGINAL WOMEN THAT MAKE UP CANADA’S FEMALE POPULATION

(SOURCE: MISSING AND MURDERED ABORIGINAL WOMEN: A NATIONAL OPERATIONAL OVERVIEW BY THE RCMP)

The number of missing Aboriginal women in Canada approaches the number of Nigerian girls kidnapped by Boko Haram, an atrocity which is receiving a global spotlight, commands huge media attention in Canada and sparked an emergency debate in the House of Commons

TIM HARPER, national affairs writer, *The Toronto Star*, May 19, 2014

What can you do . . .

Continue learning about this issue. If you are in an urban area, particularly in Western Canada, is there a way for your church to reach out more effectively to this vulnerable population? Visit www.theEFC.ca/TakeAction for a guide to getting socially active in Canada.

Please pray for the public policy work of The Evangelical Fellowship of Canada. You can also support it financially at www.theEFC.ca/donate or toll-free 1-866-302-3362. Read more of these columns at www.faithtoday.ca/AtIssue.



Pastors in the trenches

How military chaplains overcame bickering, boredom and bullets, and become comrades to Canada's soldiers in the First World War

A hundred years ago the 36,000 troops of the Canadian Expeditionary Force had just arrived in Britain, the first wave of Canada's eventual contribution of 600,000 soldiers to the Great War. These men would soon face the horrors of the Western Front – the poison gas at Ypres in April 1914, the astounding but costly victory at Vimy Ridge in April 1917, and the lethal sea of mud at Passchendaele beginning in July 1917.

Among the Canadian soldiers was an easily overlooked group – military chaplains. Chaplains were ordained ministers or priests who had enlisted to serve the spiritual needs of Canada's troops. As Duff Crerar recounts in his book *Padres in No Man's Land* (McGill-Queen's University Press, 1995), the chaplains were part of a chaplaincy service hastily thrown together at the last minute by the minister of militia and defence, Sam Hughes.

They came from various denominations, mostly Anglican, Catholic, Presbyterian, Methodist and Baptist. (Smaller minorities, like Canada's Jewish soldiers, were deemed too small in numbers to warrant their own chaplains.) They had in common a desire to serve. Anglican George Wells of Manitoba, a veteran of the South African (Boer) War, explained his response to the outbreak of the First World War. "I knew the seriousness of war, and ... for me there was no choice but to join the regiment immediately."

Chaplains who felt the call in 1914 were quickly thrust into a bewildering situation. Most of them had no experience and received

practically no training to prepare them for their role. Overseas, they found themselves in an organizational nightmare created by military mismanagement and aggravated by denominational tensions. In fact, some chaplains arrived in Britain only to be sent back home again because there were already too many chaplains from their denomination.

Those who remained found themselves with an ever-expanding range of duties, including not only preaching at daily services and in formal church parades, but also

The chaplains were part of a chaplaincy service hastily thrown together at the last minute by the minister of militia and defence, Sam Hughes.

behind-the-scenes tasks like running errands, supervising camp recreational facilities and organizing concerts.

At the same time, most chaplains did what they could to be a positive moral influence, keeping the soldiers away from swearing, drink and "loose women," while working to keep their hearts from being hardened by the killing at the front. Chaplains experienced the darkness of war firsthand – writing home to parents of the killed or wounded, praying with the dying, assisting doctors with amputations, and in some cases even braving the bombs and bullets of no man's land to pull the wounded back to safety.

Men who enlisted as chaplains believed military service was permissible for Christians. Many in fact believed the war was a righteous cause, and served with what

Crerar calls a "blend of Christianity and patriotism." Some went so far as to call it a "holy war."

But the realities of the war were complex. Some chaplains found it hard to reconcile the carnage of the front with the idea of a just war, or even the idea of a loving God. Chaplains found that many soldiers had no interest in the faith and resented the obligatory church parades. (Over in the British ranks, a young C. S. Lewis felt the same way.) The men also scoffed at the chaplains' attempts to reign in immorality and keep the camp canteens "dry" – that is, alcohol-free.

Some chaplains, however, were able to win the respect of the soldiers, becoming not just chaplains, but comrades. This was easier to achieve for those who were natural leaders, who had previous military experience, or who were simply considered athletic or "manly." But regardless of their other qualities, those chaplains who braved the dangers of the actual fighting to pray with the dying and rescue the wounded earned the respect of their fellow soldiers.


It was a war, after all, and some chaplains suffered its full effects, like Anglican chaplain G. L. Innes of Toronto, who died from an outbreak of spinal meningitis in one of the camps – the first Canadian chaplain to die in the war – or Catholic chaplain John O'Gorman of Ottawa crippled by shrapnel at the Somme.

A hundred years later Evangelicals still disagree about whether, and when, it is right for Christians to go to war. However, there is no disagreement about the bravery of the men who left home and risked their lives to bring soldiers closer to God in the midst of the greatest war the world had ever seen. /FT



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THE NUMBER OF CANADIAN CHAPLAINS IN UNIFORM AT THE HEIGHT OF THE WAR IN 1917. TODAY THERE ARE 345 IN THE REGULAR AND RESERVE FORCES COMBINED.

 Kevin Flatt is associate professor of history and director of research at Redeemer University College, Ancaster, Ont. Find more of these columns at www.faithtoday.ca/HistoryLesson.



MESSY FAITH

SHEILA WRAY GREGOIRE

Can couples be sexually incompatible?

Current talk – even in the Church – about sexual compatibility sends the wrong message

The evangelical church has found sex.

After years of being sometimes rightfully accused of prudery, many Christians have done a 180, deciding that the best form of evangelism is showing the world just how much we get it on. In July 2013, pastor Joe Nelms of Family Baptist Church in Lebanon, Tennessee, started a firestorm when, in his opening prayer at a NASCAR race, he thanked God for his “smokin’ hot wife.” Beleaguered megachurch pastor Mark Driscoll was renowned for riddling his sermons with sexual innuendos. Closer to home, Christians are hosting “passion parties,” just like Tupperware parties, minus much of the plastic, where women shop for lingerie, sex toys and lubricants in their own homes, with friends.

The message: sex in marriage is awesome!

But is it? This sexual evangelism caused Rachel Pietka to pen an opinion post for *Relevant Magazine* (June 27, 2013), saying that “Christians Are Not Called to Have Amazing Sex.” After all, if we aren’t supposed to have sex until we’re married, there’s no way to find out if you’re sexually incompatible. Obviously then, God never meant for amazing sex to be a staple of a good Christian marriage.

And so here I find myself in this messy middle, wondering when the Church will get our act together to properly evangelize

about healthy sexuality.

Let’s go back to first principles. God made sex to unite us in three ways – physically, emotionally and spiritually. Yes, we feel a physical rush, but sex is also designed to make us feel like one – the mystery of “knowing” each other, as the Hebrew word used for sexual union suggests. This spiritual intimacy then feeds the physical side. That’s why many studies – including my own that I conducted for *The Good Girl’s Guide to Great Sex* (Zondervan, 2012) – indicate that married Christians enjoy sex more. Commitment is a powerful aphrodisiac!

But our culture does not understand this. It has divorced sex from marriage. And then all that’s left is genitalia. It becomes crude and ugly.

And yet the sexually incompatible camp pigeonholes sex as well. It assumes that you either match up with your partner or not, forgetting that people (and our sex lives) change over the years. God designed sex to be relational. And because sex is far more than physical, sex will change as we open up to each other by becoming more vulnerable, more giving and more trusting.

That’s why I hate the phrase “sexually incompatible.” You’re not incompatible. You just have things you need to work out.

If one spouse wants to make love much more than the other and this causes hurt, it is sin, because one (or both) are not loving each other as Christ did. If one is

being selfish in bed, demanding unreasonable things, or refusing to learn how to pleasure the other, it is sin. When physical problems come, and one spouse doesn’t make allowance, it is sin. If the spouse experiencing difficulties won’t get help, well, that is sin too. If one is using porn or erotica to get aroused, it is sin. If one is feeling ashamed of sex, that too smacks of sin, though the sin may not be theirs. Perhaps they grew up in a home where their parents made them feel ashamed of the fact that they were sexual, and now they need healing. Or perhaps they were abused (someone else’s sin) and that too has impacted their ability to enjoy sex.

Just like in every other area of our lives, our problems with sex stem either from our own sin (selfishness) or from being sinned against (brokenness). And so we need to go to God for healing and restoration.

God promised that we could have amazing sex. He never promised that we would. In the same way that we can’t live a holy life without surrendering more and more to God, we can’t have great sex without surrendering more and more of ourselves to God and to each other. Sex is not static. Sex is a journey married people take as we grow closer to each other and to our Maker.

It is time to stop seeing sex like the world does – only physical – and start remembering that real passion and intimacy come from a true spiritual connection. As we grow more and more like Christ, we’ll feel that passion more and more. And we will have amazing sex. But I still don’t think we should announce that at NASCAR races. /FT

Commitment is a powerful aphrodisiac! But our culture does not understand this.



16-20

YEARS MARRIED WHEN COUPLES REPORT GREATEST SEXUAL SATISFACTION
(THE GOOD GIRLS’ GUIDE TO GREAT SEX)



What is good work?

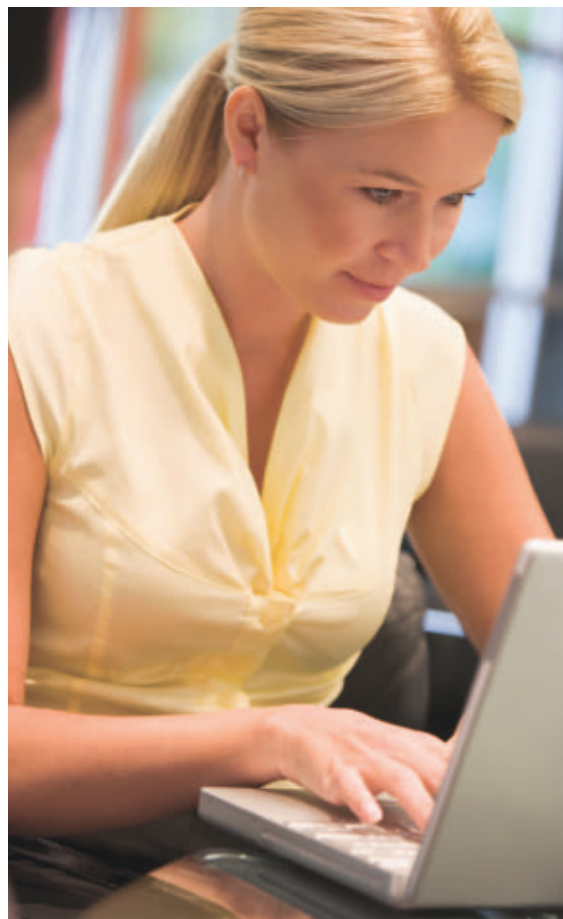
What the Bible says about how we should work

Growing up in a small rural town I was often exposed to the importance of good work. Whether it was chores, paid work, schoolwork or sports, the point was the same – do good work. Years later when I began working for a large company after college, I considered how my Christian faith affected my work.

For me, doing good work had consisted of not lying and not stealing. To put it more positively, it meant I was to put in a “fair day’s wage.” The trouble was that I also knew several non-Christian coworkers who took the same approach. I had been taught to share the gospel with coworkers should an opportunity present itself, but I was taught little, if anything, about how to go about my actual work as an IT consultant. So I began to wonder, what does Christianity have to say about how I work?

One source of help I found came from Luke 3 where John the Baptist tells the crowds, “Produce [good] fruit in keeping with repentance.” Later in the passage John expands on what this good fruit looks like in a work context. The tax collectors were told not to “collect any more than you are required to,” and the soldiers were told, “Don’t extort money and don’t accuse people falsely – be content with your pay.” While we don’t get the benefit of hearing John’s response to someone in business (or IT), there are a few points we can draw from these examples.

First, we see that the outworking of our repentance should be evident in our daily work. *How* we work matters to God. Admittedly, this one shouldn’t be too much of



I believed my work only mattered because it allowed me to share my faith with coworkers or earn money for charitable giving.



“GLOBALLY, 98% OF CHRISTIANS ARE NEITHER ENVISIONED NOR EQUIPPED FOR MISSION IN 95% OF THEIR WAKING LIVES”

— MARK GREENE, THE LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY.

a surprise. But personally I had believed my work only mattered because of the opportunities it provided, whether to talk with coworkers or earn money for charitable giving. Here, John says work also matters for its own sake, and doing this work well is considered “good fruit.”

Second, we should not use the power we have in our professions to take advantage of others. For tax collectors and soldiers such a

power dynamic is likely more apparent, but there are similar power imbalances in business. You only have to notice the recent rise of the Fair Trade movement to see there have been numerous situations where companies used their market power to impose unfavourable agreements upon suppliers.

Nor is this example an isolated event. You don’t have to look too hard to see marketing efforts that draw on people’s deep desires for love and belonging to sell consumer products, or find companies that embrace predatory pricing tactics against competitors. There’s ample opportunity for Christians to produce good fruit in business.

Granted, not all of us are in positions where we can alter supplier contracts, decide on pricing or even shape the company’s marketing efforts. But whatever level of influence we may have, John’s message still applies – we are to use the sphere of influence that we *do* have in ways that care for others instead of taking advantage of them. This is part of what John was getting at with his injunction to “be content with your pay.”

A final point to highlight from John 3 is what John *doesn’t* say. Nowhere in this passage does he suggest the tax collector should take less than required or that the soldier should forego upholding the peace. Instead, John’s command for right behaviour to these workers entails doing well by all people, including their employers. They were to perform the duties of a tax collector or soldier with excellence.

As we continue to live out our faith in daily work, may something similar be said of us. Perhaps in due course we too can produce good fruit. /FT

 Russell Pinson of Vancouver is head of operations at the Marketplace Institute, Regent College. Find more of these columns at www.faithtoday.ca/BusinessMatters.



Gap relief

Understanding the fragile timeframe between disaster and development

Relief, recovery and reconstruction – these are the three Rs of humanitarian aid intended for communities affected by a natural disaster. They’re as solid as a three-legged milking stool, but knock one leg out and the whole process hits the floor.

The recovery stage falls after emergency disaster relief and before post-disaster reconstruction. It’s a tricky transition when emotional and spiritual recovery, child education and interim livelihood projects should be addressed.

Some aid agencies handle that transition time really well, while others limit their focus mainly to relief or reconstruction.

Part of the challenge is that the recovery gap is where greed, inefficiency and corruption from all levels of business and government seem to creep – consider the fortunes at stake in the table below.

While handling all that generously donated money with fairness and transparency is a challenge, the biggest problems are actually lack of local expertise (and political will) coupled with poor accounting practices, argues Tony Lloyd-Jones in a 2006 report called *Mind the Gap!* (www.preventionweb.net/go/9080).

And of course inefficient relief efforts have a backlash effect on donor trust, leading people to either



Visayas Region, Philippines, Nov. 8, 2013 – The world’s largest typhoon on record devastates the central Philippines, killing more than 6,300. Relief agencies work for months to establish temporary tent cities. But what happens after the big white trucks go home?

withdraw support or feel they need to go themselves as volunteers.

While volunteering after a disaster is inefficient and unadvisable for most people, individuals with specialized training can make a difference in the gap between relief and reconstruction. One such person is Tiger Girrado, a 34-year-old orthopedic surgeon from Manila.

After Super Typhoon Yolanda, he scrounged 40 large boxes of medical supplies and then went to Guiuan himself, on the open Pacific side of the island. Among the first wave of professionals to land, he stumbled on members of Operation Blessing, the relief arm of *The 700 Club*. Together with military personnel and local survivors, he worked for a week straight before returning to Manila.

Back in Manila, Girrado heard worrisome stories of food rotting in

warehouses and supplies not reaching intended destinations. Taking time away from his practice, he initiated a series of self-funded medical missions, and over the following months led teams of volunteer doctors, dentists and tradesmen back into Guiuan.

Thinking ahead on gap relief. One of the best ways to bridge the gap between relief and reconstruction, experts suggest, is for governments and aid groups to have concrete action plans drafted and tested before natural disasters occur.

Such plans allow international aid and qualified volunteers to partner with local labour and government to be more effective and accountable, so affected communities receive maximum benefit from the recovery phase of post-disaster relief.

Gap relief is worth finding out more about. Why not ask an aid agency that you support how they are addressing this issue? You can find examples by visiting www.theEFC.ca/AffiliateSearch and typing in a search term such as “typhoon yolanda.” /FT

HELPFUL RESOURCES


GUIDELINES FOR RESPONDING TO DISASTER AT WWW.THEEFC.CA/DISASTER

YOLANDA GAP RELIEF SLIDESHOW AT WWW.CRAIGPULSIFER.COM

Fortunes at Stake in Disaster Response

Event	Date	Death Toll	Displaced Persons	Total Donations
Indian Ocean: Tsunami	2004	> 250,000	1.7 M	\$6.2 B
USA: Hurricane Katrina	2005	1,833	1 M	\$854 M
Haiti: Earthquake	2010	300,000	1.5 M	\$3.5 B
Philippines: Super Typhoon Yolanda	2013	> 6,300	4 M	\$844 M

Sources: www.cnn.com, fts.unocha.org, iipdigital.usembassy.gov

 Craig Pulsifer is a photographer and freelance writer who recently moved to Toronto. Find more of these columns at www.faithtoday.ca/GlobalVillage.



Understanding the Islamic State

Not since 9/11 have so many people been so preoccupied with Islamic terrorism. What happened?

The video warning from earlier this year is clear. “[This] is a message to Canada and all the American tyrants: We are coming and we will destroy you.”

As hard as it is to imagine, these words are from an unidentified Canadian Muslim who joined the Islamic State, the new terrorist group in Iraq and Syria. Like others in the video, he burns his passport before issuing the threat.

Not since 9/11 have so many people worldwide been so preoccupied with Islamic terrorism. What happened?

The short answer is Abu Bakr al-Baghdadi happened. The long answer goes back to the rise of militant Islam after the Iranian revolution (1979), the creation of Israel (1948), the breakup of the Ottoman Empire (1923), the borders drawn by the Sykes-Picot Agreement (1916), the Christian Crusades (1095-1291), the Sunni-Shia split in Islam (680) and the life of Muhammad (570-632).

Abu Bakr al-Baghdadi emerged in 2010 as the leader of the Islamic State, then known as al-Qaeda in Iraq (AQI). He was born in Samarra, Iraq in 1971 and is a well-educated Sunni Muslim. He may have been a militant under Saddam Hussein and a prisoner of the American forces from 2005–2009. His real name is believed to be Awwad Ibrahim Ali al-Badri al-Samarrai.

Under al-Baghdadi, the AQI became so brutal that he was kicked out of the al-Qaeda movement in February 2014. The shocking brutality has continued under the new name, with the takeover of Mosul (June 10), public executions of enemy soldiers, start of a Yazidi

slave trade (the Yazidi are a minority polytheistic group in Iraq) and the widely publicized beheadings of Americans James Foley and Steven Sotloff and Englishmen Alan Henning and David Haines.

All this led world leaders to a frenzied though necessary response. The Islamic State is now the target of an international military coalition that includes Canada.

Is the demise of the Islamic State ensured? Will Syria and Iraq be saved? Can the Middle East get back to normal? Sadly, the answer to each question is no.

Why such pessimism?

First, there has been no normal in the Middle East since the end of the Ottoman Empire, if normal means relatively stable political and social life. Think of ongoing battles between Jews and Arabs (1920 to today), coup in Egypt (1952), revolution in Iran (1979), killing of Anwar Sadat (1981) and Taliban takeover (1996).

More recently, think of the overthrow of Morsi in Egypt (2013) and the failed Arab Spring (2011–present). Think dictatorships (with the exception of Israel), torture, poverty and – especially where there’s oil wealth – corruption.

Second, ideological hatred and bloodshed have run so deep in Iraq and Syria for so long that peace is impossible, at least in the short term.

