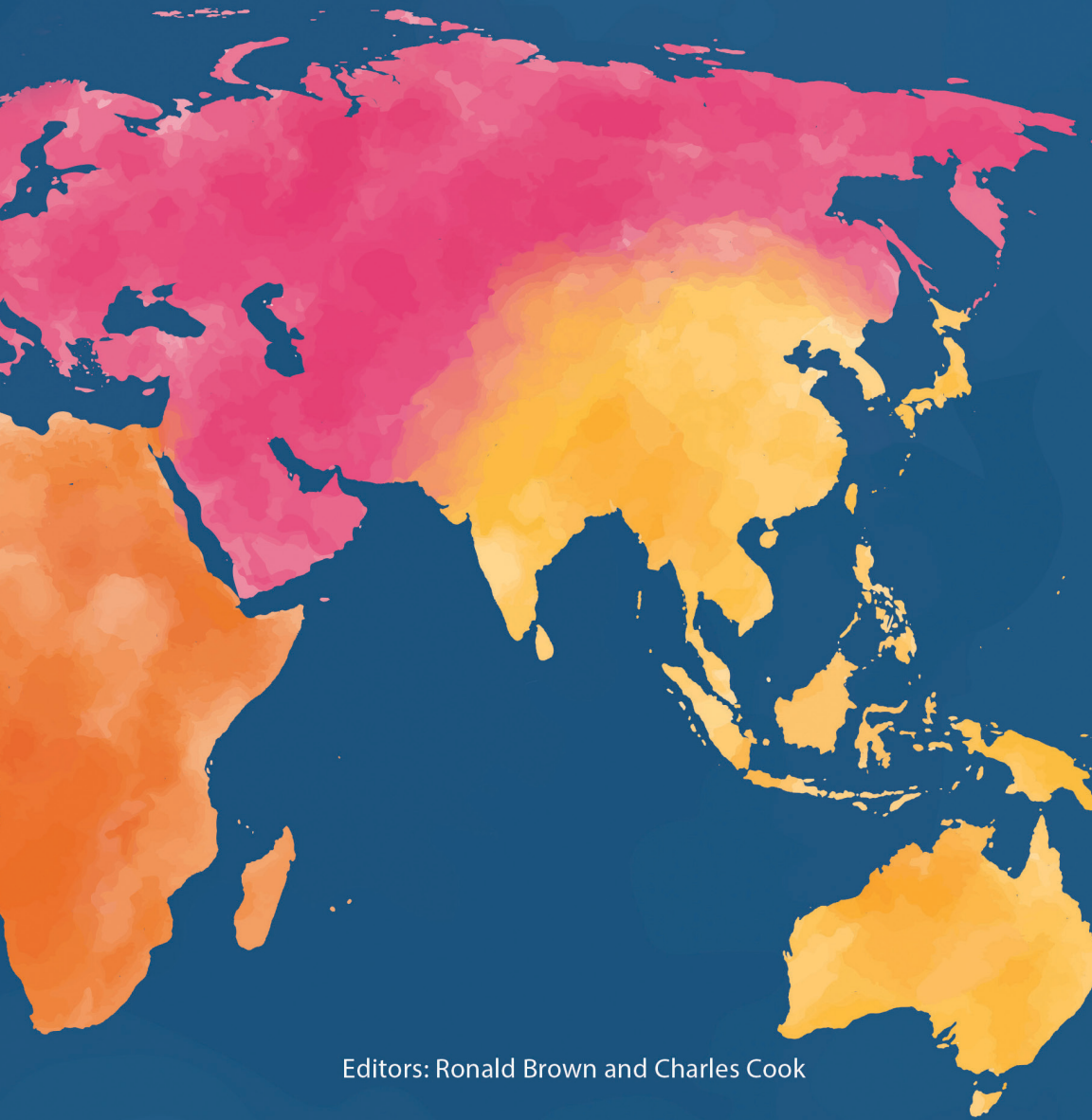


Making God Known

TO LEAST-REACHED PEOPLE IN *EXTRAORDINARY* WAYS



Editors: Ronald Brown and Charles Cook

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Endorsements

As in the first two books, we are reminded of the depth and richness of our C&MA heritage. It causes one to reflect on who we are, our values, where we have come from, and all that has passed down from previous generations. I recommend all three books as a must-read for those new to the C&MA family, as they give a clear insight into our DNA as a denomination. I believe they would also be a great supplement to our Licensing and Ordination reading list for our new workers and to the Alliance History & Thought course. For those of us who are seasoned workers with a long C&MA history, this book is a beautiful reminder of the bond we share as a denomination. May we never forget; may we continue to move forward with clear resolve to be Christ-centered, Spirit-empowered, and Mission-focused.