In Iraq, it was already clear that old Sunni-Shia tensions were rising again before the American forces pulled out in 2011. The Islamic State owes much of its initial popularity in northern Iraq to the government’s mistreatment of Sunnis, a majority in that region.

And the Assad regime in Syria

seems a puzzle no Middle Eastern or Western power can solve.

The only good thing that can be said about the Islamic State is that it’s so bad it’s forcing bitter enemies to work harder at stabilization. But don’t sing kumbayah just yet.

Third, the Islamic State is well armed (courtesy of weapons left behind by the American and Iraqi armies), committed and widely admired by radical, militant Muslims all over the world. To accurately imagine an IS terrorist, you need to picture someone who is university educated, from a middle-class family, trained under Wahhabi Islam (an austere Sunni sect exported by Saudi Arabia) and who absolutely hates the United States, Israel and any form of moderate Islam.

In Canada, the impact of radical Islam has moved beyond verbal threat to death with the killings of Canadian soldiers near Montreal and in Ottawa in October. This is Canada – not Mosul, Baghdad or Damascus.


The military battle is ultimately an ideological one over the nature and destiny of modern Islam. On this, thankfully, most of the world’s 1.6 billion Muslims hate jihadist, radical Islam, and it is those Muslims who are the chief victims of terrorism.

Christians have a duty here to help Muslims of all kinds consider Jesus and His gospel of peace and new life. All Canadians – Christian, Jew, Muslim and otherwise – should pray as never before: “God keep our land, glorious and free.” /FT

The short answer is Abu Bakr al-Baghdadi happened

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PERCENT OF THE MUSLIM POPULATION IS “MODERATE.” (SOURCE: GALLUP SIX-YEAR SURVEY IN 35 COUNTRIES)

 James A. Beverley is professor of Christian thought and ethics at Tyndale Seminary. He recommends five experts on the Islamic State and related topics: Daveed Gartenstein-Ross, Aymenn Jawad Al-Tamimi, Jonathan Spyer, Charles Lister and Thomas Joscelyn. Find more of these columns at www.faithtoday.ca/ReligionWatch.



Faithful to the Spirit's leading

A personal introduction to the Evangelical Mennonite Mission Conference

God met me. As I allowed the space for my spirit to connect with Him, His Holy Spirit came to me. God met me.

My forefathers were there when the Spirit moved among a small group of people in Southern Manitoba in 1936. That group of people – and the Spirit in them – changed so much that neighbours noticed across the region.

Whether they had been to the evangelical meetings in Winkler or not, local residents all knew something new was shaking things up in town. Those who had participated – mostly Anabaptists who spoke Low German – were really excited, and this excitement made them talk differently, walk differently and generally act differently.

Business, politics, and all the usual things of life had to adjust their way of doing things to take into account the new Spirit in town.

Four young men in particular were profoundly affected by the evangelical meetings that had taken place. They were searching for spiritual renewal and longed for that renewal to take place in their church. But their desire for change met with discouragement. They soon felt the only alternative was to begin a new group that would have the freedom to express their newfound assurance of salvation and encourage sharing the Good News.

The four young ministers led a group to found the Rudnerweider Mennonite Church, reflecting the name of the district where they were meeting. The group of enthusiastic believers soon numbered more than a thousand, meeting in

smaller groups in communities across the Manitoba prairie.

Machine sheds, homes and empty granaries provided the first worship spaces as they grew, but soon small church buildings similar in appearance were constructed.

Word of the renewal spread to Saskatchewan through personal connections and testimony, and groups there also began to gather and join the movement God's Spirit had begun. Together, these groups in Manitoba and Saskatchewan had a heartbeat for missions and responded by jointly supporting their first missionary to Africa in 1942.

By 1959 the group of churches had to adapt to its new size and shifting language use. The leading of the Holy Spirit was nurturing growth and enthusiasm in urban settings where Low German was no longer the primary language.

Responding to those changes, the Rudnerweider Mennonite Church changed its name to the Evangelical Mennonite Mission Conference. Each word in that name describes who this group was and continues to be. Evangelical – sharing and teaching the Word. Mennonite – who we are as a faith group. Mission – actively going, developing and being involved. Conference – a family of churches.

During the decades since 1959, much has changed within EMMC. The family of churches has spread to Alberta, Saskatchewan, Southern Ontario, Belize and the United States. For practical reasons, the four churches from the United States withdrew in 2013 to form their own group called Active Mission Conference. Ministries have

been established and continue to grow in Bolivia and Mexico.

Another response to the Spirit brought a revision process in 2009 which birthed a more grassroots structure of action named EMMC / Go Mission! Churches. People now have more direct input in decision making, and are able to better reflect and respond to God's Spirit in local situations.

All this change over the last five years has been unsettling, but our members have found reassurance in the timeless truth that God's foremost desire is for individual relationships with individual people through His Spirit. That truth, found throughout Scripture, encourages our leaders to seek to train, facilitate and organize around God's Holy Spirit.

Humans are remarkably creative and flexible. We have an even more creative and flexible God who sent His Holy Spirit. So if I create space where God can meet me individually, then His Holy Spirit will help me experience connection with others and work toward a common goal.

Where God's Spirit leads, we desire to be faithful and respond. /FT

Machine sheds, homes and empty granaries provided the first worship spaces.



THE BUDDING TREE IS A SYMBOL CHOSEN BY THE EMMC'S CURRENT GO MISSION! INITIATIVE

 Lil Goertzen of Winnipeg is communications co-ordinator for the Evangelical Mennonite Mission Conference (www.gomission.ca) and editor of its periodical *The Recorder*. The EMMC now includes 27 churches across Canada. For a list of affiliates of The Evangelical Fellowship of Canada, including EMMC, visit www.theEFC.ca/affiliates.



GUEST COLUMN
RAY WISEMAN

The beauty of Alzheimer's

Anna doesn't always know me today, but I know her

When Alzheimer's creeps into a household and slowly builds a barrier of forgetfulness and confusion, it exports its influence. It infects the wider family, friends, church and community.

Soon after the symptoms of dementia appeared in my wife Anna, I noticed a change in our social life that paralleled her memory loss. Our friends began to forget us. They ceased to drop in or invite us over. It hurt. Then a 30-year-old memory surfaced. We had gone to visit Mary, the widow of an elderly friend. We found her confused, not knowing us. She had little memory of her past. But Mary invited us in, made tea, pretended to know us and showed pleasure that we had stopped by.

We left, relieved to escape our discomfort. We did not know how to act or what to say. We never returned. That shame clung to me for a year or two, only returning now that Anna has joined the multitude of those whose past was slipping away. So that explains it. Our friends ceased to call because they don't know how to act in Anna's presence. Now my wife repeats a sorrowful refrain. "Why don't people come to see us?"

Alzheimer's isn't all bad. If I look carefully, I can see rays of beauty that shine through Anna's dreadful disease.

Beauty appears in dependency, for I have become her everything. Once Anna fulfilled many roles – wife, lover, mother, bookkeeper, manager, proofreader. Now virtually alone, I stumble through many tasks for which I'm ill equipped. I help to dress and bathe her. I remember standing at the front of Oxford Church so long ago and

Her smile hasn't changed, but now only occasionally overcomes her anger and frustration.

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PERCENTAGE OF CANADIANS WHO KNOW SOMEONE WITH ALZHEIMER'S DISEASE (ALZHEIMER SOCIETY OF CANADA)



making the commitment, "In sickness or in health." Anna became mine then and remains mine today. When I tell her I love her, the fog lifts. She remembers her key role and responds in kind.

Beauty appears in moments of clarity. Suddenly Anna's eyes sparkle as they flash over her long-neglected keyboard. For me, that action triggers memories of my talented spouse of decades past. I see her at the piano keyboard with our oldest son, aged about two. He is singing. Now 55 years later he still sings. I rush, get the family pictures, and we talk about him. Photos and my memory help Anna to push back and momentarily regain good times seemingly forgotten forever.

Beauty appears in a disarming smile, Anna's lifelong trademark. Her smile hasn't changed, but now only occasionally overcomes her anger and frustration. I first saw that smile across a church basement. It continued to appear and maintained its appeal through four boys from cradle to college, through success and sorrow, through poverty and plenty. Anna doesn't always know me today, but I know her. The smile carries me back to the Anna I once knew.

Beauty appears in bursts of

laughter. Anna laughs sparingly these days, but when she does, it carries me back to better times. One morning I heard her call my name from the bedroom. I rushed naked from the tub to her side. As I shivered and dripped beside her, from somewhere inside a mental fog she spoke. "I want Ray. He is my husband. Are you Ray?"

A channel opened through the fog. Anna's smile appeared. She clearly grasped the absurdity of the situation. We both dissolved in laughter.

Yes, beauty is there even when Anna can no longer remember my name. When we first met, she had no interest in even learning it. Because I entered youth group for the first time with another young lady at my side, she wrote me off. Anna wouldn't think of stealing anything or anybody under any circumstances. When she discovered the young lady was my sister, we learned each other's names.

We never looked back. If you come for a visit, you might not see all those shafts of beauty bursting through dark clouds. Or, you may. But overcome your fear. Visit. Do visit. /FT



Ray Wiseman (www.ray.wiseman.ca) is an author and columnist in Fergus, Ont.

PHOTO: WWW.DESIGNPICS.COM

refresh

PASTORS & LEADER CONFERENCE 2015

For so many pastors "running on empty" seems to be the inescapable norm. As pastors, the demands to produce fresh sermons week after week; to equip and to lead in visionary ways; to counsel wisely and keep up with the endless other responsibilities that end up on our plates can drain us in all ways – physically, emotionally, mentally and spiritually. Why does this happen when we follow and serve the Source of all fullness, a generous God who desires to fill us to overflowing?

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GRANT MULLEN



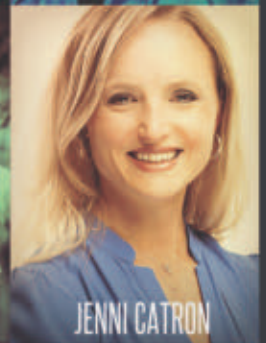
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World Vision Canada president DAVE TOYCEN has announced his retirement after 40 years with Canada's largest humanitarian organization – 18 of those as chief executive officer. *“I confess that some of my heart will be broken by my retirement. World Vision has helped me grow up as a Christian, even though I’m still a little boy disguised in a man’s body,”* says Toycen. Faith Today spoke to him about some of what he’s experienced – and the little boy he can’t forget.

Faith Today: *What will you miss?*

Dave Toycen: I think I will miss the energy and the activity that goes into the passion we have for the needs of children around the world. I’ll miss the daily relationships I have with our staff. While I’ll continue to have my passion for this cause, and my loyalty to World Vision will remain strong, I won’t have the same relationships. I’ll miss the day-to-day intense engagement with the major issues that are affecting children and families in the world. I will still keep informed, but not in the pipeline of information kind of way.

FT: *Has there been one part of the world or an issue that has really touched you more deeply than others over the years?*

DT: I think in many ways my attention has been heavily focused on disasters. My life has been marked by those situations. When I started it was the terrible war when Bangladesh was being formed as a country. After that, it was the terrible Indo-China war and the impact of the Khmer Rouge taking over Cambodia and

the terrible killing. There were the terrible killings done by Idi Amin in Uganda. In 1984 the Ethiopian famines. Then ten years later the genocide in Rwanda. There were many others. My life has been really marked by the experience around those disasters.

FT: *How have these experiences shaped your faith? Has it been shaken and then rebuilt?*

DT: There has been an abiding thought that has kept me – our burden for ministry can never be greater than our joy in the Lord. That has helped me keep in perspective the incredible tragedy so many people in our world find themselves. It’s heart-breaking, violent and cruel. If I don’t have something deeper – a rock, a foundation to cling to – I can be overwhelmed by the depravity and violence against children. In my life, Jesus continues to be the sustainer. If there is anything that has kept me together, it’s that I know I’m a child of God and Jesus gave His life for me. That changes everything.

FT: *Is the Canadian Church engaged with the*





issues of poverty and injustice to the extent that you feel we should or could be?

DT: World Vision exists because of the Church. We have a tremendous debt to the churches that have provided our staff. It's also the Church that more and more teaches that at the very heart of God is mercy and justice. The church also demonstrates that transformation through the life of Christ is critical, and it's the basic essential of our lives. We have to be prepared in churches to take risks and push the boundaries. It's especially critical that the next generation makes the gospel its own. I'm excited about that. There are lots of Christian young people who are definitely determined to make a difference in the world.

FT: *World Vision has been particularly interested in attracting Christians from the evangelical Church, but also the mainline. How have you walked that line?*

DT: I'm delighted that I'm part of an organization that sees connections with the whole range of the Christian Church – and we've wanted to be very clear that we are followers of Jesus and that we care about the poor. Those are the two guiding principles that connect us with Christians. There needs to be some Christian organizations that are determined to relate to all parts of the Church, not just one part of it. I'm delighted to be part of an organization that also can relate powerfully to the broader Canadian public. We make it clear we are a Christian organization and we are motivated by our faith in Christ. But we are prepared to join up with folks whether they are Christian or not to make this world a better place for children. We hope that in a small way we are helping bear witness to a Christian faith that loves God, follows Jesus, and loves people in whatever religion or no religion or whatever their situation may be.

FT: *Can you sum up some of your leadership lessons in a few points for our readers?*

DT: I've learned to look out for the difference between problems and conditions. Problems can be solved. Conditions can only be mitigated. And I think relational intelligence and a smile are some



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of the most effective tools in being a human being.

FT: *Do you think we in the West have misconceptions about people struggling with poverty around the world?*

DT: I think for most people, unless they've had exposure to people living in poverty, it seems a bit surreal, even here in Canada if you visit a family facing obstacles. But overseas it's even a more dramatic experience because you're dealing with a different culture as well. It's just needing to understand whether we are rich or poor, or live in the West or East, there is so much commonality between people – their hopes for their children, the need to be free of violence, their dreams. It is understanding that people in poor countries are like us.

FT: *You've seen the Church in many poor countries around the world. Are there lessons for the Canadian Church?*

DT: The delusion of affluence paralyzes our souls to a certain extent. We learn something when we see how people who are stripped of the affluence we have can still manage to love their children, desire a better future for them, and do everything they can to ensure their safety and livelihood. That is so humbling. I also think the Christian community in developing countries so often knows how to celebrate in the midst of intractable problems. They know how to worship God in the midst of some of these worst situations. I was in South Sudan in a city of 100,000 people that was totally sacked and destroyed. There was a group huddled in a UN bunker. There was incredible food shortage, lack of water, and one problem after another. Yet as I walked out of this enclosure on a Sunday morning there had been a church service organized. People were singing and shouting and praising the Lord in the midst of what looked like a cruel world. It was one of the most moving things I've seen. As people in the developing world have often told me, "Who else do we have but God? Where else can your hope be?" I think that is where we come in in Canada. Our desire should be to say, "How can we work with you? How can

we support you? How can we be connected in such a way that our lifestyles don't undermine your ability to improve your situation?"

FT: *Is there one child or one story in particular that has stayed with you through the years?*

DT: I suppose the child that stays with me the most is a little boy Gasore, one of the Rwandan refugees in Zaire. I estimate he was four years old. He didn't know his family name. He was wandering a road near a refugee camp, exhausted, starving and without water for at least two days. I happened to be driving with a couple of colleagues down that road. We rescued him. We took him in. I had to leave and come back to Canada. Gasore was then taken up by a group who cares for orphan children. I was able to visit him about three times after that. About a year later, this organization was overrun and everyone fled for their lives. I've never found Gasore since. I had seen him grow from a starving child to an energetic boy whose whole life was ahead of him. My hope and prayer is that he is out there somewhere, alive. I've never been able to find him. By now he'd be in his mid-20s. He was so vulnerable and so desperate. It's hard to fathom why a child who has been rescued would then be lost to violence and killing. But I don't know. I have a picture of him I look at periodically.

FT: *Dave, will there be a time when we don't need a World Vision?*

DT: We know World Vision won't be needed once Jesus comes back. But aside from that it seems to me we need a long-range plan here. We will be around for some time. Right now I think is one of the most challenging times in our world. In its worst moments it feels like the devil is let loose to create havoc in this world. It's clear in scripture that evil is at work in all times, but when there seems to be such violence and hatred, it puts crisis and chaos in capital letters. It's also a time when Christians need to buckle down, pray more, keep the long-term view and read the Bible. Read about some of the hard times in the Bible and understand that even in the worst of times, God is at work. There is always hope. /FT

**1/2 of a Nation
Facing Imminent
*STARVATION***



**HOW CAN PEOPLE
STARVE IN A FERTILE
LAND WITH
TWO GOOD RAINY
SEASONS?**



**HARVEST
SUDAN**

The Heart of the Matter

I have taken on an impossible job.

How can one man do what you will see in these sixteen pages? It is simply not possible. But with God and several hundreds of faithful supporters, you may be shocked at what has been possible.

One hundred thousand acres were offered to us, with one condition, "Just grow food for us!" This from Local Chiefs, Government and hungry people!

That was back in 2008. As you read the story intertwined throughout these pages, you will see the hand of God very clearly involved. At first, I flew by the seat of my pants. Now we have an excellent management team and an outstanding Board of Directors giving leadership and stability to Cal Bombay Ministries. We have advisory groups in the various areas of our activity.

I am not smart enough to do this alone. I am not rich enough to do this alone. I am really too old to do this alone. Yet see what has been done!

Rejoice with us in the accomplishments in the following pages.

Some of the statistics will stagger you, and all of this has happened in one of the most beleaguered and poverty-stricken countries of the world, The Republic of South Sudan.

Please read with both your eyes and your heart!



The purpose of this ministry is to minister to the physical and spiritual needs of people everywhere. Right now we are focusing on the critical food needs of the Republic of South Sudan.

This work is concentrating on four specific areas:

- To help small farmers increase their acreage to become self-sufficient and profit-making business persons.
- To build very large farms under the direction of the Savannah Farmers Cooperative in South Sudan for mass food production to address ever-impending starvation and replace emergency feeding with established local production of food.
- To create ancillary food-related industries to provide locally processed and market-ready products and services.
- To train South Sudanese in modern farming methods and related skills.

In July 2011, the Republic of South Sudan became the newest nation on earth.

Our plan is to restore self-reliance in South Sudan, a country that has the potential to become the bread-basket of all Africa.

This is being done through farming, strengthening the established Christian roots in South Sudan, and addressing issues of social need both through Government and local initiatives.



is a subsidiary of



Rev. Dr. Calvin R. Bombay
Founder & President
of Cal Bombay Ministries Inc.



A STORY WORTH READING

Fiction is make-believe – it is just that: FICTION.

On the other hand, some stories which are true, are often more difficult to believe than fiction.

The following is a true story, actually still in the making...

It really had its beginning in Ethiopia during the terrible famine which took hundreds of thousands of lives. I was working with 100 Huntley Street at the time as Vice President for Missions with several other responsibilities.

I saw and experienced what no eyes should ever have to see.

Follow this story
by following these
links.....

Times Have Changed!

We live today in a global era. Geographical borders have grown thin, and so have the differences between job descriptions for local and foreign church workers.

Previously, foreign missionaries were expected to help spread the Gospel, to engage in such social and economic development work which had direct impact on the living standards of individuals and families, and to assist in the management of church-related affairs. Otherwise, foreigners stayed away from political action and personal development work, even with respect to such positive values as self-reliance and human dignity. National politics, community organizing, and agitating for the fulfillment of individual aspirations were strictly left to local leaders, and even then, generally discouraged.

The job description of the modern “foreign” missionary would perhaps include truth-telling on issues like civil rights and just, equitable, participatory and sustainable development.

“If your living for Jesus does not cause you some inconvenience, some discomfort, some sacrifice or some risk, then you should very seriously examine the measure of your obedience to the will of God.”

Becoming All Things to All Men to Save Some

Many church people used to be uncomfortable with this approach, but heed must be taken to the Apostle Paul's philosophy of ministry – *“Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible... To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings.”* [1 Corinthians 9: 19, 22-23]

Many times, this means we need to move out of our “comfort zones” and adapt not just our thinking, but our decisions and our actions in quite dramatic ways.



Factoid ①

6.4 Million people in South Sudan will be facing various levels of food shortage by the end of 2014 and into 2015.

More than 2 Million of these are people forced to flee their homes due to violent unrest and civil war.

Can we
LOOK
and still not
SEE?

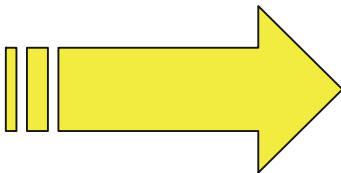


IN FEBRUARY OF 2014 THE UN REPORTED THE FOLLOWING OBSERVATIONS ABOUT SOUTH SUDAN:

- With a mid-2014 projected population of about 11.9 million people, which includes about 2 million returnees from 2008, consuming on average about 109 kg of cereals per capita per year, the cereal requirement in 2014 is estimated at about 1.3 million tonnes. Accordingly, an overall cereal deficit of about 408,500 tonnes is estimated in 2014.
- Serious conflict erupted in mid-December 2013 in Juba, which quickly spread across Central Equatoria into the eastern regions of Jonglei, Unity and Upper Nile. South Sudan's households, particularly in conflict affected states, largely depend on markets for their basic staple food needs.
- The supply of commodities to most of South Sudan mainly takes place overland from Uganda; this corridor is therefore vulnerable to a wider spread of insecurity. Should this happen, markets would be affected in the large areas of South Sudan that rely on Ugandan trade flows, precisely at a time when households enter the period when they source their food predominantly from the markets.
- Significant delays in the planting and/or decreases in area planted by households (e.g. abstaining from cultivating "far fields", i.e. areas away from the homestead) will lead to reduced crop production in the conflict affected areas and result in greater cereal deficits for 2014-2015.



FOOD AND AGRICULTURE ORGANIZATION OF THE UNITED NATIONS

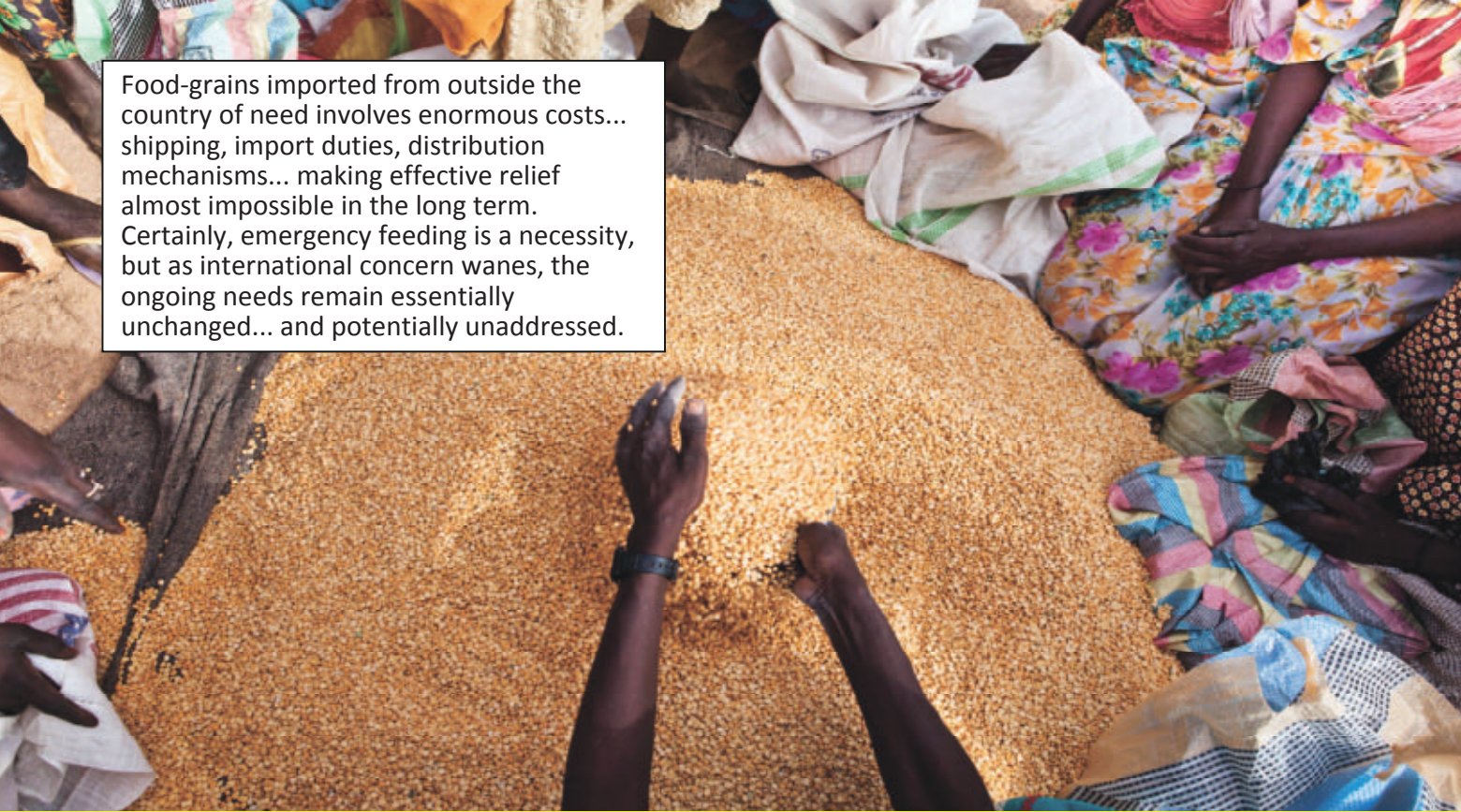


Mark, my videographer was so affected that he could only look at the horrors through the lens of his camera in order to *process* it as a photographer. Otherwise, he was wide-eyed and looked anywhere but at the horrors in front of him.

We were in a feeding station far north of Addis Ababa in the early 1980s. The worst famine in Africa was in full and massive vigour. People were literally dying like flies which triggered one of the largest single emergency feedings by NGOs (Non-Governmental [Relief] Organizations) and governments from around the world.

Most of the people we saw were more bones than flesh.

An emaciated old man (at least he *looked* old) went in and out of a small tent made from very dirty old sheet.

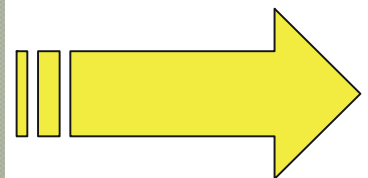


Food-grains imported from outside the country of need involves enormous costs... shipping, import duties, distribution mechanisms... making effective relief almost impossible in the long term. Certainly, emergency feeding is a necessity, but as international concern wanes, the ongoing needs remain essentially unchanged... and potentially unaddressed.

The difference between life and death?

Movements inside could be detected, then he would emerge with a desolate look on his face. He went in a last time, and came out with a shriveled girl child, dead, and lightly wrapped in a ragged cloth somewhat like cheesecloth. His eyes were dull, stoic, lifeless.

He walked in as dignified a way as possible, very slowly. He was going to a nearby pit which had been dug by a bulldozer. He stepped into the pit and gently laid his little girl on top of the bodies of others who had died before her that same day.



Is there any
real
HOPE?

Factoid ②
The expected food shortages projected for late 2014 and into 2015, will be equal to or even exceed the terrible famine in the early 1980's.
It may, in fact, be the worst famine Africa has ever experienced.

This is
real
HOPE!



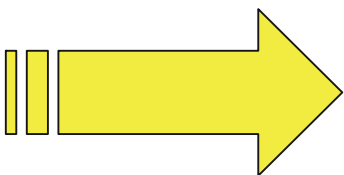
Right Here!



Right Now!



The Right Way!

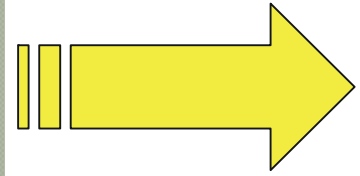


We did not video that man in his agony. How could we rob him of this last bit of dignity? There was no funeral, no acknowledgement by anyone of his loss. He was alone among many other watching eyes; eyes which too expected to experience the same thing within a few hours. There was just not enough food arriving to give them the slightest hope.

That man walked off into the semi-desert – just stumbling off to wherever he would die – without any hope at all.

That old man had no idea about what I learned the next day in Addis Ababa. Many metric tonnes of Canadian corn which had been off-loaded from a ship, were sitting open and rotting on the docks.

Ethiopia did not have enough trucks, not enough logistical capability to get all that food to the hundreds of destinations where it was needed. I did not sleep well that night. I had to go to another similar camp the next day, monitoring what affect our attempts to feed people were like.



Just exactly WHAT is ?

Cal Bombay Ministries Inc.

Cal Bombay Ministries is a proven agency that is helping local people create their own sustainable food-supply chains.

Considerable success has already been realized in meeting the mandates outlined in the following:

* Objects of Cal Bombay Ministries *

- | | |
|--|--|
| <p>1. <u>Religious</u></p> <p>A. To preach and advance the teachings of the Christian faith and the religious tenets, doctrines, observances and culture associated with that faith.</p> <p>B. To establish, maintain and support a house of worship with services conducted in accordance with the tenets and doctrines of the Christian faith.</p> <p>C. To support and maintain missions and missionaries in order to propagate the Christian faith.</p> <p>D. To establish and maintain a religious school of instruction for children, youths and adults.</p> | <p>3. <u>Relief of Poverty</u></p> <p>To relieve poverty in developing nations by providing food and other basic supplies to persons in need.</p> |
| <p>2. <u>Agriculture</u></p> <p>To improve skills in forestry, agriculture and horticulture and to assist in the preservation of the environment in developing nations.</p> | <p>4. <u>Health</u></p> <p>To develop or promote public health in developing nations by educating and instructing the public on prevention of, and curative measures for, health problems and by researching and documenting changes in the health of the community.</p> <p>5. <u>Drinking Water</u></p> <p>To improve the quality of drinking water in developing nations by constructing wells and water treatment, irrigation and sewage treatment systems.</p> <p>6. <u>Disaster Relief</u></p> <p>To provide necessities of life to victims of disasters.</p> |

<http://www.calbombayministries.org>

So... WHAT is HARVEST SUDAN ?

"Harvest Sudan" was begun when Cal Bombay was Vice President of Missions for Crossroads Christians Communications Inc. (CCCI) with finances raised through 100 Huntley Street, one of Canada's daily Christian Television Ministries.

Harvest Sudan, the initial name for this project, continues on in its legacy as a recognized charity within Canada, and continues to serve in a fund-raising capacity, but was brought under the umbrella of Cal Bombay Ministries Inc. (CBM) as of 2003 when CBM became the sole supporter of Harvest Sudan and the projects supported by it overseas.

Further data (largely historical) can be found at: <http://www.harvestsudan.com>

Just exactly WHAT is **CBM** **DOING?**



Currently, the primary activities of CBM are being carried out through an agency agreement with the Savannah Farmers Cooperative (SFC) in South Sudan.

SFC is a farming operation centered in Bori, South Sudan. SFC has a proven record of assisting the local community in moving towards self-sufficiency in the production of food for the immediate region and for all of South Sudan.

Through this initiative, capable and committed local Sudanese are being equipped, employed, and trained in modern farming techniques that are directly contributing to the development of Agricultural and Economic progress in the region.

The Board of Directors of Savannah Farmers Cooperative are almost entirely South Sudanese nationals, the only exception being Cal Bombay, the founder and president of Cal Bombay Ministries, the exclusive sponsor of SFC.

At this point, the entirety of the direct management and day-to-day operations of Savannah Farmers Cooperative are in the very capable hands of trustworthy Christians who are from that region.

The Staff and Labourers at SFC are also local people, many of them living within just a short distance of Bori or in the small village that has sprung up next to the SFC compound there.

This is a good thing! Since the long-term goal of CBM is to help create a successfully self-governing, self-sustaining and self-propagating program, the wholehearted and committed workers are absolutely essential to the future. They are GOOD PEOPLE, and God is blessing them as they are blessing others!

Introducing the Leadership of Savannah Farmers Cooperative



The Hon. Zamba Michael Duku is the former Speaker of the Legislative Assembly of the Central Equatoria State. After the Republic of South Sudan was formed as the newest nation on the globe, Mr. Duku said he wanted to do something "significant" for his people in South Sudan. He became a part of The Savannah Farmers Cooperative (SFC.) He was first appointed to the Board of Directors and subsequently asked to take the position of The **Managing Director** of SFC, giving up his very favourable government position to do so. Mr. Duku has proven to be impeccably honest, forthright and of an unimpeachable character. He represents both the Republic of South Sudan and the Savannah Farmers Cooperative well, and illustrates the title "Honourable" with its true meaning.



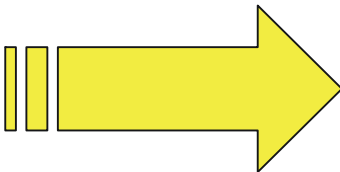
The Development Manager

Mr. Anthony Duku, is a graduate of Makerere University in Modern Agriculture. Anthony oversees every Division in the Savannah Farmers Cooperative, as well as the **Out-Growers Program**.



The Financial Administrator

Ms. Fiona Musiimenta Onyinda is a graduate of Makerere University in Kampala Uganda in Business Administration and Accounting. All book-keeping, accounting and record keeping is under her control.



I disliked the next camp even more. We flew in by helicopter. From the air we could see a mass of people around a strange compound, walled with thorn trees and thorny branches.

After landing in a cleared place, I was conducted through a throng of listless and very quiet people of all ages.

As we were about to enter through the makeshift gate, I saw a long line of people who must have heard that food was available. An Ethiopian in a medic's white knee-length coat was pointing people in two different directions.

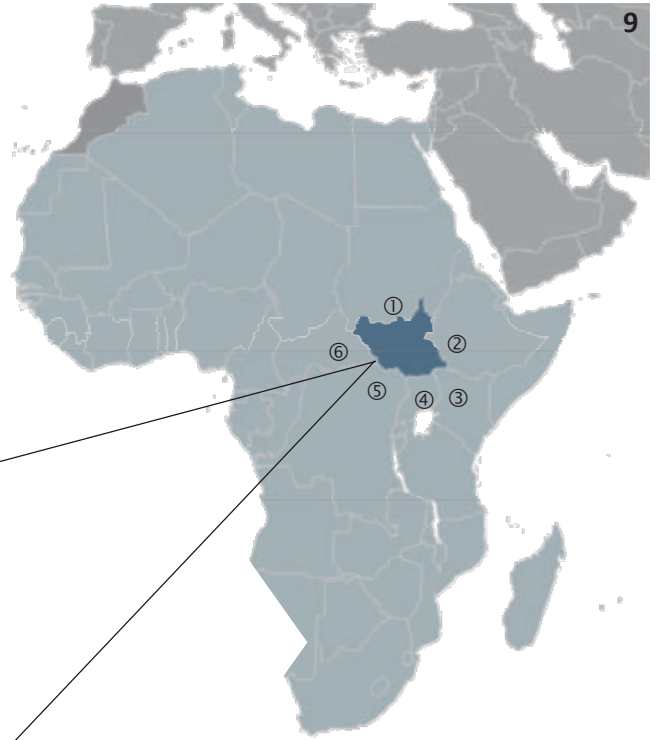
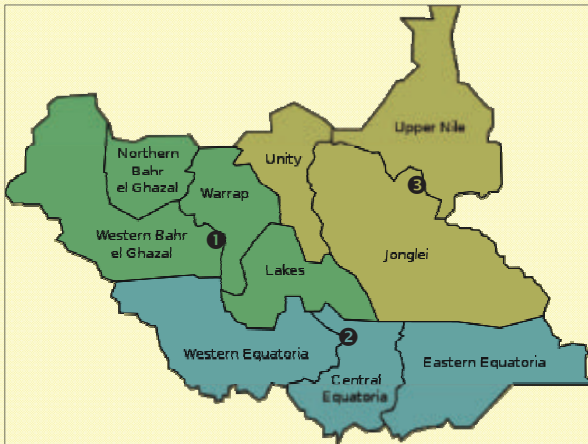
The Republic of South Sudan

is a landlocked country in northeastern Africa bordered by the Republic of the Sudan to the north①, Ethiopia to the east②, Kenya to the southeast③, Uganda to the south④, the Democratic Republic of the Congo to the southwest⑤, and the Central African Republic to the west⑥.



South Sudan became an independent state on July 9, 2011.

South Sudan is divided into ten states, which correspond to three historical regions: Bahr el Ghazal①, Equatoria②, and Greater Upper Nile③.



Government: Federal dominant-party presidential republic
President: Salva Kiir Mayardit
Vice President: James Wani Igga
The capital of South Sudan is located at Juba

WE CAN SUCCEED IN SAVING THOSE WHO ARE



IN SOUTH SUDAN

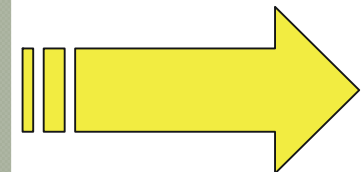
Just as I entered I saw one man right at the gate, on his hands and knees visibly starved, exhausted but perhaps a little hopeful. His knees and elbows were thick lumps in otherwise boney shafts. His face was sunken and wretched to look at. He was sent to the left.

After tending to statistics and the questions I needed to ask the man in charge of food distribution, I had to ask one more question: "Was that medic at the gate doing what I think he was doing?"

He answered with a tired voice, "Yes," he said, "He is deciding who we can feed, and who we cannot feed."

"Just with a glance?" I asked.

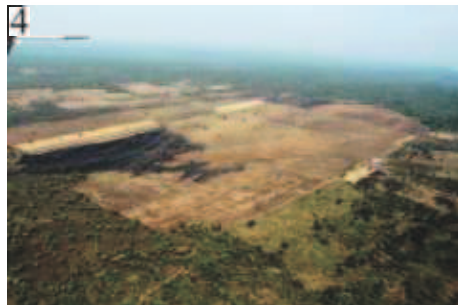
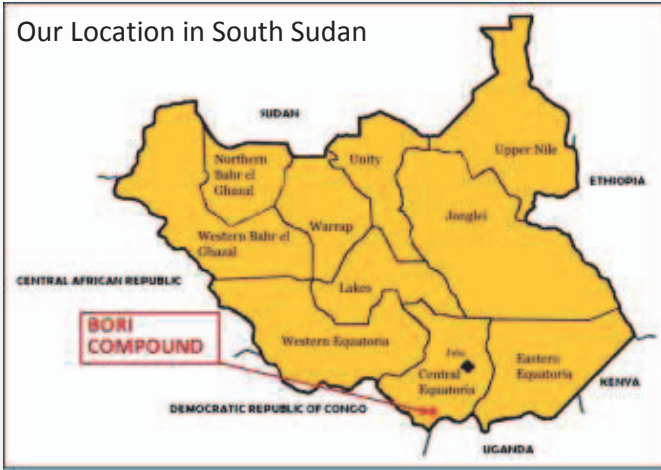
He went on to explain:



Factoid ③

Of the 92 counties in South Sudan researched by the World Food Program, only seventeen of them are expected to produce enough cereal foods for the people in their own counties.

Our Location in South Sudan

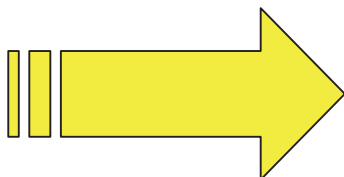
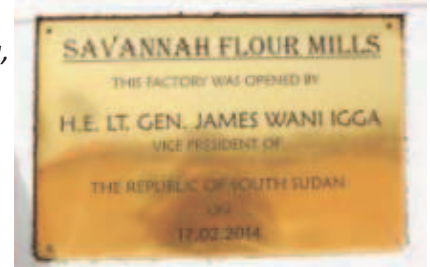


1. The Bori Compound - Savannah Farmers Cooperative Headquarters in South Sudan.
2. Interior view of the Bori Compound - The Mill (centre) and The Church (top left corner).
3. Looking into the Bori Compound from just inside the front gate, showing Offices and Guest House.
4. The SFC Fields at Ransak - close to 600 acres already under cultivation.
5. Cal Bombay and Zamba Duku at the SFC Flour Store in Kajo-Keji.
6. Interior view of the SFC Mill at Bori, showing workers and machinery producing maize (corn) flour.