**Kar Park Chan, Assistant District Superintendent (Chinese Ministry),
Canadian Pacific District**

This book unfolds like a theography of mission. It traces God's work and faithfulness through the continued development and formation of the international missions movement of the C&MA in Canada. Giving the whole world access to Jesus, especially the least-reached, is at the heartbeat of the C&MA, and this book functions like an EKG of that movement in Canada, vibrating with the pulse of Jesus.

Bryce Ashlin-Mayo, Lead Pastor, Westlife Church, Calgary, AB

This book tells our story. You'll recognize names and legendary accounts from our shared past. As with any good family narrative, you'll also discover connections and explanations about people and initiatives that were previously unknown to you. It is like reading a collection of family stories. This book chronicles how our denomination gets the Gospel message out to people and places where Christ is not known. It recounts how it all came together, and the people who made it happen in a world where there was war, uncertainty, chaos, and upheaval. We learn how our international workers leveraged their talents to reach others and, in the reading, we become aware of the deep sacrifices they made and the burdens they bore. Throughout our stories, we see how God is writing a bigger story of love.

Pamela M. Nordstrom, PhD, Vice President, Academic Affairs, Ambrose University

Growing up in Christian and Missionary Alliance churches, I remember going to annual missions conventions at our church. I would go every night

and listen as missionaries shared incredible stories about what God was doing in and through His people around the world. I was enraptured and inspired by the stories. Each week ended the same way with one of the speakers asking, “Who will go? Who will say, ‘Here I am, Lord, send me?’” This was always followed by a call for commitment to go. At age nine, I raised my hand, wanting to be a part of what God was doing in the world.

This book is like holding a “missions convention” in your hand. As I read, I found myself once again enraptured by the stories of what God is doing around the world. I was given a fresh look at the “unfinished mission” we all share. I was inspired by the stories of pioneer work, creative ventures, new opportunities abroad and at home, and it prompted me to consider how I might engage further with Jesus in His mission. And I found myself once again raising my hand and whispering the words, “Here I am, Lord, send me.”

Kirk Cowman, Lead Pastor, Living Hope Alliance Church, Regina, SK

Like the adrenaline rush of adventures in extreme sport, these authentic narratives of God connecting into the lives of international workers causes the reader to consider joining the rush of His calling and His adventure called mission. Who could resist joining the Almighty God in the exhilarating side-by-side adventure of His mission, especially after reading this book?

Tim Moore, Global Ministries, Phuket, Thailand

If you want to know about the “roots and shoots” of global missions within the C&MA in Canada, this book is for you. With many emerging leaders like myself joining this movement, not having the shared experience of growing up in Alliance churches or being trained in Alliance schools—this book closes an important gap. Prepare to gain both knowledge and spiritual fervour to continue the good work Christ started many years ago. I know I’m grateful to be a part of it!

Frances Kim, Director, Envision Canada

God’s way is always to take the risk of incarnating His message and work within vulnerable yet capable, fully surrendered humanity. These pages reveal how Spirit-empowered men and women faithfully followed, struggled, risked, and flourished as God’s story has been told through them. Our Alliance family of churches has stepped into autonomy working together through re-organizing, re-focusing, re-aligning and re-deploying, even as we held firmly to the unchanging task of reaching the least-reached for God’s glory.

Carla Olsen-Draper, Women’s Ministries Pastor, Foothills Alliance Church, Calgary, AB

The first two editions of this series—*The God You May Not Know* and *The God Made Known*—read like the continuation of the book of Acts. In this third and final book of the series, we are challenged through the stories of contemporaries to consider the contribution of our generation to the cause of the Gospel. Whether in Canada or elsewhere in the world, I am left reflecting on how to make God known in my sphere of influence.

Lorilee Jespersen, Mission Mobilizer, St. Lawrence District, Montreal, QC

As I read the draft, I realized the strength of the missional foundation we stand on today—built by God through the enthusiastic and sacrificial commitment of multiple generations in the Alliance family. We are standing on very broad and strong shoulders!

I again came to grips with the complexity of organizational leadership necessary to carry out a denominational mandate around the world, while both raising funds and honouring the legal responsibilities here in Canada.

What stirred me was noticing that in every generation, there are “carriers of our DNA”—those whose hearts are infected with such a passion for not-yet believers to experience the indwelling life of Jesus—who initiate new methods to ensure that least-reached people have the opportunity to respond to the Good News of the Kingdom of God.

Gerry Gould, Sr./Lead Pastor, Summit Community Church, Toronto, ON

The three volumes, and especially this latest one, make it possible for the Quebec Alliance family to understand and fully appreciate the depth and breadth of our rich Canadian heritage and to dare to become as generous, bold, and creative in mission as were those Canadians who, many years ago, heard Quebec’s cry and came over. This book speaks the language of culture, Alliance culture, and will help Québécois discern the leading of the Spirit to be Christ’s presence in our land and beyond. While history has not made it possible for the Quebec Alliance to have much of a part in the C&MA’s “sending out” of previous generations, today it is right on board in opening its heart and its doors to those coming here from the nations. That is no small thing. This compendium by Cook and Brown shouts out the call of God, and this time Quebec is saying, “Here are WE... send us!”

**Jean (John)Martin, President and Academic Dean,
École de théologie évangélique du Québec**

As I encounter these stories of faithful men and women—and even children—who pour themselves out in a living and holy sacrifice (Romans 12:1), I feel an intersection of emotion. Firstly, a fresh *appreciation* for these international

workers and their examples of selfless obedience; secondly, *awe* for our great God who works miracles and uses us as broken vessels to share His love and light; and thirdly, a *conviction* for my repeated neglect in attending to these first two wonders.

The humbling words that come to mind are not my own, but those of the poet Isaac Watts in his contemplation on the cross: “Forbid it, Lord, that I should boast, save in the death of Christ my God!” And, that, “Love so amazing, so divine, demands my soul, my life, my all.”

My heart is full, and I pray that we would all be reminded to walk worthy of our calling.

Josie Vance, a former pastor at Beulah Alliance Church, Edmonton, AB

As I read through the history and stories contained within these pages, I was struck by the all-encompassing, sovereign plan, and power of our God! To see how He has reached across time and space, through the lives of hundreds of men and women who He called to dedicate their lives to reaching lost people, is truly an inspiring and supernatural feat. I have shared a number of these stories with my children and family and loved seeing their eyes widen, and their hearts stirred by the examples of God’s faithfulness and love for all people. These treasures of God’s handiwork will serve us well in reminding us of His commitment to seek and save the lost, and His continual invitation to every generation to be part of this ultimate endeavour.

Jason Fan, Senior Pastoral Team, Calgary Chinese Alliance Church, AB

Amazing stories of faith, effective strategies, and testimonies of bold obedience mark this third story of the C&MA in Canada. It is a must-read for fresh, young leaders who have joined the ranks of “the Alliance.” It is a timely read for those asking how we tie mature steps of faith to this new day of anointed, innovative mission. Your loyalty and passion for Christ Jesus will grow as you see God’s hand upon this unique organization. Here is the story of a people on mission whose greatest days are just ahead.

John Healey, Pastor, International Worker, Professor, District Superintendent

This book is about people—ordinary people like you and me who are faithfully telling others with whom they live and minister about God’s transforming work in their lives. What a treasure and privilege I have had to work and serve most of the people featured in these pages. While serving at the National Ministry Centre for the past 30 years, I have had a behind-the-scenes look, watching these stories unfold.

Corinne J. Balzer, Regional Services Coordinator, Global Ministries

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*Names changed to protect their identity

Acknowledgements

As editors, we would like to acknowledge the remarkable contribution of Gladys Thompson to this trilogy of Canadian Alliance mission history. Gladys has served as project coordinator for these three books, and over the past six years we have come to value her keen eye and steady oversight of literally hundreds of details. It has been a delight to work with you, Gladys, and we are so glad that you came out of retirement to assist us with this one last volume. Our thanks also go out to Katie McNamara who joined this project as copy editor and to Eric Crow for his graphic design on the cover and maps.

Likewise, we once again wish to express our gratitude to all the individuals who contributed in various ways to the development of this and the previous two books; this includes the NMC Communications and Global Ministries departments.