"I went around the farm; it is the very best land and production is very good and very encouraging, and particularly for South Sudan. I thank all the Canadian people – the donors for having done this fantastic job. I appeal to all the Canadians, and others of goodwill, to continue to give their supporting hand."

The Hon. James Wani Igga,
Vice President of the Republic of South Sudan



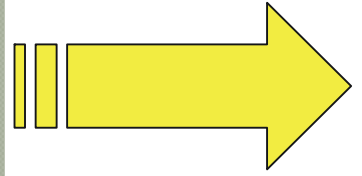
"We have just had several trucks deliver about forty or fifty tonnes (metric). We have many thousands of people outside this compound. It took six weeks for those trucks to bring this food, and it will be at least six weeks before we will get more. We can feed all these people, at least those who can still swallow, for three, perhaps four days. Then they will die. We have to choose the number of people we can keep alive until the next trucks come. We have no choice."

That night, back in a cheap hotel in Addis Ababa, I had no sleep at all. I tossed and turned and was 'having it out' with God.

By morning, I had made a promise to God that, should I ever see this kind of thing happening anywhere in the world, I will do anything and everything in my power to stop this kind of horror ever being repeated. *I promised!*

Many years later, 1999 to be precise, I was walking through a bombed out city called Kajo-Keji. Mr. Manase Lomole Waya was walking with me. Seventy-thousand people had lived here once. The northern ruling regime of President Omar el Bashir started bombing his own black citizens in southern Sudan. He totally destroyed the whole city. Death was everywhere. I did not see one building still standing, but muddled crumbled walls were now sprouting bushes and trees.

Seven thousand people were still in the immediate area, but did not want to go to what was left of their hospital. It was a target, with bunkers for the patients to crouch when the Antonov bombers were heard approaching



Savannah Farmers Cooperative (SFC) in Bori, South Sudan is already a successful project:

- i. **Maize is the highest-yield crop in the world, and only wheat surpasses maize as the most commonly planted grain in the world.**
Understanding the nutritional value and yield potential of maize, SFC is cultivating the largest single maize-growing field (Ransak) in the entire country.
 - 1) Producing ever-increasing metric tonnage of food production
 - 2) Putting in place appropriate machinery for clearing and preparing soil, planting and harvesting at Ransak
- ii. SFC operates the first commercial-size flour-mill in South Sudan.
- iii. Establishing an indigenous Board of Directors of very high profile, and positioned people in their capacity as private citizens.
- iv. Building support infrastructure for the SFC Farming initiatives, including:
 - 1) A four acre headquarters surrounded by a nine foot security wall with two truck gates
 - 2) Two guest houses for up to seven guests and two rooms for permanent staff
 - 3) An office block for SFC Management
 - 4) A Warehouse for incoming-outgoing materials and products
 - 5) The largest flour mill in the Republic – capable of 20 metric tonnes a day
 - 6) A church to be used as a community hall, training centre and conferences
 - 7) Establishing transport and outlets for mill products
 - 8) Establishing an in-country seed production unit for maize seed
- v. Creation of an Out-Growers Cooperative Program with more 625 participant families and more than 1,200 families awaiting participation

What Still Needs to be DONE...

- i. **Develop SFC fields available for food production, by clearing more land to 5,000 acres and thereby reduce crop turn-around time:**

- (1) Two Phases:
 - (a) Phase I – approx. \$393,500
 - (b) Phase II – approx. \$743,000
- (2) Total program - approximately \$1,100,000
- (3) Term: over two years to three years.



- ii. **Out-Growers program expansion:**

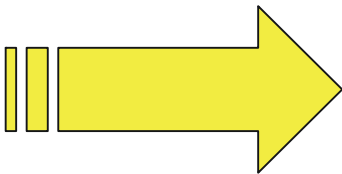
- (1) Program goal is training and development of farmers, and supplying additional lands.
 - (a) 625 families have signed up with the program, with 1,200 waiting to join.
- (2) Two Phases:
 - (a) Phase I – approx. \$132,000
 - (b) Phase II – approx. \$166,000
- (3) Terms: Approximately two to three years.



Urban Farmers – Vegetable Growers Program:

This program operates specifically in crowded urban and suburban areas anywhere.

- i. 820 families – about 6,560 - people are now active in the program.
- ii. Land area averages about 10x20 feet per family.
About 165 “bags” are also used for growing vegetables.
- iii. Vegetables grown are: carrots, cabbages, onions, egg plants, ‘*nakati*’ (like spinach,) tomatoes and several kinds of fruit and melons.
Before this, most confessed they ate their ‘*ugali*’ with a bit of salt.
Now they can make a flavoured sauce for the ugali (ugali is a thick paste made from maize flour).
- iv. Families now have vegetables previously unavailable, and in most cases enough to sell, enabling them to get school supplies etc.
- v. The program is so popular that many people want in on it, but for lack of funds we are unable to keep up to the demand.
- vi. The cost of this program is \$82,000 for two years.



I took Manase’s hand and stopped walking because I had a very troubling question to ask him. I said, “Manase, the Bible says, ‘My God shall supply all your need according to His riches in Glory by Christ Jesus.’ How do you interpret that scripture in the middle of all this death, destruction and horror?” His answer was quick and clear: “It needs no interpretation, it says what it means, and means what it says!”

I was a little stunned. I responded, “But with all this destruction, death and ruin, how can you say that is so?”

Health/Medical/Hospital Program:

Bori/Ransak area Community Support

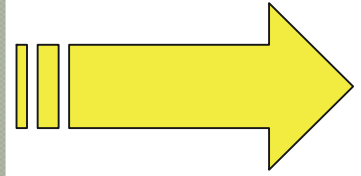
- i. Medical/Hospital Support Team now being formed.
- ii. This program has four existing Medical ward buildings already built.
 - (1) Capital completion of one additional building at a time, with integration of operations over next two to four years.
 - (2) Upgrade as possible to prepare facility to handle activities within the hospital.
 - (3) Rough estimate \$400,000 (4 x \$100,000 per building).
- iii. Health/Medical/Hospital Program at this site:
 - (1) Equipment inventories are in preparation.
 - (2) Needed medical equipment is already available and has been offered from two medical equipment outlets in Alberta and Ontario.
 - (3) Preparation of a full operating budget, along with a full development plan, is underway at this time and will be available soon.
 - (4) Education including equipment sterilization, hygiene, and programs for pregnant women and newborns etc.
 - (5) Costs under review and are yet to be determined.
- iv. Hospital Operation and Administration:
 - (1) Three Missionary Registered Nurses, trained in North America, are interested in working at the hospital.
 - (2) A local senior official has two children who are currently medical doctors and one child near completion of their doctoral training, all interested in working at the site.



Manase then turned to face me, eye to eye, and said very soberly, "I believe that 'God will supply all our needs according to His riches in Glory, by Christ Jesus' . . . because YOU are here!"

Suddenly, I felt the weight of the world settle on my shoulders as that promise I made to God fifteen years earlier came back to mind. My soul was seized. My path became clear. Christ in me? The hope of Glory? For South Sudan? Me..?

Inside my being - *My God! My God! You've got to help me now!*



Other Opportunities

a) Water Well Drilling

- i. Demand for additional wells is significant, with Kajokeji County alone requesting that 100 new wells be drilled.
- ii. Requirements are:
 - (1) Funding – Costs vary according to terrain:
 - Marshy land - \$12,000 per well
 - Higher Terrain - \$8,000 to \$10,000 per well
 - (2) Hand Pump - \$1,800 to \$2,000 per well
 - (3) Trained Operators – expert personnel will need to be sent to site to properly train crews.



b) Brick making/Fence Building/Construction

- i. Equipment for making interlocking blocks is already available at the site in Bori.
- ii. A town is beginning to develop around the Bori farm headquarters – housing, shops etc. can be built.
- iii. Out-Growers are becoming prosperous enough to be able to build their own homes.
- iv. Most Necessary Resources are already available at the site:
 - River sand is close-by.
 - High quality murrum soil is plentiful.
 - A trained Team Leader is available, now.
- v. Requirements are:
 - (1) Funding – importing of cement (the binding agent) @ \$220/tonne, plus shipping from Uganda.
 - (2) People – Training of additional Production Crews, training in Building Construction Technology.



c) Co-Op Store for Out-Growers and Regional Farmers

- i. Opportunity to plan and develop a home and farm supply in conjunction with people on the ground in South Sudan.



Michael Roberto Kenyi, Minister of Agriculture and Forestry for Central Equatoria State, after seeing the SFC farm and operations at Bori was overheard to say,

"Now I can feel like a REAL Minister of Agriculture!"

Factoid ④

One of the counties in Central Equatoria State is projected to produce 17,476 metric excess tonnes of cereal food. That is the highest of any of the other sixteen counties with fair production projections.

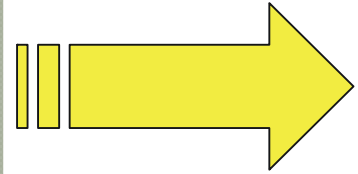
That county is Kajo-Keji, where we have established large farm fields!

And then the miracles began!

First, God gave me an overwhelming love for the people of South Sudan. Land was made available, and while I was still with 100 Huntley Street we started small farms with a few small tractors with each small farm. We faltered. I am not a farmer. We stumbled, but we learned.

It was tough. We could get no spare parts except hundreds of miles away in Kampala, Uganda. All fuel had to be brought from Uganda. We had to deal with corruption in people in both high and low places. Parts, and in one case, two tractors simply disappeared. Skills were rare among a population which had been suppressed for fifty years.

Impossible odds!



Savannah Farmers Cooperative (SFC) is committed to maximizing the potential of South Sudan's rich soil, and a readily-available and capable workforce of local people.

The decade-long history of SFC is that of:

- making a positive impact on the food supply to the immediate region and the entire country
- improving living conditions of the people in the region
- seeing lives dramatically changed and dignity restored
- making available educational opportunities and additional health services
- developing a sense of self-reliance and the capability to be self-sustaining
- recognizing and affirming the integrity and commitment of the people to their own community AND to their fellow-citizens within the greater area
- building the local infrastructure – roads, inhabitable land

Animal Husbandry **A BRAND NEW initiative!**



Raising and breeding chickens and pigs to make carefully produced and processed fresh meat for local markets.

The potential for this operation to provide substantial income for SFC is very good.



Projections suggest that virtually ALL wages at SFC can be covered by the proceeds of this program, and a large portion of other operational costs, as well.

Once underway, this addition to the SFC programs will quickly move them towards a VERY important goal -- self-sufficiency!

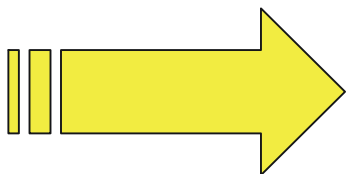


- i. Requirements are:
 - (1) Building of suitable facilities to house the animals - Initial costs:
 - (a) Chicken House (for up to 3,000 chickens) -- \$47,250
 - (b) Piggery (for up to 800 pigs) -- \$52,750
 - (c) Feed Storage Facility -- \$29,750
 - (2) Initial purchases of breeding stock:
 - (a) Kroiller chicks (an excellent breed from India) -- \$3,450
 - (b) Parenting pigs (45 sows, 5 boars) -- \$12,500
 - (3) Start-up costs of feed additives, supplements, etc.

(Our flour mill produces LARGE quantities of corn bran, which forms a good basis for both chicken-feed and feed for pigs)

 - (a) For chickens -- \$25,250 in the first year, before sales of chickens will cover further ongoing costs
 - (b) For pigs -- \$19,000 in the first year, before sales of pork will cover further ongoing costs
 - (4) Labourers wages (first year, until sales cover these costs) -- \$9,100





But, what you see in this magazine is what God has done, and will do. This story is not over...

On the early pages you saw the horrors of a fully expected human catastrophe which is predicted to begin near the end of 2014, and continue into 2015.

The answer is partially in emergency feeding once again, which is needed immediately.

But the real, long-range answer is what you see in this magazine.

A Bit About the Man Behind the Vision - *Cal Bombay*



1



2



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4



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7

1. Cal addressing the Legislature of South Sudan, at their invitation, to speak Against Corruption in Government.
2. An appearance at a Press Conference on Parliament Hill in Ottawa.
3. Meeting with the Vice President of South Sudan - His Excellency Lt. Gen James Wani Igga.
4. Receiving the Alumnus of the Year Award from Masters College & Seminary (PAOC).
5. The Queen Elizabeth II Diamond Jubilee Medal presented to Cal on October 6, 2012 for his work in Sudan.
6. Dave Levac, MPP and Speaker of the Ontario Legislature, who presented it in recognition of Cal's humanitarian work in South Sudan.
7. Receiving a Medal from the Deputy Governor of Central Equatoria State, The Hon. Manase Lomole Waya, in recognition of Cal's contributions to the Republic of South Sudan.

Since he was a teenager, Cal was certain God had called him to be a missionary, a teacher and a preacher. And it happened! He and his wife Mary spent seventeen years in Africa, and twenty-four years as Vice President of Missions with Canada's 100 Huntley Street TV ministry.

He has visited about seventy countries in the world in mission outreaches, relief and development.

Cal had seen first-hand the realities of earthquakes in Honduras, famine in Ethiopia, the maimed from war in Sierra Leone and the results of floods in various places. "Nothing compares in my mind with what has been happening to southern Sudan for fifty years," he said after visiting that war-torn country before South Sudan became a nation.

Cal Bombay firmly believes, and lives out God's promise found in **Proverbs 19:17...**
"The one who is gracious to the poor lends to the LORD, and the LORD will repay him for his good deed."



This little boy's name is "Saviour", so re-named because his starving family was saved by a 50kg bag of corn given to them by SFC.



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“AS A HISTORY MAJOR, I LEARNED TO DISSECT THE EVIDENCE OF THE PAST, OBJECTIVELY ANALYZE AND ILLUSTRATE IT.” **Peter Choi** [BA History 2013, JD 2017].

“The academics at Tyndale taught me to think critically. The amount of reading and writing that was required in each class prepared me for law school.” Peter saw a difference at Tyndale. “I am not sure if I would have had the same relationship with my professors and fellow students at other universities in Toronto.”

Peter is now a student in the University of Ottawa’s Juris Doctor (JD) Common Law program. His dream is to become a human rights lawyer with a focus on human trafficking issues.

After going on several short-term missions trips to countries in Southeast Asia, God spoke to him in a powerful way. “I believe that He wanted me to become an advocate for those who have been trafficked and exploited in the sex trade,” says Peter. “My wife and I have a heart for Southeast Asia and the human rights issues that are prevalent in those nations.” Professors, classes, students, chapels and short-term missions all played their unique role in creating a desire in Peter to go out and change the world.

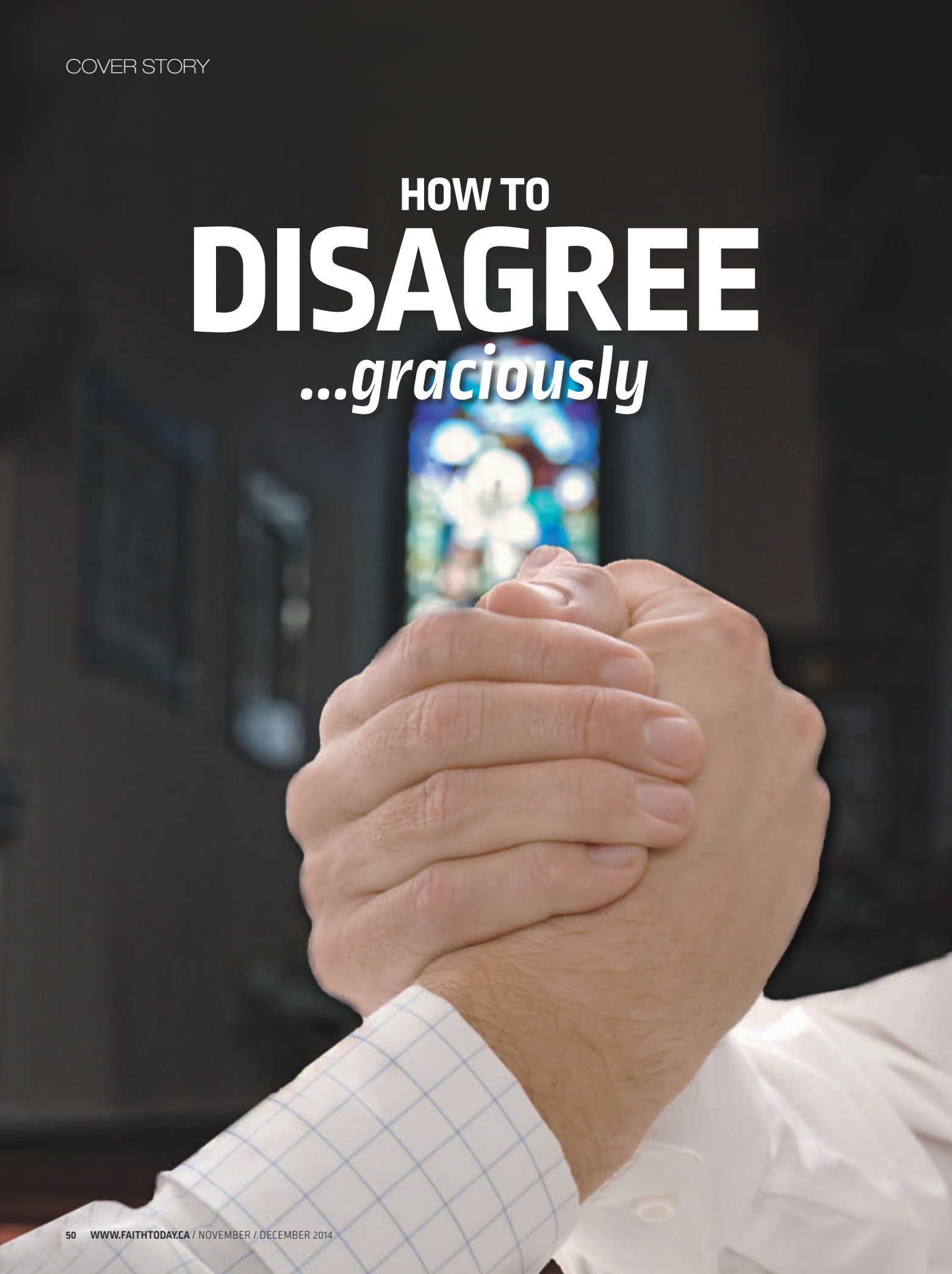


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HOW TO
DISAGREE
...graciously



By Gordon T. Smith

THE CANADIAN CHURCH FACES HUGE ISSUES THAT CAN BREAK US APART. HOW DO WE AGREE TO DISAGREE WITH GRACE AND TRUTH?

In the last six months three major questions have swirled around my desk and showed up again and again in my email in-box. They have required the investment of considerable emotional energy to respond (graciously, I hope!) while also carrying on with my day job. They are major questions. They matter – to me, and to those who differ with me.

Should we ordain women in the church? Should we be in ecumenical dialogue with the Roman Catholic Church? And how should we respond to and accept into Christian community (and on what terms!) those who do not self-identify as heterosexual? These are my issues of the moment. But they are only a sampler of the things on which evangelical Christians might differ.

Let's be frank and admit we will disagree – and on substantive matters, not merely on the colour of the carpet in the church foyer. We will disagree on questions that all sides view as crucial and important to the capacity of the Church to fulfil its call to witness to the reign of Christ.

I am part of a Canadian evangelical denomination that in recent years has tackled more than one critical matter that on our denominational assembly floor led to intense debate and ultimately a vote. You probably are too. The vote taken in my tribe defined the denominational position – but also highlighted how the minority is not a few stubborn people here and there – but thoughtful, concerned Christians. They are sisters and brothers who clearly see the situation on which we voted from a very different perspective than those who voted in the majority. Those in the minority differed. And differed strongly with the decisions made.