These volumes have enabled us to capture a glimpse of some of the rich social history of the mission work of The Christian and Missionary Alliance which has had tangible repercussions to, through, and beyond Canada.

Charles Cook and Ron Brown, Editors

Introduction

We're so glad you picked up this third volume of the Canadian Alliance's global engagement story. This book tells the story of what The Christian and Missionary Alliance in Canada is currently doing to provide access to Jesus for the least-reached peoples of our troubled world. As a missionary denomination of some four hundred churches in Canada, we are outwardly focused. As we've been doing for the past 130 plus years, we continue to send resources to establish faith communities where none exist.

The first book, entitled ***The God You May Not Know: Ordinary People Leading Extraordinary Lives***, was published in 2016 and contains two main parts. The first includes eleven chapters describing some of the first mission fields to which our founder, Dr. Albert B. Simpson, sent missionaries. The second section provides twelve short biographies of some extraordinary Canadians who were engaged in bringing the Good News to people who had not accepted Christ as their Saviour. This first book was dedicated to an extraordinary Alliance leader, Dr. Arnold Cook, who, after working as a missionary in Latin America, became the vice president of The Christian and Missionary Alliance in Canada's Global Ministries department. He then later served as president of the C&MA in Canada.

The second volume in this trilogy is entitled ***The God Made Known: Through Ordinary People Leading Extraordinary Lives*** and was published in 2018. The twelve chapters in the first section describe the span of our mission work on four continents. The second section contains eleven biographies of Canadian Alliance workers. The third section tells the story of five Canadian Alliance churches with a long history of being senders of resources—human, prayer, and financial. This book was dedicated to an extraordinary layperson, Miss Ruby Johnston, "mother of the Canadian Chinese Alliance Churches."

Here's what you'll find in this third volume ***Making God Known: To Least-reached People in Extraordinary Ways***:

- The book is dedicated to Dr. Melvin Sylvester, and he shares his pilgrimage as a significant Canadian Alliance leader.
- The *Preface* answers the question, "Why this book?"
- The *Foreword* by the vice president, Global Ministries, sets the context of missions in our day.

- The *Glossary* will help with some of the terms and special words used by the writers.

Part A – Global Ministries: Built on Strong Foundations

The first chapter by Wally Albrecht, a former VP of our international work, explains the birth and early beginnings of Global Ministries (GM). The three VPs who followed Wally each explain the key issues they faced during the growing years of GM. You'll also find other foundational chapters that talk about purpose, the role of the Holy Spirit, the role of the Global Advance Fund, member care of workers, focus on least-reached peoples, and leaning into the next generation of workers.

Part B – Global Ministries: Changing With the Times

We go deeper here into the Five “S” regions. You will read chapters authored by international workers currently engaged around the world. For security reasons, some of them need to use pseudonyms, and their locations are approximate. They are in some harsh places where they need to watch their back continually, yet they are there fulfilling God's call on their lives and are supported and cared for by our Canadian Alliance family as they give least-reached people access to Jesus.

What might be new to you is to discover the variety of methodologies being used by international workers (IWs) today in various contexts. You'll understand how running a wool business achieves Kingdom purposes. You'll learn what good international community development looks like—what is appropriate and what sadly hinders well-being. Tears may well come to your eyes as you read the story of risk and suffering that Lois tells. Jacky brings to our attention the overwhelming opportunity growing on our doorstep these days as international students flock to Canadian universities.

Part C – Global Ministries: Going and Making Disciples

In this section, there are five autobiographies of people who left Canada to go and make disciples, one from each section of the world referred to as the Five “S” regions: Asian Spice, Desert Sand, Silk Road, Caribbean Sun, and Sea to Sea.

Preface

October 29, 2019 marked one hundred years since the death of our Canadian-born founder, Albert Benjamin Simpson. Simpson was the impetus behind the birth and early growth of The Christian and Missionary Alliance, a movement that today has more than six million inclusive members meeting in some twenty-two thousand churches in eighty countries (*awf.world/*). Throughout those 100+ years, God has been calling Canadian Alliance workers to go to the ends of the earth to make disciples of all nations.

This trilogy has been evolving over the past six years to celebrate the story of the Canadian Alliance's global engagement as part of this movement. The idea was to capture the story from Canadian workers who lived and worked in these diverse countries. We wanted them to tell their stories and bring their insights, experiences, and memories to us. We did not want to live with the regret of missing the opportunity to capture the contribution of retired international workers in the context of our movement. Three years ago, Richard Reichert sent me the final draft of his chapter for a previous book; he was with the Lord two weeks later. His chapter has a certain poignancy because of that.

Changing Methods

In the early days, we often thought of mission work primarily as a church-planting process. The first two books highlighted the work of missionaries who were able to easily pass cultural barriers, evangelize openly, and plant churches as they did in Vietnam, Ecuador, Congo, and the Philippines.

In this third book, we understand that the Gospel has reached most of the easy places, so it is now the more difficult people groups who need to be reached. Many of them live where you cannot access them with a missionary visa. Many countries are hostile to Christianity as they have their major religion governing their peoples.

You will discover various methodologies where a growing number of professional people from Canada with specific skills are going to live among least-reached peoples. Some run businesses that help the local economy (note chapter 25 on tent-bakers and a wool business), some are engaged in compassion and justice projects (see chapter 22 on Heather's ministry in Mexico and chapter 26 on Ruth's ministry to those enslaved in sex trafficking), some go as pastors in international churches (chapter 13 by Warren Reeve), or as teachers in local universities (chapter 27 by Michaela).

While the goal remains the same, to give the least-reached people access to Jesus, the methods used will vary. Whatever the method, international workers live out the light of the Gospel in that social context among a least-reached people group.

A Family of Churches on Mission

As you read this book, perhaps you find yourself in one of the 400+ Alliance churches across Canada, including various ethnic churches, working together as a missional church. Each author in this book is rooted in a local Canadian Alliance church. Local Alliance churches contribute to the common Global Advance Fund, which supports our 200+ Canadian Alliance international workers serving in least-reached people groups. This was an idea birthed by our founder A.B. Simpson; instead of putting the weight of fundraising on the individual worker, we all, as a church family, would shoulder the financial load. We have been doing that joyfully for the past one hundred years.

I have a good missionary friend who demonstrates this so well. During his three decades with the Alliance, he always tithed, giving 10 per cent of his income to the church. The tithe went to his local Canadian church while he was overseas, but something happened about a decade ago. The Lord challenged him with the thought, “If you are already living on 90 per cent of your income, can you not show some discipline and decrease that number to 89 per cent?”

He took up that challenge and has disciplined himself to decrease by one per cent each year. This year, he’s living on 80% of his income, and he has the joy of donating 20% of his income to his church—half designated for the Global Advance Fund and half for local ministry.

I love that example, and it is a challenge to all of us to engage financially in supporting the ministries of these authors and their colleagues who are on the frontlines of living out the Gospel. This is a family affair with all hands on deck.

Least-Reached People Groups (LRPGs)

It has been generally understood that about 80 per cent of global mission resources are going to reached peoples—people groups where there is already a viable church. These are places where missionaries worked in past decades to establish the Gospel.

This book is telling the story of our Canadian workers who are now going to the least-reached people groups. You will read of many who are working where there is no viable church. In some cases, our workers are the first Christian to bring the Good News of salvation.

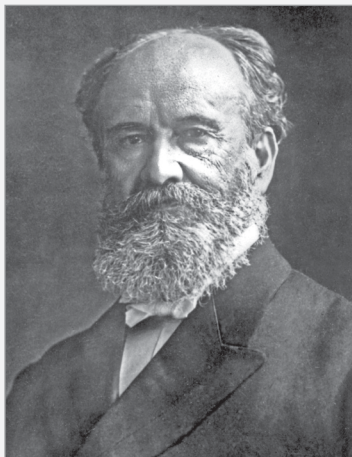
We work with a philosophy that once a group has been reached, a church planted, and leaders trained, then the worker should move on to another unreached people group. We could say that we often see the mission and its missionary resources acting as useful scaffolding to get the National Church established and then, like scaffolding, taken down and taken to another job site. Many of our career international workers have taken down their scaffolding two or three times and are now working in their second- or third-people group.

This trilogy aims to serve several purposes:

- It celebrates amazing answers to the prayer, “Thy Kingdom come,” as we read about God’s Kingdom having come in diverse places like Vietnam, Congo, and Indonesia as told in books one and two of the trilogy.
- It provides accountability to our family of churches for significant human, financial, and prayer resources.
- It serves the family as an informative tool of what we have done in mission and how we have been obedient to the Great Commission in our time.
- It trains students, candidates, and potential new Kingdom workers on how effective mission work is done.
- It educates new church elders and leaders on what it means to step into leadership in our family of churches.
- It creates a bond between our Canadian Alliance family and the growing Alliance family outside of Canada in some eighty countries of the world under the umbrella of the Alliance World Fellowship (*awf.world/*).