When conscience and conviction clash

If you are a person of conscience and conviction in church matters – local and denominational – you are going to eventually learn two things: there are good folks who think you are very wrong on this, that or the other. And odds are you will be voting in the minority on a substantive matter more than once along the way. The only hope for authentic Christian fellowship is that we learn how to disagree. Too much is at stake to not learn. So much that one of the most critical capacities of the Church in

dis-a-gree

Have or express a different opinion. "No one was willing to disagree with him."

Take issue with, challenge, contradict, oppose; be at variance with, be at odds with, not see eye to eye with, differ with, dissent from, be in dispute with, debate with, argue with, quarrel with, wrangle with, clash with, be at loggerheads with, cross swords with, lock horns with.

our generation is precisely this: How can we agree to disagree, and do so in a way that actually fosters our capacity to witness to the gospel of Christ Jesus?

We've actually been disagreeing for quite some time

Consider the Council of Jerusalem, described for us in Acts 15. The Church leaders disagreed on a substantive matter – How would gentile Christians be received into the Church and into fellowship with the broader Christian community? When all was said and done, James, the elder presiding over the debate, spoke on behalf of those gathered. He affirmed how it seemed good to the Spirit and to them that no impediment be placed in the way of these gentile Christians. James made this affirmation – gentiles did not need to become Jewish to become Christian. But he said it in a manner that was profoundly respectful to those who clearly were not overly happy with that decision.

Perhaps even more telling is one particular outcome of this council, evident in the words of the Apostle Paul as he writes to the Christian community in Rome, a community clearly made up of both Jews and gentiles. Romans 14 describes a potentially volatile situation. Jewish and gentile Christians were in sharp disagreement on two defining matters – the question of holy days and the issue of meat sacrificed to idols. For these Christians these were no secondary concerns. These issues mattered. For each party. Both parties were concerned the gospel was at stake for both issues. For Jewish Christians, well established in their Jewish identity, there is no greater sin than the sin of idolatry and anything associated with it.

And yet the Apostle Paul does not resolve the issue for them. He could easily have done so. But I wonder if Paul recognized that something of

Godly tension

↳ CAN WE AGREE TO DISAGREE WHEN WE DISAGREE ON SOMETHING IMPORTANT?

↳ CAN WE DISAGREE IN A WAY THAT REFLECTS SOME OF THE CORE VALUES AND COMMITMENTS ON WHICH WE DO AGREE?

↳ CAN WE DISAGREE IN A WAY THAT MAY WELL BE A TESTIMONY TO THE VERY GOSPEL WE ALL INSIST HAS ULTIMATE CLAIM IN OUR LIVES?

↳ CAN WE DISAGREE ON MATTERS, EVEN SUBSTANTIVE MATTERS, IN A MANNER THAT ACTUALLY BRINGS GLORY TO THE LORD WE BOTH WORSHIP AND WHOM WE BOTH SEEK TO SERVE?



Healthy disagreement

- recognizes the value of other perspectives
- values the insights of those who are younger and older
- values discourse and the wisdom that comes from learning from those who see things very differently.

greater importance was happening. These Christians and all subsequent generations of Christians needed to know what it means to differ on a substantial matter. And his response is two-fold. First, mutual respect for the conscience of the other. And second, radical hospitality as captured by his exhortation, “Accept one another, then, just as Christ has accepted you, in order to bring

praise to God” (Romans 15:7).

This call had extraordinary implications. Their acceptance of one another, sisters and brothers with whom they had substantial differences, would be an echo of the gospel of Christ’s acceptance. It would bring glory to God.

It’s good to wrestle

Agreeing to disagree does not mean – and on this we must insist – not wrestling with concerns with determination and sound critical thinking. We must engage our hearts and minds in issues that matter to us. Without apology we can make the case – the argument – for what it is that we see to be at stake. Getting along is not glossing over or ignoring our differences.

Healthy families and communities are marked by good conversation, thoughtful engagement with each other over matters of mutual concern. A mark of spiritual and emotional maturity is our capacity to debate matters on which we differ. People who can’t be differed with reflect an unhealthy pride – arrogance, frankly – in presuming their views should not be challenged. Wise women and men recognize the value of other perspectives, including the insights of those who are younger. They value discourse and the wisdom that comes from learning from those who along the way see things perhaps in a very different way than we do. But the conversa-

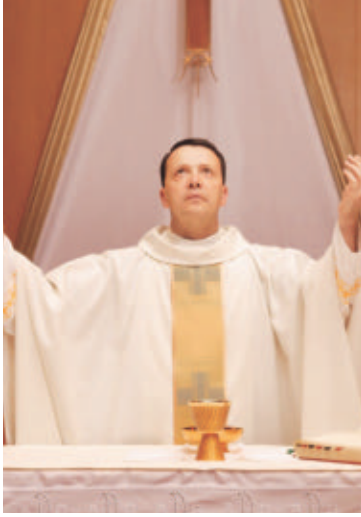
tions, while perhaps intense, are productive and edifying if and only if there is a common ground of mutual respect and a humble resolve for one and all to always be willing to learn. Our willingness to learn – one sign of humility – means we are always civil and speak to each other with a generous disposition.

Humility is essential

Agreeing to disagree is a matter of humbly recognizing that none of us has all the truth and that none of us has the final divine perspective on a matter. Even when we appeal to the Scriptures, and rightly so, we acknowledge the limits of our own read, our own interpretation. This does not dispel the need for confidence in preaching and teaching the Scriptures or in leading our organizations and our denominations. We speak our convictions. We act on them. And we acknowledge that others will respectfully disagree with us. That acknowledgement is not an act of pseudohumility or misguided compromise. We might say, for example, that while some evangelical Christians view ecumenical dialogue with Roman Catholics as an essential expression of the gospel, we can still, along the way, graciously acknowledge the perspective of those who differ with us.

Humility does not mean we do not speak or act for fear of offending the other who differs with us. We are gentle and respectful. But we do not lose the courage of our convictions, and the capacity to speak them and act on them. One of the signs that we have raised our children well, ironically, is that they have the capacity to differ with us and act on those differences. I differed with one of my seminary professors on a host of issues, and I praise him for his skill and insight. I honour him in part because he gave me the very intel-

*One of the most critical capacities of the Church in our generation is precisely this: How can we agree to disagree, and **do so in a way that actually fosters our capacity to witness to the gospel of Christ Jesus?***



Co-operating with Roman Catholics, women's ordination and gay relationships are three major issues challenging the Church

lectual and exegetical tools to differ with him. The evidence that he had taught me well was not that I agreed with him, but that I differed with him. And he revelled in the debate. My professor expected his students to live by their convictions, but always with generosity and respect for others with whom they differed.

When we are the uncomfortable minority

There will be times when we will be in a minority position in a group or congregation. We will be in the pew, perhaps, and differ on a substantive matter with the majority of the congregation and perhaps with the pastoral leadership. Or, we will be outvoted at a denominational gathering on an issue we view to be of significant importance.

How do we respond? This is a basic spiritual capacity, to know how to graciously respond to a situation in which the majority opinion is different from our own. One option, certainly, is to quietly accept this development and conclude, "I have spoken my piece, expressed my concern, and I will now simply let it be." This is a legitimate option. We do not need

to be in a combative mode on everything that crosses our path. Sometimes a decision is made that by its very nature needs to be simply accepted – for example, when a vote is taken on filling the office of president or a committee and we were outvoted. Sometimes we can just let things be and learn to live with them.

At other times we can choose to be the loyal opposition, to reference the wonderful expression that captures something essential to the parliamentary system of governance. We can continue to see ourselves as representing the minority position in the ongoing debate and discussion. We know we are in the minority, but want our viewpoint

Nicene Creed

I BELIEVE IN one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God, of God; light, of light; very God, of very God; begotten, not made; being of one substance with the Father; through whom all things were made: who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day He rose again according to the Scriptures, and ascended into heaven, and sitteth

on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, the giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe One, Holy, Catholic, and Apostolic Church. I acknowledge one baptism for the remission of sins. And I look for the resurrection of the dead, And the life of the world to come. Amen.

–Book of Common Prayer [1962 Canadian Edition]

THE TERM LOYAL

opposition was first used in 1826 in the British House of Commons by John Hobhouse. It refers to opposition parties that may oppose the government in power, but remain loyal to the source of the government's power.



ive, but always constructive as part of an ongoing conversation.

But then, sadly, there may also be times when we may simply feel we need to part ways. A decision is made by the governing body of our denomination and we simply conclude that we can't remain in fellowship. This has to be rare. We can't break fellowship every time we get outvoted. Indeed, we have no right to break fellowship unless and until we have learned what it means to live

to still be represented. And yet the genius of our response is that we are loyal. We accept the systems and structures of governance. We defer to them. Our opposition is not cantankerous or disrupt-

in a minority position. Beware of the divisive spirit. Recognize the insidious character of schisms in the Church and in Christian community. Avoid them at all costs. Do all you can to remain in fellowship.

Say goodbye well, if goodbye you must say

If you must part ways, remember two things. First, leave and part ways graciously and in mutual respect – for you never know how and where and when God may call you to be in fellowship again. Second, others who agree with you may choose to remain in fellowship and should not be judged less than wise for having done so. In the Protestant Reformation there is clear evidence that God led some to leave the Roman Catholic Church and led others to remain in the Church of Rome, even though both groups had huge matters on which they differed with the Church hierarchy.

Perhaps in all of this, two things are obvious. First, we do need to learn the art of empathetic identification with another. However strongly we feel about our own views and convictions, it always helps if we can imagine ourselves, as it is often said, in the other person's shoes.

And second, it should also be apparent that we need to learn how to stress the majors, and learn charity and generosity on secondary matters. The essentials are actually relatively few. Here is where I find the ancient Creed tremendously helpful as a point of reference. The Nicene Creed and the affirmation of the Tri-unity of God and the unique identity of Christ Jesus, crucified, risen and ascended Lord of creation and hope of the world.

Often I find that people want to make the Bible the final arbiter on our differences. "What the Bible says is what I believe," and the Bible ultimately decides which of us is right. This perspective makes sense, but only to a point. On these controversial matters we are interpreting the Scriptures differently, often very differently. But the Creed? Well, it is fairly straightforward. It is hard to quibble with. It is a clear delineation of those issues on which we must agree.

The Bruce and Gordon model

During an earlier chapter of my life and ministry, I served on the faculty of Regent College in Vancouver. I went there as vice-president and dean in the late 1990s, toward the end of the teaching careers of esteemed

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*When Paul links our mutual acceptance to the acceptance of Christ, he indicates the gospel is at stake – **that we truly only live the gospel when we learn how to disagree graciously, when we learn how to get along.***

Regent professors Bruce Waltke and Gordon Fee. They were, together, a powerful example of what it means to disagree with mutual regard, respect and even affection.

Professor Waltke accepted the Reformed theological tradition, while Gordon Fee was a Pentecostal. And they co-taught a course entitled Biblical Theology. They actually differed on quite a list of matters. What we all knew, including their students, was that they differed on the ordination of women. Bruce

was opposed. Gordon was in favour. And yet, while Bruce insisted that the Bible could hardly be clearer on the topic – in his mind – he never questioned Gordon's affirmation of the authority and inspiration of the Scriptures. And for Gordon, his insistence was that ministry was determined by the Spirit, not by gender. But he would never have said that Bruce had a deficient theology of the Spirit. They always sustained a deep and profound mutual respect and camaraderie,

differing with grace toward the other, a tremendous example to their students.

And this brings me back to the words of Romans 15:7 – the call to accept one another, in Christ, even as Christ has accepted us. Can we be generous toward those with whom we differ, even as Christ has been so generous with us? And in so doing, as Paul puts it in this verse, bring praise to God? When Paul links our mutual acceptance to the acceptance of Christ, he indicates the gospel is at stake – that we truly only live the gospel when we learn how to disagree graciously, when we learn how to get along. And when we do, God is glorified and honoured. And this, surely, matters to all of us. /FT



Gordon T. Smith is president and professor of systematic and spiritual theology at Ambrose University. He is author of the recently published *Called to Be Saints: An Invitation to Christian Maturity* (IVP Academic, 2014).

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Jillian DeLeyer, Co-op Accounting Student
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The high, high cost of euthanasia

A Canadian doctor shares from the heart about the high cost of euthanasia on her own patients *By Catherine Ferrier*

I am a medical doctor. For 30 years I have spent much of my time caring for people suffering from dementia – diagnosing and treating it, following them and supporting them and their families as they struggle to come to terms with this terrible disease.

You can imagine my distress when I read about Gillian Bennett, the B.C. woman who was in the early stages of dementia and chose to take her own life. Upon her death she had pre-arranged for a website to launch that defended her decision and kicked off another round of discussion about euthanasia in Canada.

How sad that Gillian Bennett could see no other course than to take her own life. How dreadful that she used this gesture to propose that become a normal thing to do for people in her situation. And how disappointing that newspapers across Canada gave the assisted suicide activists all that free publicity.

“I am turning into a vegetable,” wrote Bennett in her online suicide note. I have seen vegetables in the supermarket, in my kitchen and on my plate, but have yet to see one in my clinic or in a hospital or nursing home bed. Who invented the appalling practice of applying this word to human beings? We react with dismay when derogatory words are applied to people because of their race, language

or other characteristics. How can we accept them being directed at those suffering from disease or disability?

On her site Bennett refers to the cost of caring for her future “empty husk,” and to the lack of meaning in any care that would be given to her, which she calls “ludicrous and wasteful.” In other words she is saying, “I was a brilliant clinical psychologist with a thriving practice. I am becoming someone who will receive care instead of giving it. This is intolerable.”

What an insult to my patients! It is an insult to all those living with dementia, and to their families and the health care workers who care for them with professionalism, skill and love.

A colleague in the North has told me of the approach to the elderly and dying among the indigenous people of her community. Elders are venerated. It is considered a privilege to spend time with them during their last illness. No one is in a hurry to get them out of the way. I see this in my clinic too. Not always, but often. Come and meet some of my patients and their families. The diagnosis they receive is another of the many challenges they’ve faced in their lives. Of course it’s frightening, as would be advanced cancer or any other terrible disease – but they face it with courage and hope.

Not hope for a cure, which is not yet a reality. They hope

for peace in their twilight years, with and in spite of their dementia.

And many achieve it. I’ve seen families drawn together by adversity. I’ve seen adult children develop relationships with aged and dementing parents that they never dreamed possible. A new tenderness in the old authoritarian dad, a mother they can laugh and sing with when other communication fails, a chance to give back at least some of what parents give us as children, which we never appreciate enough. Of course, this requires putting other interests and aspirations on hold. But they do it gladly.

Bennett promotes a vision of society I would never want to be part of – one in which only those who work and who produce have value. A society that has no room for those who are vulnerable and need care. Being dependent does not remove our dignity. It’s not what we can do that gives us value. It’s who we are.

It’s said that ours is a throw-away culture. When the toaster breaks, you don’t get it fixed anymore. You throw it away and get a new one. But we’re not toasters. Are we now going to start throwing away people? /FT

Bennett promotes a vision of society I would never want to be part of – one in which only those who work and who produce have value.



Dr. Catherine Ferrier is a Montreal physician who works in the division of geriatric medicine at the McGill University Health Centre and is president of the Physicians’ Alliance against Euthanasia. A version of this article first appeared in the *Montreal Gazette*.

REFLECTION

THE NIGHT SALVATION CAME to Toronto's Air Canada Centre

*A Faith Today editor finds herself nervous –
and moved – at a huge evangelistic event*

By Karen Stiller



The DJ Opdiggy in a black knit cap bounces and bops on a raised podium on the floor of Toronto's Air Canada Centre (ACC). He asks the crowd that fills the stadium how many Blue Jay fans are present. There are a few. How many Maple Leaf fans? Lots more.

He yells his next question. "How many Jesus fans are out there tonight?" And the crowd, as they say, goes wild.

This is night one of the Greater Toronto Festival of Hope that hit Canada's largest city in September. There clearly are Jesus fans here tonight – and there will be more by the night's end. Praise the Lord t-shirts are being sold in the hall of the stadium that in the months to come will welcome the likes of Cher, Ed Sheeran and Pitbull.

But tonight it's Franklin Graham who will take the stage, the famous son of the world's most famous evangelist, here to preach the gospel as he has done all over the world to millions of people. He has spent the afternoon in his hotel room in the nearby Royal York, studying, reading, praying, (one can only assume a nap), preparing for tonight.

"When I stand at the podium, it's not Franklin Graham, it's about the Lord Jesus Christ. It's about communicating the gospel of Jesus Christ to the people who are there," Graham says. "This can only be done through prayer. I try to be ready to stand to deliver the message the Lord has put on my heart."

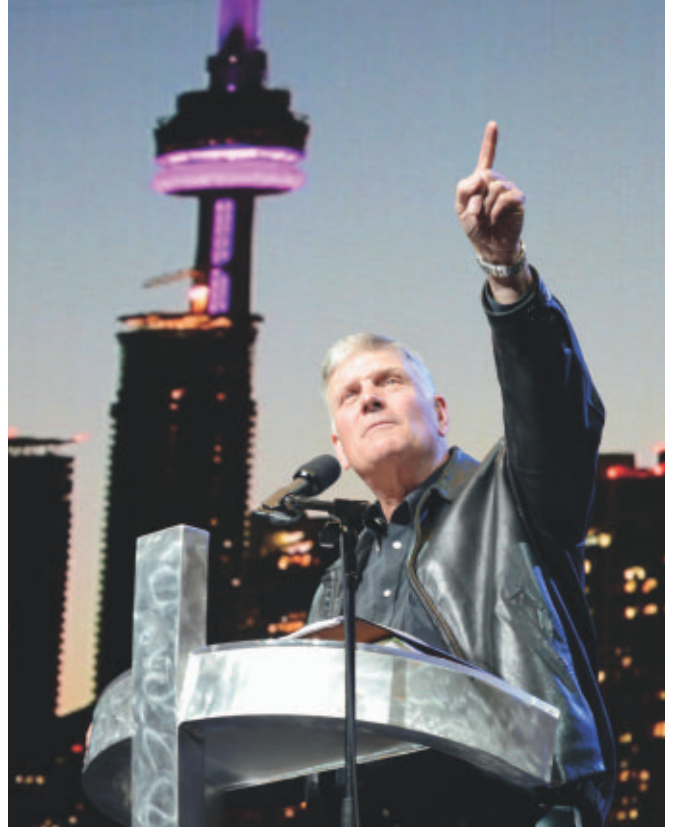
It is the gospel, served straight up, that the crowd will hear

tonight, with no postmodern gravy to make things go down easy. "There is Holy-spirit-filled power in God's Word and it doesn't matter what generation you are speaking to," says Graham. "When my father was here the first time [in 1955], there was a culture in Canada that understood a lot of the biblical principles, understood Bible stories, or were at least somewhat familiar with them. But you live in a society today of people who have no clue about the Bible. They haven't read the Bible, haven't touched the Bible, basically have been taught by secular education that God is a myth."

At some point, says Graham, even the most cynical person will ask if there is a God – no matter the spirit of the age. "We are in a secular society, postmodern, whatever you want to call it. It's no different than what you read in Scripture when Jesus lived in the Roman Empire. That was a pretty rough crowd."

It feels like a bit of a home crowd tonight. There is a Christian family in front of me. Jackie Van Den Heuvel has brought her three kids and two of their friends from Scarborough. "I wanted them to experience this," she says. "I wanted them to see and know they are a part of this large body of believers."

A few rows back I notice an elderly couple, sitting quietly in this stadium with the rock concert vibe that grows stronger with each passing Christian song. They are dressed for church – crisp navy suit, red tie, dress, sensible shoes. They must be yearning for George Beverly Shea. So I go and ask what they



Far left: Canadian hard rock band Thousand Foot Krutch performs at the ACC. Top: Franklin Graham plunges straight into preaching the simple, unchanged gospel message. Above: Volunteers meet and pray with hundreds of people who come forward following Graham's invitation.

think of how crowded and loud things are.

"I love it!" Neil Stark exclaims. "It's beautiful." Carol, his wife, concedes she prefers hymns, "but I like choruses too. I like the message. It's an encouragement to see a lot of young people here," she says. "This is what is needed."

Graham would agree. "The need of the human heart has not changed. People still are searching. However, today people are searching and don't

1,708

TOTAL ON-SITE FAITH RESPONSES OVER THREE NIGHTS

know what they are searching for. But they realize they are not happy.”

I climb over another Christian family seated in my row and begin to pray. I am not praying for those who will accept Christ tonight. I am praying that Franklin Graham will come on before The Newsboys, because they are apparently doing a full concert, my feet hurt and I have to take the GO train home.

My prayer is answered.

“I love this city,” begins Graham from the silver cross-shaped podium, down where the Leafs normally play. “I love the people of this city.” And so does God. Graham does not waste time. He plunges straight into preaching the simple, unchanged gospel message. “Jesus Christ is not dead. He’s alive. He’s here tonight.” It is the path to salvation, front and centre, simple and clear. Graham talks about current world issues for a few moments –



The Newsboys, popular with Christians since their founding in Australia in 1985, performed a full concert on the Friday night

same-sex marriage, ISIS, the Middle East.

Then the invitation, hinted at again and again during the talk. “God wants to

heal you. Come. Will you come? Will you come tonight?”

I feel awkward in my seat, just like I do at weddings when they ask if anyone has an objection. This is going to go wrong, for surely it can’t be that simple. What if this is the first Graham crusade ever where not a single person comes down? I’m worried for Franklin, who is so straightforward, so unwavering, his pleasant face the picture of calm patience on the giant video screens.

First it’s a trickle. Then a stream of people make their way down the stairs to the floor of the ACC. Then it really could be called a flood. Even the nice Christian kids in front of me stand up and go. I muse about how their mom feels, because they clearly already knew who Jesus is.

The next night our church’s youth group attends. It seems I am now a Festival of Hope junkie because I watch at home, live streaming on my iPhone. I scan the crowd on the ACC floor for the weird hat my son wears. As if I would see him. As if he would have gone down. But the next morning, when I find out he did, something inside me warms up, softens and overflows. My eyes fill up. And now I know exactly how the lady in front of me felt. /FT

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Karen Stiller is a senior editor at *Faith Today*.

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Why we give. How we receive.

Both matter in a world
greedy for grace

By Alex Newman

Shortly before Christmas one year, when Sue Mosteller was living at Toronto's L'Arche Daybreak – a Christian community for people with intellectual disabilities – she agreed to take two of the residents shopping to buy gifts.

“Understand, shopping is not my gift,” says Mosteller, now a retired Roman Catholic sister in the St. Joseph community. She was impatient to get the outing over with.

But the two residents –

Frank with his detailed list, and Bill with his insistence on carefully examining *everything* at the mall – had other ideas. Both wanted to get just the right gift for the people they loved – blue slippers for one to match her blue robe, a particular shaving cream for another who used that brand.

Mosteller remembers being “a wreck” – overwhelmed by the madly dancing elves, blaring music, swarming mall crowds, and all the while trying to move the process along to get the shopping done.

But she also remembers the care with which the two men made their selections. It changed the way she has viewed gift giving ever since. It was a sense of “giftedness in ourselves and others” that comes from the relationship of knowing someone, Mosteller says. “Then taking the time to reflect on and be considerate of who they are, what they would want, and what would be good for them.”

The story, it seems, illustrates how God gives to us.

That giving has also been

outlined by theologian and author Miroslav Volf in his book *Free of Charge, Giving and Forgiving in a Culture Stripped of Grace* (Zondervan, 2006).

Since God's nature is love, says Volf, and giving is an intrinsic part of love, God gives what is good – out of caring and knowing us intimately. God gives so that we might flourish.

While God expects nothing in return, the intention of gifts is to transform us. We then become those who give what is good for others to help them flourish too. In fact, God's circle

of giving “will end if not continued on to others,” Volf writes.

WHAT DOES THAT LOOK LIKE FOR US?

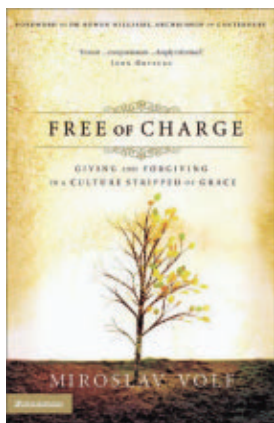
Anyone with children, and access to the siren call of advertising, knows how difficult it is to rein in the Christmas spending.

But according to Volf, you have to be just as careful of being miserly as overspending. “Giving without measure can bring ruin to ourselves and those close to us ... [but] measly gifts are a sign of selfishness, fashioned out of fear of diminishing our resources.”

When children are very young, they don’t have a “broad spectrum of wishes and desires,” Volf says, so it’s possible to give what delights, in addition to what is good and appropriate. It gets more difficult with school-aged children because of how they compare gifts with their friend Flavia Zucchi, a Toronto Christian, says modelling that generous behaviour yourself is most important. “Time, hospitality, effort, all those things children pick up without even noticing. Those parents who always have other kids over, always have food around, who are always there, they’re the ones all the kids gravitate to. My parents were like that, always feeding people, spending time, giving.”

She remembers growing up with not much in the way of material things, but one Christmas she and her siblings received “beautiful toys from a distant relative, the kind we never got.” Because her father knew of a family with nothing, he “sat us down and asked if we could give those best gifts for him to take to the children of that family. You can imagine our faces, but we did it any-

*Miroslav Volf:
“Without recognizing our need to receive, we become arrogant and humiliate those to whom we give.”*



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HOW MUCH CHRISTMAS SPENDING RANGES PER SHOPPER, DEPENDING ON WHERE YOU LIVE IN CANADA, ACCORDING TO A 2013 CIBC HARRIS/DECIMA SURVEY

way,” she remembers. “Maybe because our parents were always so generous, it didn’t feel mean. It’s a Christmas I will always remember, not with rancour, maybe with a tug of sadness, but mostly fondness for a father who was courageous enough to face his own children and ask that they give to others who had even less.”

IT’S THE CULTURE, BABY

In our culture, says Volf, generosity comes with both obligation and price tag. There is nothing given or received free of charge. Although there are enough examples of amazing generosity – for example, the young unmarried woman who gives up her baby to a childless couple – Volf believes “society has slid so far from generosity” that it’s now on a fast track to failure. As he points out, a life without giving is a life unfulfilled.

What’s more, he believes giving to be “an art and not something for which I should expect praise. Proud giving spoils the gift, leaves a bad taste in the mouth of the receiver.”

This bad taste hasn’t escaped secular culture either. Witness the constant laments of Christmas’ meaninglessness even by those who don’t celebrate the real meaning of Christmas in the first place. As culture critic Anna Robbins, director of doctoral studies and academic dean of Acadia Divinity College in Nova Scotia, says, “That’s because it is meaningless. Our desires are never fulfilled, and we are always wanting the next thing and the next thing, so gifts then have no meaning.”

There’s also the nagging sense of obligation that can be

attached to giving and receiving. “I have to buy for her because she bought for me.” “I have to invite them over for dinner because they invited us.”

Robbins believes one reason for that uncomfortable feeling of obligation is our desire for control. If you feel you are paying for an exchange, it allows you to control the exchange. With God, however, “Jesus already paid the price, and we simply have to receive,” Robbins says. “That’s hard because receiving does not let us control, and we want to decide which of our desires get fulfilled.”

RECEIVING WELL

Each person must give as they are able – a friendly smile from the homeless man on the corner, the card your child spent hours making – but receiving well is a skill to develop. “Gifts are meant to be reciprocal, otherwise we’d [be] a world of lonely altruists and a society of takers.”

We teach our children to give – and help them therefore not become takers. But learning how to receive is equally important. “Without recognizing our need to receive, we become arrogant and humiliate those to whom we give,” writes Volf. Think of the person who is always offering help, but loathe to admit they may need help themselves and reluctant to receive it when it is offered. What can look like selflessness one moment can appear to be arrogance the next.

This is more challenging where the relationship is financially unequal – between someone with more than enough and someone else in need. Mosteller recommends asking first if the

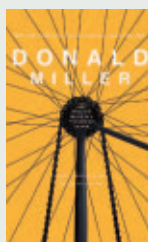
Ideas to launch your own gift giving inventiveness:



- In the community: Organize carolling as a gift to your neighbours.
- Write out your family's story, write a song for someone and record it, or draw a beautiful picture. Make something that fulfils a person's need or desire such as babysitting services for new parents.
- My daughter makes cookies for all her friends' birthdays, but she is usually scrambling to find boxes to put them in. So I made her a kit that includes fold-up

boxes, ribbon and card stock for the greetings.

- With your community: It's easier to take action contrary to culture from within a church community than on your own, says Robbins. So ask leadership to consider putting out a Christmas gift giving challenge of daring to pare back as well as thoughtful gift giving.
- Consider an act of service. In *A Million Miles in a Thousand Years* (Thomas Nelson, 2009), author Donald Miller tells about his friend Jason whose 13-year-old daughter was

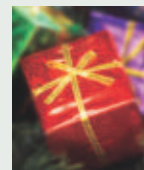


"caught up in a bad story." To create a better story for his family, Jason took out a \$25,000 second mortgage on the house – to cover the cost of building an orphanage in Mexico – and they all went off to build the orphanage. That gift got his daughter's life back on track.

- A twist on charity giving: Every Christmas, a Toronto-area interior designer and his grown siblings each make one gift that costs no more than \$10. These are auctioned off Christmas day with the family, money raised is given to a charity, everyone gets a gift, and everyone has fun.
- Together families should discuss their Christmas

giving, Robbins says. These teachable moments are practical too.

Examine the lists, set clear budget guidelines and help children brainstorm about what they can make that is meaningful. Include a discussion of what to give those in need.



- This is a great idea from Realsimple.com: One reader fills a box with locally made inexpensive things, one for each friend, plus a personal note. The gift box makes the rounds of the friends, where each one takes out a gift, then puts in three of her own, adds to the note and ships it off to the next. –AN

person with much less is comfortable accepting a gift.

For example, some of the congregation at a local church knew one of their member families was experiencing financial difficulty due to illness and unemployment. They asked the pastor to ask for a Christmas list that they could fill. Although the mother reported she found it humbling, she was also grateful for the love and support of the congregation which provided gifts for the children, cash for the parents and a disposable camera to record the memories.

Giving to those in need should of course be encouraged, Volf says. Celebrating God's greatest gift at Christmas should not be limited to family

and friends, but extended beyond to the larger community. "A feast of giving flowing out to the needy, and without distinction of whether they deserve it or not. Need is the only justification a gift requires."

He does advise exercising caution, however. While helping out at a food bank or serving Christmas dinner to homeless people is nice, it also runs the risk of teaching children to give in a situation where they possess the "wealth, power and privilege. It's important that they learn how to give to their peers, and to those above them in the social hierarchy too."

It's obvious and perhaps easy to give to those in need. Not so obvious or easy to give to those whose need is not so clear. If we

are giving because giving is right to do, we should not be evaluating the condition of the receiver to determine if they deserve a gift or not. In fact, Mosteller says that once a gift is given, you need to let it go and trust that it will be used well.

Sometimes our efforts to fight back the materialism of the day ends up being an unintended killjoy. Several years ago my extended family decided to abolish the gift exchange altogether and instead collect money for goats and chickens. Later, in private, my then-seven-year-old daughter announced in tears that she would withdraw all the money in her bank account to pay for "those goats and chickens" so long as there would still be gifts under the tree.

It wasn't about being materialistic – gifts are her "love language," a term coined by Gary Chapman in his book *The Five Love Languages* (Northfield Publishing, 2009). People whose love language is gifts, he explains, thrive on the love and effort behind the gift, which is an expression that you are "known, cared for and prized."

Chapman also notes that giving is at the heart of all love. He recommends keeping a gift notebook so that every time you hear that person say they like something, you can write it down. Then shop ahead to make sure you get just the right thing – just like Frank and Bill did. /FT



Alex Newman of Toronto is a senior writer for *Faith Today*.



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Christian TV enters a new era

The on-screen gospel reaches many Canadians despite industrial challenges By Jeff Dewsbury

It's 9:30 a.m. and the familiar opening music to *100 Huntley Street* fills Canadian living rooms. Co-hosts Ron Mainse, Moira Brown and John Hull are standing on a spacious set before a white wood staircase and a warm brick wall adjacent to a huge logo celebrating "our upcoming 10,000th episode."

They're already laughing even before they introduce viewers to the day's lineup of special guests.

This is Canadian Christian TV at perhaps its most familiar, staying strong even in an industry battered by challenges.

The main problem, say industry observers such as Steven Globerman, author of a

recent study by the Fraser Institute, is that current regulations leave Canada's conventional broadcasters at a competitive disadvantage with Internet broadcasters.

TV is also pinned down by specific broadcast schedules and less interactivity than the next generation of consumers is accustomed to.

But reports of television's demise are greatly exaggerated, say Canada's Christian broadcasters and TV producers. Not only are their shows holding their historic audiences, but also growing their viewership – and doing so without compromising the gospel message.

Much of the industry doom and gloom

The Leon Show, produced at Miracle Channel's Winnipeg studios, is now broadcast across the United States on the Trinity Broadcast Network.

talk is related to "Let's Talk TV," an extensive set of hearings hosted this fall by Canada's broadcast regulator, the CRTC. The hearings studied the state of television by speaking with everyone from cable companies and satellite providers to the biggest name in streaming content, Netflix. The hearings covered a host of issues, from pick-and-pay cable delivery to the regulation of streaming services.

This to the chagrin of media watchers, including editors at *The Globe and Mail*,



Lorna Dueck's faith-based current affairs and news program *Context* is broadcast on seven channels.

who joked in a September editorial that these regulatory hearings “are akin to highway regulation hearings in 1920 called ‘Let’s Talk Horses.’ Too little, too late.”

While Canada’s Christian content producers watched the hearings closely, those contacted by *Faith Today* believe their industry is still very healthy. To prove it they point to their survival amid challenging funding arrangements.

Delivering story

“Before we throw out our TV sets, we should remember that television is still the primary way story is delivered to Canadians,” says Lorna Dueck, whose faith-based current affairs and news program *Context With Lorna Dueck* is broadcast on seven channels, including Global TV, where on Sunday mornings it averages 67,000 viewers.

“There are more people watching [Canadian-produced Christian] broadcasts than there are in all megachurches in Canada combined. What you have is a phenomenal gathering place for the un-churched and non-churched.”

Though the audience is there, Christian broadcasters sometimes feel disconnected from the Christian community that supports other forms of evangelism and ministry.

They depend on the financial support of the Canadian Church, but Christian content producers still regularly get the sense their work is not seen as a legitimate

form of outreach, says Dueck. Producers must fend for themselves with little to no government funding and a limited pool of funds from private donors.

“We’re orphans in the broadcast world.”

This at a time when social media, online viewing platforms and broadcast TV combine to make the gospel accessible to people wherever they are, whenever they want it.

“We have the most eternal, hope-filled

More Canadians watch Christian TV than attend our country’s megachurches – Lorna Dueck

story, and we are in an ideal place to share that story,” says Dueck. “We have never had a Roman road like this open to us before.”

Pioneered fifty years ago

That road began in Canada with industry pioneers Crossroads Television and the show that has become a Canadian institution, *100 Huntley Street*, which has seemingly lost little momentum in the age of new media.

100 Huntley Street was the original interactive Christian television experience when it launched as a live, daily program with a phone-in prayer line 37 years ago. (Founder David Mainse had actually begun the Crossroads television ministry 15 years earlier.)

100 Huntley Street soon became a morning constant on one of the country’s big three networks, Global TV. Today *100 Huntley*

prayer lines average a thousand calls a day, 60 per cent of them from first-time callers. That number, as large as it is, is poised to grow as the program buffets its prayer teams to coincide with a recent expansion in television markets in the United States.

By October 2015 the program will broadcast its 10,000th episode, making it the longest-running daily program in Canada and the sixth longest running daily talk show in the world.

“I do believe it’s a crown jewel woven into the fabric of Canada,” says *100 Huntley*’s long-time executive producer George McEachern. “People want the gospel spoken over the airways. The fact that we’re donor-based and we’re still on the air proves that people want to see us there.”

McEachern points out that viewer-supported Christian programming has a similar funding formula to public television, like PBS in the United States. And, like their secular counterparts, most of their donors are “cause oriented,” people who support issues close to them. “It’s probably the most democratic form of television going,” he notes.

Still relevant

However, just because Christian broadcasters remain committed to the traditional medium doesn’t mean they aren’t willing to adapt. Recent years have brought about major restructuring and rebranding in the industry.

Most broadcasters offer a host of online content (Crossroads was an early adopter of YouTube more than a decade ago).

Broadcasters have also made programming decisions designed to draw a new audience that will then be exposed to programming they wouldn’t seek out on their own. For instance when Crossroads Television System (CTS TV) in Southern Ontario, became YesTV this past September, it added mainstream, event-driven television such as *American Idol*, *The Biggest Loser* and *The X Factor UK*, shows viewers typically want to watch in real time.

The hope is that its audience will be curious enough to check out other programming on the station, including a four-part documentary series on youth at



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risk and biographies of Canadian icons such as astronaut Chris Hadfield, says communications director Heather Simmonds.

“We chose the name Yes for the station because we wanted to stand as positive and affirming. That’s the way we can be unique in media. Christians have often been characterized by only what they say ‘no’ to. We want to lead people in a decision to say ‘yes’ to what Jesus brings.”

Changed TV landscape

It’s a small world in Canadian Christian television. All the re-brandings and realignments of recent years have created a landscape that looks very different now than it did even five years ago.

Channel surfers will now find 100 *Huntley Street*, *RockKids TV* and other offerings produced by Crossroads in Burlington, Ont., on Yes TV, which includes stations in Calgary and Edmonton.

Zoomer Media, which owns Vision TV (multifaith and multicultural) and One: Body, Mind Spirit and Love Channel (holistic lifestyle programming focusing on health and personal growth), also owns both Joy TV in Vancouver and Hope TV in Winnipeg, stations carrying family-friendly and Christian content.

Both Hope TV and Joy TV’s broadcast schedules weigh heavily toward televangelists and ministry-based programming including *The 700 Club*, *Creflo Dollar Ministries*, *Jack Van Impe*, *Joel Osteen* and *Joyce Meyer*.

You can’t discuss Christian TV in Canada without at least mentioning these ubiquitous on-air personalities, often from south of the border, who often court controversy with either their theology or their frequent pleas for donations while living lavish personal lifestyles.

Most of Canada’s faith-based stations rely on the essential funding these television personalities provide, using that money to subsidize other network programming. As



Melissa McEachern, John Hull and George McEachern of YesTV, which now includes mainstream programs such as *American Idol*, *The Biggest Loser* and *The X Factor UK*

one industry insider described it, programmers “hold their nose and pick their poison” so the network can stay financially viable.

American partners

Regardless of each channel’s relationship, comfortable or otherwise, with televangelism, these celebrity ministries maintain a high profile on Canadian airwaves. Their American production companies have also become increasingly integrated with Canadian Christian TV.

For instance Grace TV (a Canadian offering known as The Christian Channel before 2009) partnered with Daystar Television and its Dallas-based ministry in 2013. Now the American partner provides 65 per cent of its programming.

The network’s main Canadian content – *You Are Loved* hosted by Ontario-based globetrotting evangelist Peter Youngren – is broadcast three or four

times daily. *You Are Loved* benefits from the partnership by now reaching Daystar’s large American and Middle Eastern audiences.

Canada’s first fully Christian television channel, The Miracle Channel, has also partnered with an American broadcaster to increase its audience and bring in new programming. In July 2013, The Miracle Channel announced it would be working

with the Trinity Broadcast Network (TBN).

Kalyn Steel, production manager at Miracle, says the arrangement has allowed their channel to “stay fresh” as well as offer original Canadian programming to viewers in previously untapped markets.

The network’s Winnipeg CEO Leon Fontaine now has his daily half-hour show *The Leon Show* broadcast across the United States on TBN.

Fontaine, senior pastor at Springs Church in Winnipeg, has been CEO of Miracle since 2010. He also guest hosts TBN’s popular *Praise the Lord* show from Canada four times a year.

Fontaine was the first to begin describing the channel as “spirit contemporary,” which Steel defines as “The Holy Spirit working through contemporary people, breaking down the walls of clergy and laity.”

This focus is clear throughout its programming, and it’s evident Canadian Christians support it, says Steel, pointing to a “huge jump in social media integration and feedback.”

While they can’t supply specific audience numbers, the Miracle Channel is available to close to five million homes in Canada, carried on both Shaw and Bell satellite networks.

“A big passion of ours is to spread the gospel, and we don’t settle for less,” says the production manager. “That has always been our mandate.” /FT



David Mainse founded 100 *Huntley Street* 37 years ago.

 Jeff Dewsbury of Langley, B.C., is a senior writer at *Faith Today*.

MISSIONS AND MINISTRY

Why they matter

ADRA

Fighting the spread of Ebola

The Ebola crisis in west Africa continues to grow.

The Centres for Disease Control (CDC) recently warned that the number of cases could reach 1.4 million by January if drastic measures are not taken.

Hospitals and health facilities lack the ability to properly house and treat patients. Doctors and nurses lack the proper protection equipment. Many victims are being turned away and return home to infect others.

Liberian President Ellen Johnson Sirleaf has said that the fast-spreading disease has overwhelmed the national health care system. "The scope and scale of the epidemic ... now exceed the capacity and statutory responsibility of any one government agency or ministry," she said.

ADRA has been sending shipments of personal protection equipment (PPE) and other vital supplies to hospitals in Liberia and Sierra Leone, but more help is desperately needed.

Your donation will save lives.

Your donation will help to protect the doctors, nurses and other hospital staff who are risking their lives to care for those infected with the virus.

Please make a donation to stop the spread of Ebola by visiting www.adra.ca/ebola or calling us at 888-274-ADRA (2372).

Thank you for your prayers and support.

AMBROSE SEMINARY

Making disciples of all nations

When Ashwin Ramani came to Canada in 2009 to complete a Master of Divinity at Ambrose Seminary, little did he know

that God would use that immigration experience to give him the vision and passion to establish a community-based ministry that would come alongside other new immigrants who are adjusting to life in Canada. In May 2013, the New Canadian Friendship Centre (NCFC) officially opened in northeast Calgary. NCFC offers new immigrants the support they need to transition smoothly into a new life in Canada, including skills training, English language classes, youth programs and career mentoring.

Coming alongside and caring for new immigrants in a way that makes them feel valued for who they are is what sets NCFC apart. Indeed, guests at the centre have often exclaimed that "this place is different."

"The nations are moving here and people are coming from all around the world. What a wonderful opportunity it is for the church to partner with God to make disciples of all nations, right here in our own backyard," said Ashwin. "These are people who would not normally go to a church or have a relationship with a Christian.... It's such a joy to see God using us to make a difference."

For more info, visit www.ambrose.edu.

AMBROSE UNIVERSITY

Transforming in community

Students and alumni of Ambrose University often credit much of their growth and development to the community experience. One such alumna is Michelle Moody, who after graduating with her Bachelor of Arts (English major) in 2012, began serving as the special projects and events manager with Loveworks, a Canadian ministry that empowers young people to change the world by turning their

passions and talents into campaigns that raise awareness and funds to end extreme poverty and bring hope to those in need. Moody describes her role at Loveworks as "helping young people discover what it means to pursue justice as a way of life...and helping them discover how their skills and gifts have value to effect change."

In addition to facilitating campaign development, Loveworks also equips youth pastors and school leaders to mobilize young people toward ending human injustice, and it partners with local development organizations in other countries to create sustainable change in communities of greatest need. Moody's passion and enthusiasm for equipping and empowering youth to be change-makers is clearly evident. She noted, "Everything I learned at Ambrose ... and the time that the faculty took to invest in me as an individual prepared me to step into my position at Loveworks."

For more info, visit www.ambrose.edu.

CANADIAN COUNCIL OF CHRISTIAN CHARITIES

Connecting donors with charities

The Canadian Council of Christian Charities (CCCC) helps donors connect with trustworthy charities. Our Seal of Accountability program identifies charities that demonstrate ongoing compliance with high standards of financial and organizational integrity.

Charities that display the Seal of Accountability have successfully passed a rigorous voluntary audit and continue to demonstrate accountability through annual reviews. These charities have taken an extra step of disclosure to earn donor trust and to honour the good name of Christ.

There are a few things you can expect from a charity that displays the Seal of Accountability:

1. **Accountability.** Certified charities hold themselves accountable to Christ, to governing authorities, to CCCC, to donors and to the public.
2. **Transparency.** Certified charities agree to provide a copy of their most recent audited financial statements to anyone who requests them.
3. **Excellence.** Certified charities follow a commitment to excellence in resource management, donor relationships, program evaluation and governance.
4. **Respect.** Certified charities recognize that their donors are people. They commit to respecting the interests and dignity of the donor in every interaction.
5. **Responsiveness.** Certified charities will welcome your questions, respect

your complaints and provide prompt answers.

Next time you donate, look for the Seal of Accountability.

Visit www.giveconfidently.ca.

CANADIAN LIFELIGHT MINISTRIES

Providing Bibles

Free Bibles? Christmas is coming. All it takes for you to bless one family with God's Word is \$4.73. How many will you bless?

Many of your First Nations friends have no money or access to buy their own Bibles. They need your help today. LifeLight's mission is to put Bibles into the hands of those who will give them to others. We believe God has called us to empower and encourage you to share the Word of God with others by

providing you with easy-to-read easy-to-share Scriptures!

There is a need for Bibles like never before. Each year our ministry receives thousands of requests for Bibles. Sadly many requests remain unsatisfied for lack of funds. Your mission field has landed in your own backyard. Canada needs Bibles!

This November we are embarking on one of the biggest missions in our 18 years in ministry. With your help we want to place a copy of LifeLight First Nations Scripture in every First Nations home in Canada.

To find out how you can help or to join our team, visit our webpage at www.FirstNationsLifeLight.com, email us at Bibles@TheLifeLight.com or call 866-447-9673; contact Canadian LifeLight Ministries, P.O. Box 28040, Winnipeg, MB R2G 4E9; or donate online at www.DonateBibles.net.



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CEFONTARIO

Changing children's lives

Christian influence among Canada's children has spiralled downward at an alarming rate. Best estimates in Ontario are that fewer than 5 percent of the province's 2 million children have any regular Christian teaching at home or church. Society, churches, schools, families – all show abundant evidence of the loss of Christian influence and faith among the younger generations.

The compassionate team of staff and volunteers at Child Evangelism Fellowship of Ontario (CEFOntario) works to share the love of Jesus with "unreached" children, including a growing number of boys and girls whom society commonly refers to as "at risk." Through weekly and monthly clubs, summer VBS-style programs and camping programs, CEF workers minister face to face to thousands of children each year.

CEFOntario is making a lasting difference in the lives of many of Ontario's children. Yet the need is so big and much more needs to be done. You can be part of the CEF team. You can see first-hand the transforming work God is doing in the lives of children and families. Contact us today at 877-788-8233 or info@cefontario.org.

For more information about CEFOntario please check us out at www.cefontario.org. God can use you to change a child's life for eternity.

COMPASSION

Doing good with gifts

Christmas: a time of year to celebrate the birth of Jesus, eat delicious food and show love for one another. It's also a great time to do good for someone in need with a Gift of Compassion!

What is a Gift of Compassion? It's an ideal gift alternative for your loved ones, one that makes a real and lasting difference in the lives of children and families in some of the poorest communities. Here's how it works:

Choose a gift that fits the person

on your list. Maybe it's a small-business starter for parents in Kenya, clean drinking water for children in Uganda or nursing school for teens in India. You can even buy a goat for a family in Rwanda!

Purchase your gift safely and securely at compassion.ca/shop.

Give a card. For each gift purchased, you will receive a card in the mail to send to a friend, family member, colleague or client. Each card explains how the gift given in their honour will meet a real need for real people in the developing world.

That's all there is to it! This Christmas, give a gift and do good by meeting real needs and bringing real joy with a Gift of Compassion.

Visit www.compassion.ca/shop.

MERCY SHIPS CANADA

Giving gifts that transform lives

This Christmas season add a stranger in need to your Christmas list. As you see the joy on the faces of your loved ones on Christmas morning, know that this joy is felt tenfold when a gift you give is opened half way around the world in the form of a blind person being able see, a child being able to walk straight, or a woman no longer being an outcast.

Adding that anonymous person to your Christmas list will mean affecting a life forever. Your gift this Christmas will support Mercy Ships health care programs

in Madagascar, where only two physicians and three hospital beds are available for every 10,000 people in the island nation.

Our Gift Catalogue offers gifts from \$5 to \$40,000, and all are delivered free by volunteers who give of their time and expertise to make a difference...one life at a time.

Gift options represent something as simple as bandages and hospital gowns, a dental treatment, or helping to cover the cost of the removal of a life-threatening tumour.

Mercy Ships Canada is helping your gift go further this holiday by matching all donations up to one million dollars throughout the month of December. Visit www.mercyships.ca/give/gift-catalogue.

MISSION POSSIBLE CANADA

Equipping the next generation

Serving the Lord in Haiti and the Dominican Republic (DR) for over 35 years through churches and nine Christian schools, our purpose is "Equipping the next generation of Christ-centred leaders." Check our website, www.OurMissionIsPossible.org, for total ministry information. Currently, teachers are upgrading their skills through our Teachers School to influence the 2,500 students now in school.

Mission Possible has also established a two-year Leadership Academy training program for our current leaders, pastors and school administrators. These rigorous



leadership classes, with strict military-style discipline, physical fitness, servant-leadership and unity team building are designed to help our leaders rise above the cultural norm and lead with excellence.

Mission Possible leads several short-term mission teams to Haiti and the DR each year. You can join a team to serve in various forms of ministry – medical clinics, pastor and teacher seminars, construction and maintenance, or school photos. The website has all the pertinent information and schedules.

Sponsor a child for \$30 a month; offer a hand up through academic education, nutritious food, medical help and more.

Visit the website, call 519-285-2644 or toll free 800-621-9731, or email MissionPossible@odyssey.on.ca today.

You can make a difference in a child's life!

PRISON FELLOWSHIP CANADA
Serving the children of inmates

Over 350,000 children in Canada have an incarcerated parent. That's nearly 5 percent. While each child has a different reality, most face stigma and are at risk for anti-social and delinquent behaviour. They need hope. That's where Angel Tree Christmas, a ministry of Prison Fellowship Canada, comes in. Prison Fellowship desires to see each of these children connected to a local church that supports the children and their families in the difficulties that abound when a family member is incarcerated.

The Angel Tree Christmas program is an important piece of this dream, giving inmate parents the opportunity to show their children that they care about them at Christmas time. Inmates apply to the program, suggesting gifts that might be bought on their behalf and writing notes

to be given to their children. Volunteers purchase and deliver the gifts and invite the families to their churches' holiday services. The program is about so much more than just gifts. It is about bringing families together and helping the local church reach out to its community.

If you would like more details about supporting the program, please visit www.prisonfellowship.ca, contact jmiller@prisonfellowship.ca or call 844-618-5867.

SUNERGO SYSTEMS

Simplifying church ministry

Every church has data – often tonnes of it – including membership information, financials, ministry involvements and more. As staff roles change, information gets misplaced, out of date, or is simply inaccessible when you need it.

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Sunergo brought all the data "under one roof." What a difference! Now, the pastor responsible for assimilation could determine which new families had registered in children's ministry and arrange follow-up. The youth pastor learned of teens and connected them with others, and the LifeGroups coordinator made sure that leaders were aware of a new family in their neighbourhood. All ministries could move forward, each with the full picture of how each person or family was connected to the church.

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Photo: CDC/Athalia Christie

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YOUNG LIFE, CANADA
A mission in your backyard

Young Life, Canada began in 1954 with a mission to reach kids with the Good News and love of Christ, helping teens find purpose and meaning in their lives. We go all out for kids. We meet a whole generation who may not otherwise know of Jesus. At least 90 percent of kids are unchurched today. Without guidance, this generation faces grave consequences.

Young Life is committed to the idea that every adolescent deserves a chance to consider the Christian faith in terms they can understand, from people they trust. We enter their world with no expectations of who kids should be but with every hope for what they can become. We don't wait for kids to clean up, grow up or show up. We cross barriers to build bridges of authentic friendship.

We are invited and supported by adults who care about kids in their community. Our staff and volunteer leaders are trained in time-tested methods of relating with adolescents and are equipped by a world-class organization dedicated to effective ministry.

We witness changed lives as kids meet Jesus Christ.

We could use *your* help! Please see the insert in this issue.

Contacts: David Thakkar, VP Eastern Canada, dthakkar@younglife.ca, 905-334-8935; Mo Coulter, Ambassador, YL Ontario, mcoulter@younglife.ca, 905-209-0428.

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REVIEWS

Many popular writers (including Canada's own Tom Harpur) continue to deny a historical Jesus



The Wrong Jesus: Fact, Belief, Legend, Truth... Making Sense of What You've Heard
 By Greg Monette
 NavPress, 2014.
 225 pages. \$16.99
 (e-book \$9.99)

THE HISTORICAL Jesus is one of the most popular targets of skeptics. Scholars such as Bart Ehrman regularly write bestsellers that try to diminish confidence in the New Testament.

Greg Monette, an adjunct lecturer at Acadia Divinity College, has written a book in response to such attacks. Although a scholar, Monette writes this book for average Christians.

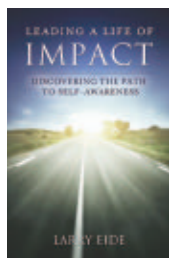
For example, most scholars accept the idea that Jesus existed. However, many popular writers (including Canada's own Tom Harpur) continue to deny a historical Jesus. Both Christians and seekers are influenced by this radical skepticism, and so Monette provides the evidence for believing in a real Jesus.

Monette also deals with issues such as eyewitness testimony, textual criticism and archaeology. These subjects could be confusing, but Monette translates them for the layperson, presenting the facts clearly without insulting those who disagree.

Some of the most important chap-

ters are those on miracles, the divinity of Jesus and the Resurrection. Monette navigates these questions in such a way as to defend a rational but supernatural Christianity.

The Wrong Jesus is a book that bridges academia and the Church, and is a helpful resource in our skeptical culture. —STEPHEN BEDARD



Leading a Life of Impact: Discovering the Path to Self-Awareness
 By Larry Eide
 Two Harbors Press,
 2014. 140 pages.
 \$15.95 (e-book \$8.99)

UNDERSTANDING OURSELVES more fully makes us better leaders, says Larry Eide of Surrey, B.C., a leader in the Christian & Missionary Alliance denomination. It also gives us insight into the people around us.

Eide says he didn't come to fully understand or accept who he was until he was in his 50s, but once he did, he began to live and lead with new freedom and fulfillment. His goal in writing this book is to help others reach that point sooner.

His approach is wide ranging, encouraging us to examine ourselves from 15 different angles, from background to body to blind spots.

The only downside to this 360-degree approach is that it involves a

certain degree of repetition. For instance, he has chapters on both knowing our personality and knowing our temperament. The two are distinct even if they are "very inter-related," he says, although not all readers will be convinced.

What makes his approach particularly helpful is that the individual chapters are never more than ten pages. It's not a book that has to be read from cover to cover. It invites being picked up when you need help or want insight in a specific area.

Wanting to make it practical, Eide also includes questions for individual or group discussion as well as other exercises.

Clearly, Eide has a heart for leaders. With this book he provides clear, accessible guidance and tools for personal transformation that will help leaders from a variety of backgrounds, careers, and vocations become better at what they are already doing. —DEREK MELANSON



A Walk in the Thai Sun
 By G. J. C. McKittrick
 Moonshine Cove
 Publishing, 2014.
 262 pages. \$14.50
 (e-book \$6.50)

AFTER HIS missionary son is brutally murdered, retired police officer Sam Watson travels to Thailand to



Paul Baloche – Live
 Integrity Music,
 2014. \$19
 By Terry Burman

ALTHOUGH PAUL BALOCHE'S *Live* is indeed recorded live, it isn't a "live in concert" album. Rather it's a recording of a huge, very laid back worship service held at Harvest Bible Chapel in Oakville, Ont. As such, it's more for listeners who will use it as a devotional experience than those wanting a sharp concert performance.

Live is actually the third such live album for Baloche, a

Canadian who currently serves as worship pastor at Community Christian Fellowship in North Lindale, Texas. This new recording is available in two versions – a CD or a CD+DVD video double package.

Baloche, who sings and plays guitar, performs less as a singer and musician here and much more as a minister preaching to the converted, almost subservient to the worship service. He

does exhort his listeners to pray, but there is no other evidence of contact with them. He doesn't introduce any of the songs or address the audience with between-song banter.

All the song lyrics are rock solid spiritually, but unfortunately the tunes often don't excel musically. Most of the songs have good, singable choruses, but also share a similarity in tempo and approach that wears thin quickly.

When the music builds, there is no one-two punch, instrumental or otherwise, to drive home what should be a high point.

The shortest song is over four minutes, the longest over eight – and mostly what you get is straight singing. Listeners familiar with the songs may enjoy this drawn-out worship, but it will frustrate those hoping for a tighter and more varied concert experience. —TERRY BURMAN

investigate the death. But *A Walk in the Thai Sun* focuses less on Sam's desire for knowledge or revenge than on the complex relationships between the natives of Thailand. Although Sam eventually discovers the motivation for his son's murder, he hardly solves the crime. He acts instead as a witness to the unravelling of a rather tangled web of deception.

Indeed, if you are expecting a whodunit, you won't find it here, but if you enjoy mystery or thriller novels, and certainly if you crave exotic locales, this exciting and fast-paced novel will not disappoint.

The pace moves quickly through a fascinating and grim story of murder and betrayal. The novel sometimes darts from one scene to the next after only one paragraph, and contains some large leaps in time. Although these moves add suspense, they may leave some readers vaguely dissatisfied. One vital character in particular – Chiang, a Thai woman at the mercy of her father and husband – acts and is acted upon, but her motivations and desires often seem underdeveloped and unclear.

A Walk in the Thai Sun is remarkable in its honesty. Its description of Thailand in the late 1980s is detailed, precise and convincing. (The author, now in Sherwood Park, Alta., lived for four years in rural Thailand.) The storytelling does not shy away from depicting (but never salaciously) the acts and consequences of jealousy, revenge, greed, violence and adultery.

This novel even dares to ask important and difficult questions about the nature and implications of mission work. Never preachy or maudlin, it affirms the necessity of faith in Christ in surprising and refreshing ways, through characters who are believably awkward and flawed. —DEANNA SMID

Canadian creatives



The Pianist in Brown [acrylic] by Heather Sinnott. www.heathersinnott.com

"My Jazz series was painted live at various events including the Toronto International Jazz Festival, based on feeling the music. I believe art is a language that our hearts understand and that God uses for change, for healing and blessing others. It's amazing how artworks can end up displayed in all kinds of places and surprise people who may never have expected to experience the presence of God."

Reading THE BESTSELLERS



Divergent

By Veronica Roth

Katherine Tegen Books / HarperCollins, 2011. 487 pages. \$11.99 [e-book \$11.99]

STRANGE THINGS are happening in young adult

fiction. Some of today's most popular novels and film adaptations, from *The Giver* to *The Hunger Games*, portray damaged future worlds. Dystopia has become the new utopia. In the post-apocalyptic world of *Divergent*, readers can meet yet another teenaged heroine – Beatrice Prior.

Beatrice grows up in a bleak future-Chicago cityscape whose inhabitants have organized into five rigid subcultures, with virtue-based names like Candor and Erudite. When they come of age, Beatrice and her peers must each align themselves with one of the five groups.

Beatrice proves her mettle in the rigorous if not toxic probation of her chosen faction, Dauntless, but her rapid transformation from compliant Abnegation girl to daring Dauntless initiate is disturbing.

Like so many social groups, the Dauntless have a noble history of championing justice and courage. But as Beatrice's mother observes, "Human beings

as a whole cannot be good for long before the bad creeps back in and poisons us again."

Beatrice is forced to live in the tension between her family heritage of deference and generosity, and the recklessness of her new faction. The Dauntless pursue bravery, but just what is bravery, she wonders? Might the truest reflection of courage in fact be self-denial?

It's remarkable how much the Abnegation group, with its emphasis on modesty and self-sacrifice, illustrates what Jesus calls His Church to be. It is these virtues that qualify the Abnegation to govern the other factions. Abnegation is the only group society can trust with political power. Oh, that our peers could so readily identify in Christians this humility that is the hallmark of servant leaders!

Divergent is the first novel in a trilogy. A movie adaptation was released last March, made in consultation with the author herself, a professing Christian. Although the story is aimed at a mainstream audience, Christians will resonate with several of its themes. The imaginary world of *Divergent* is not unlike our own, a place where truly "one choice can transform you." —EVELYN PEDERSEN



Visit www.faithtoday.ca/BooksAndCulture for more book and media reviews.

CAREER ADS



EXECUTIVE DIRECTOR

Bethany Community Church is looking

to hire a full-time Executive Director of Administration. Reporting to the church Board of Overseers, this position plans, directs and oversees the administrative functions of the church within the functional areas of Finance, Administration, Human Resources, Benevolence and Properties Management in order to ensure effectiveness, efficiency and applicable legislative compliance. To learn more about this position, check out the job ad and the job description.

To learn more about Bethany Church, visit www.bethanycc.ca.

SENIOR PASTOR

Faith Community Church, located in Alliston, Ont., is seeking a senior pastor. FCC is an independent fellowship of believers that exists to help people become passionately devoted followers of Jesus Christ. We are looking for

someone with a theological degree and practical experience who will demonstrate strong communication, leadership and pastoral skills. We invite you to browse through the FCC website at www.faitthcommunity.ca to learn more about the church. If you have questions or would like more information about the position, please contact Ron Johnston at johnston.ron@gmail.com.

To place a classified ad, contact Brian Shepherd at 905-481-4275 or ads@faithtoday.ca.

Ad booking deadling for Faith Today's January/February 2015 issue is November 28.

ARE YOUNG PEOPLE LEAVING YOUR CHURCH?



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LOVE & HOPE



Memento Mori

Remembering death in order to live

In painting after painting of saints in European churches, you'll see a skull sitting on a desk, or perhaps lying near the saint's feet, or otherwise lurking in the background. Why would a saint keep such a dreadful object in view or an artist feature it in a portrait?

The phrase *Memento mori* is often supplied by the painters to explain such unnerving tokens – “Remember that you will die.”

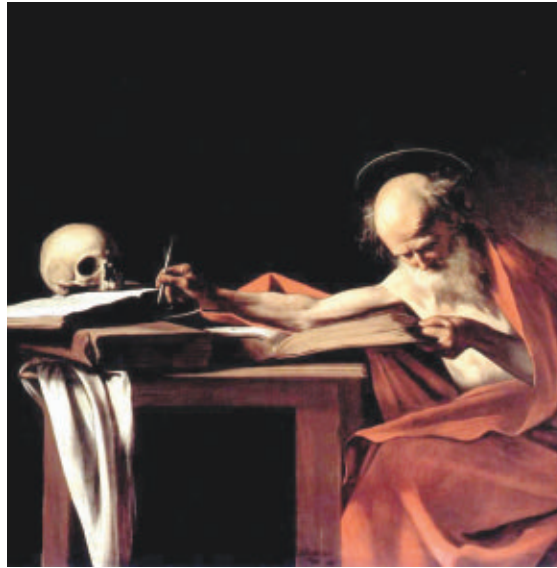
We all know about the sombre view in Ecclesiastes, which says life is nothing but vanity or, perhaps better translated, vapour. We work hard all our lives, only to leave our goods to someone else and be forgotten in a generation or two. The Psalms and Proverbs are full of warnings that life is short, like a wildflower soon to vanish without a trace.

This idea repels us so deeply that we wrap ourselves in entertainment, comfort, work, food, alcohol, even political or charitable work – anything to insulate and divert us from thoughts of our impending death, as Blaise Pascal frequently remarks in his *Pensées* (1669).

Yet we also recoil from death because it is ugly, a sorry fact of life as we now experience it downstream of the Fall. We were created for eternal life, and we rightly regard death as an awful anomaly in the good cosmos God made and promises to restore. It is a spectre that shouldn't haunt us, but does.

Death does, indeed, await us all. As the saying goes, the statistics on death are quite impressive – one out of every one person dies.

How then are we to walk through the valley of the shadow of death, fearing no evil and instead trusting God to guide and



Death is a spectre that shouldn't haunt us, but does.

protect us in a life that will somehow ultimately matter?

Well, “We are going to have to learn,” as the theologian Dietrich Bonhoeffer counsels us, “to feel more than one thing at a time.”

Can we smile in the good moments, as they come to us from God's loving hand, even as we feel the cold wind of mortality blowing on the backs of our necks?

Are we learning to obey Jesus' commands to keep focusing upon what truly matters amid the swirl of alternative messages we encounter every day?

To know what truly matters will require good theology. “Only one life, 'twill soon be past. Only what's done for Christ will last,” as the missionary C. T. Studd put it.

But what counts as something “done for Christ”?

We must be careful not to reverse the relationship and conclude that only what seems to us to last will count as being done for Christ.

God cares about medical staff helping patients feel better for today even if tomorrow we know they are going to die. God cares about cooks preparing a nourishing and tasty meal even if their grateful recipients will need another in a few hours. God cares about entertainers brightening up an audience for even a few minutes, after which they may shamble off to difficult lives.

The test of what's done for Christ, then, is what Christ tells us in His Word counts for Him as valuable, what advances God's Kingdom, what manifests the abundant and eternal life Christ gives us – and what doesn't.

Every time we fast we experience a small death. Fasting not only gives us opportunity to focus on God, but also to freshly appreciate what we have temporarily foregone.

Involuntary fasts can function the same way, if we let them – a loss of health, a job, a friend, a home – each small death reminds us that one day we will lose it all, reminds us to enjoy what God has given us moment by moment, and reminds us to give our lives truly to Christ in all that we do.

For then all that we do will count, will persevere beyond death to everlasting reward in the world to come.

So perhaps you should put a skull on top of your TV, or on the desk where you make your financial plans and pay your bills, or by the chair where you use your laptop.


“Depend upon it, Sir – when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully,” as 18th-century writer Samuel Johnson put it.

Memento mori – and say the Lord's Prayer. /FT



GOLGOTHA

THE PLACE WHERE JESUS WAS CRUCIFIED, IS THE ARAMAIC WORD FOR SKULL

 John Stackhouse teaches at Regent College in Vancouver. His most recent book is *Need to Know: Vocation as the Heart of Christian Epistemology* (Oxford University Press, 2014). Find more of these columns at www.faihtoday.ca/ChristAndCulture.

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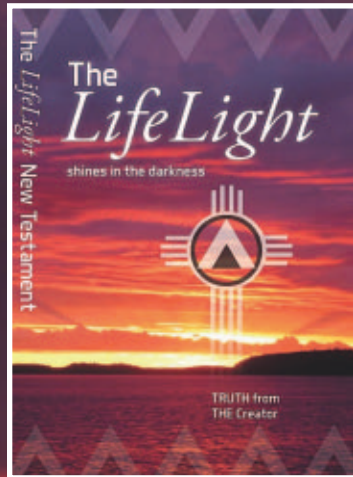
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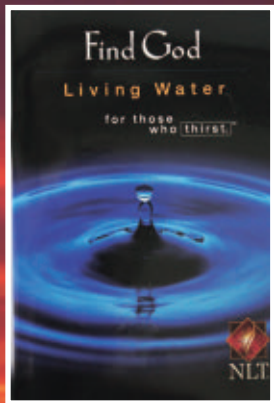
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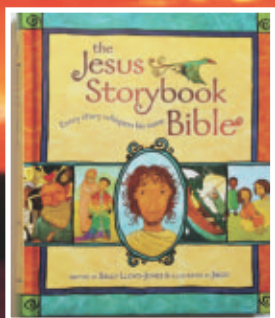
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Carli Faasse

***ALSO IN THIS ISSUE:** OUR FAVOURITE
MOVIE REVIEWS
SHANE CLAIBORNE
WRITING CONTEST

6

issue

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EDITOR in CHIEF
Joel Gordon



EDITOR in CHIEF
Benjamin Porter



Over the last year the *LIA magazine* has put out six exciting issues. Issues featuring celebrities, churches, groups, and our youthful readership putting love into action and how this has transformed their lives. Over these six issues we have had an amazing team. It is with sincere gratitude that we want to thank Tristan Bronca, Jason Miller, Christina Porter, Mark Fisk, and Christina Helvadjan for gifting their writing talents to this magazine and pray for God to continue to lead them on. We have been blessed by their involvement and want to thank them for all their hard work. We pray for God's best for them as they move onto other projects.

While these writers will be missed, we are excited to be adding new writers for future issues of the *LIA*! If you or someone you know has a passion for writing, editing, graphic design and would like to get involved please contact us by emailing info@lovemovement.org

This magazine serves to spread the word about how Christian youth live out their faith through sharing God's love in a variety of creative ways to the community that surrounds them. This issue is no different. We have a young up and coming writer, Holly Stiller, writing on her interview with an up and coming music artist, Carli Faasse, on the theme of forgiveness. We also have a great interview from Shane Claiborne! This is an issue to share with your friends and loved ones.

So, flip through, enjoy, and accept the challenge to live out love through the Love Movement today!

-Benjamin Porter and Joel Gordon; Editors-in-Chief of the LIA Magazine



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LOVE MOVEMENT

CARLI FAASSE ON WORSHIP

By: Holly Stiller

Carli Faasee has been singing since she was 5 years old, around the same time that she accepted Jesus into her heart. As she got older, her faith grew, as did her passion for writing songs. What started as writing small poems became writing full songs as a high school student. "The writing is really enjoyable, because you're expressing yourself. It's my favorite part about music because you are impacting other people," says Carli. Carli knows a lot about the impact that other people can have on you. Her new song, "Forgiven" was inspired by the hurt she felt when a teacher who she admired insulted her about her faith. Carli carried this pain with her for a year and half before she realized that she needed to let it go. God taught her how to forgive the teacher by writing songs. Carli says she can process feelings, like anger, joy, thanksgiving, resentment, and explore those feelings with music.

*And then there's a break in the cracks of your heart
And all the pain that they gave you oozes out
And you say to yourself no-ow it's over
I forgive you, you owe me nothing anymore*

"Even though this song isn't necessarily written to God, while I wrote it I had a feeling that it would help people connect to him. That's why I recorded it. My life is about encouraging others in their walk with him."

All of Carli's music has an undertone about faith, with a very acoustic sound. Tambourines, guitars, ukeles, banjos, and handdrums, round out the sound. Right now, her musical focus is on leading worship at her home church. She is also a fourth year liberal arts university student. Carli gives great advice for young people who are interested in song writing, "try creating rhyming poems, then pick an instrument and start trying stuff out. Sing about your feelings, or the things going on in your life."



**“My mission in life is to
live a life of worship.”**

ENTER TO WIN!

The “Write” Love Contest

Words cannot express the love... You've heard the expression; now's your chance to take the challenge. LIA wants your take on the truth of love. For your chance to be published in a future LIA magazine, send us your article highlighting how you have personally witnessed God's love in action. Your topic could also be a challenge to the reader to love God or people more. You could write about a mission trip, a Christian response to a news story/social issue, or a person that has put love into action.

Articles must be submitted to LIA no later than January 1, 2015. The article that gets the most shares and likes will win a cash prize of \$250 and have their article published in the Love in Action magazine!!!

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The sooner you post and get likes, the greater your chances of winning \$250!

For full contest details, visit www.lovemovement.org/contest.

MEET SHANE

By: Benjamin Porter



Notes from an interview between LIA Editor-in-Chief Ben Porter and Christian activist Shane Claiborne

Mother Teresa:

In 1995, Shane Claiborne got involved with homeless mothers and children in an abandoned church building. This is what sparked his deep desire to help those less fortunate. As Shane continued to pursue his heart's desires, God continued to lead and guide him to fulfill his calling.

Mother Teresa, the famous and inspirational Kolkata missionary became a part of Shane's life when he was 18. He traveled to India where he began his personal journey. He took the initiative to personally write her a letter and call her prior to traveling to where she lived, India. He went to India to work with her alongside a few of his college friends. During their time there, they helped Mother Teresa by working in orphanages in the morning and in the afternoon, in a home for street kids who were suffering from leprosy and as a result, were dying. These kids are ostracized and kicked out of their communities because of this disease they're battling. Their society labeled them as dirty and infected. They proceeded to prohibit their entry inside public places like stores, but on the contrary, Mother Teresa took time to express to the children that they were loved and special to God.

Shane says, "When you look into the faces of the poor, you see Jesus in his most distressing disguises." Shane had a desire to help and show God's love to the poor. He reminds us that, "the first shall be last; and the last shall be first". We need to take time to be the hands and feet of Jesus to the poor and the outcasts. In the bible, Jesus says that the tax collectors, the prostitutes, and the misfits will enter the kingdom of heaven before you (those in the church), because you do not help those in need. It's important to remember the God we serve. Jesus is present within us all, including the outcasts, the poor and destitutes.

There are numerous people in our world we label as "heroes" but; do they resemble the qualities of a true servant? Shane shows us that the Good Samaritan, although he is not viewed as a modern day role model in our society, is

a hero. Mother Teresa said, "It's not how much you do, but how much love you put into it while doing it, that matters. We can do no great things, but only small things with great love".

How have you experienced God's love?

Shane grew up in a loving and encouraging home. He's very grateful for the incredible family that he has. His experience with hospitality started at a young age where he witnessed it firsthand consistently in his home. He says he grew up with the southern family outlook and hospitality; the family always around – grandparents, cousins, aunts and uncles.

After leaving Tennessee, Shane desired to extend this "Southern family love outlook and hospitality" to those who don't look like him, who don't have a home, never experienced love, or share the same beliefs as him. Shane was fortunate enough to experience God's love personally through his mother's outreach program for those who were homeless. His mother ran a hospitality network for churches who would take in the homeless that were brought down from Philadelphia.

How would you encourage the young reader to live out love by helping those in their community?

No one says it better than Dietrich Bonhoeffer, when he says, "Connect our passion to the world's pain; find our vocation, not our career". Vocation is about finding a way that we can participate in the redemptive story of what God is doing in the world. We need to figure out a way to use our gifts and talents. If someone wants to be a lawyer or a doctor, you need to link that with how you can use those gifts to connect with what God is doing in the world.

Shane pointed out that we tend to get wrapped up in personal "big things", but we also need to be focusing on the smaller things with people like relationships, visiting someone, caring for the sick, welcoming the stranger and sharing food. Before we can make poverty history, we need to make poverty personal.

Economy of Love:

Economy of Love is a DVD series and study guide. It examines the idea of wrestling with the great moral issue of disparity of the super-rich and the super-poor. It looks at how the average American consumes more than what up to 500 people in Africa would. The rich own the majority of the resources in the world. The average CEO is making 380 times more than the average worker would make. It's

a heart breaking reality that is backed up by even more statistics.

Jesus taught us about economics and unjust systems, tax collectors and patterns of economic oppression. Jesus' prayer of Our Daily Bread is that everyone would have enough to eat and to live on what we need only for today, not worrying about tomorrow. If we were truly praying this prayer, we would be content with only having what we need for the day and not selfishly indulging in more than we need, while leaving others with not enough for the day. It's interesting to note that California produces enough for the entire world. The elevation of extreme poverty is realistic and the world continues to not make it a priority to change it. When you put it into perspective, the harsh reality is that people are dying because they don't have a \$3 mosquito net.

We need to find life in the simplicity of the lilies and the sparrows. When the Holy Spirit falls on us, we will begin to share more and our needs will be met. In the early church, everything was shared. We are called to love our neighbours as ourselves. If we have two jackets and someone does not have one, then we have stolen from them by hold on to both jackets.

Love is what drives us. Capitalism won't exist and Marxism won't be necessary, when true love is lived out.



DAWN OF THE PLANET OF THE APES

Starring Andy Serkis, Jason Clarke

Directed by Matt Reeves

By Steve Norton

"It's their fault... Don't tell me that it doesn't make you sick to your stomach just to look at [the apes]." (Carver, Dawn of the Planet of the Apes)

Taking place 10 years after the events of *Rise of the Planet of the Apes*, *Dawn* opens with an ape culture that has become much more highly evolved since their escape into the forest. Having developed an organized society, they remain loyal to their leader Caesar (Andy Serkis) and believe that they are finally free of their previous human oppressors. However, when a small band of humans are discovered on ape territory, tensions between the two species rise quickly. As a result, battle lines between humans and apes are quickly drawn with both sides wrestling with whether or not the other can be trusted.

Still, *Dawn* is more than just a mindless summer blockbuster. Beneath its ground-breaking CGI-work and explosive action, this film offers an incredible portrait of a developing Cold War that is reminiscent of any number of global conflicts (past and present). However, rather than simply depict one side as 'good' and the other 'evil', *Dawn* creates tensions within each species, revealing that these conflicts rarely offer clear answers and perspectives.

Ultimately, however, the most introspective piece in the film is its exploration of the damage of unresolved anger and unforgiveness. Given that the origin of their culture came after their escape from captivity, there remains a history of pain that follows them into the darkness. Yes, they have established a fully functioning society but a terrible rage boils under its surface. Fear and anger arise within the apes the moment the encounter even one human face to face. (Incidentally, this rage is also not merely relegated to the apes themselves. Although mostly wiped out by the simian flu, the humans still very much blame the apes for their extermination as well.) This is best exemplified through Caesar's military advisor, Koba. Still angered over his mistreatment in the labs, Koba remains bitter and believes that the true interest of the humans is ape extermination. "Caesar trusts humans. Koba does not," he growls.

In contrast to this, however, lies Caesar. Emotionally, Caesar has been forced to deal with his own bitterness and pain. Although forgiveness is a strong word to use—he still wrestles with a great deal of pain—Caesar is at peace with his past. He recognizes that not all humans are necessarily evil and, as a result, he is able to move on from the damage he has endured. As a result, Caesar experiences true emotional freedom whereas Koba remains trapped in a cage built by anger and vengeance.

It's here that the film treks into spiritual territory. How do we deal with the rubble of our past? How does God expect us to let our hurts go? Having worked with many youth who are wrestling with the trauma associated with a history of abuse, I have seen the damage that one—or many—can cause another. Forgiveness can seem insurmountable. The concept of grace can be a difficult one to accept, whether it pertains to the victim or the attacker. Yet, in the midst of this, Jesus still calls us to love our enemies. He reminds us that, if we do not forgive, our Father in Heaven will not forgive us. Without question, God sees value in the broken, even when their actions have caused harm. (After all, our actions have often caused harm to others, regardless of whether or not it's 'as bad' as theirs.) In the same way that we accept His grace for ourselves, we are commanded to offer it to others. Admittedly, this is not something that we can do for ourselves. Genuine grace always stems from our Father who helps us to 'no longer see [others] from a human point of view.' (Even Caesar recognizes that evil is not strictly a trait that lies in humanity but within apes as well.) In this moment, we understand that the other person's need for Jesus' healing is as great as our own and, potentially, opens up space for new beginnings and grace.

When this happens, we experience genuine spiritual freedom.

When this happens, we experience a new *Dawn*.

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