Most of these authors are living on the frontlines of a spiritual battle. They are agents of light coming into some very dark places so that people can gain access to Jesus. They have paid the price to leave Canada, saying goodbye to family and friends, and have moved towards the spiritual darkness for the sake of the Gospel. They each live with a certain degree of suffering that comes with being in Enemy territory, yet you’ll discover that they have found joy in joining God in what He is doing to reach the nations. Our prayer is that something new will be ignited or re-ignited in your heart as you enter their lives through this book.

Albert B. Simpson



Albert Simpson was born in Cavendish, Prince Edward Island, Canada. His conversion of faith began under the ministry of Henry Grattan Guinness, a visiting evangelist from Ireland during the revival of 1859. Simpson grew up in the Chatham, Ontario area and received his theological training at Knox College, University of Toronto. At age twenty-one, he accepted a call to the large Knox Presbyterian Church in Hamilton, Ontario, and later to Louisville, Kentucky.

Simpson was called to the Thirteenth Street Presbyterian Church in New York City, where he immediately began reaching out to the world with the Gospel. Two years later, he resigned in order to begin an independent ministry to the many new immigrants and the neglected masses of New York City.

In 1889, Simpson and his church family moved into their new home, the New York Tabernacle. This became the base not only of his ministry of evangelism in the city, but also of his growing work of a deeper life and missions fellowship which became what we know as The Christian and Missionary Alliance (see *The Life of A.B. Simpson* by A.E. Thompson).

Dedication



Rev. Dr. Melvin P. Sylvester

This book is dedicated to Mel Sylvester,
who served in pastoral, district, national, international,
and educational ministries
as well as being the first president of
The Christian and Missionary Alliance in Canada.
He leaves a legacy of 14 international workers
and 14 licensed workers in Canada
who went into vocational ministry under his pastoring
and are now spanning our nation and reaching into
distant corners of the world.

Reflections on My Journey

By Melvin Sylvester

The Early Years (1932–1952)

My first home was a small, log farm house in Northern Alberta, and I had arrived at the peak of the Great Depression.

I was soon introduced to church and Sunday school. My parents had active roles within the church. I remember hard wooden benches, what some of the saints said in testimony time, which hymn they would request, and my father squeezing my leg which meant “sit still.” I prayed to receive Christ at the age of five.

The Bible College Years (1952–1956)

In 1952, I enrolled at the Western Canadian Bible Institute (WCBI) in Regina, Saskatchewan. I was one of about 120 students, among whom was a lovely young lady named Marion Samoil. We were both involved with school activities. Three years later, we were married at the Alliance Tabernacle in Regina.

I sensed God’s call as a boy but came to understand it in my Bible college years. Like Moses, and through the guidance of gifted and godly teachers, I came to understand that my “am nots” are no match for God’s “I am.”

I came from an Alliance church, but it was without any Alliance heritage; the pastor had not been trained in an Alliance school. Our church was clearly evangelical and mission-minded, but the distinctives and history of our denomination were unknown to me.

It was at WCBI that I came to appreciate and love The Christian and Missionary Alliance (C&MA). In learning the theological distinctives and the Alliance form of church government, I also learned the danger of becoming sectarian. Rev. George Blackett would often remind us that the C&MA was only one of many movements that God had raised up to spread the good news of the Gospel and disciple the recipients.

Marion and I wondered where our place of ministry would be as we finished our last year of Bible college. We were open to the Lord’s leading, but it did not happen right away. As we waited, we were both active at the Alliance Tabernacle and in pulpit supply at Arcola, Saskatchewan. Then, in late August 1956, Western Canadian District Superintendent George Blackett asked us to accept an appointment to the Glenside Gospel Chapel in Central Saskatchewan.

Glenside, Saskatchewan (1956–1960)

Glenside is about 15 miles east of Outlook and had a population of 125 people. There were six grain elevators, one general store, a four-room school, three churches, a train station, a post office, a pool hall, a curling rink, and a coffee shop. I was the only resident pastor. We had 17 family units with an average attendance of 45 to 60.

The chapel was an old store wedged between an empty hardware store on one side and a pool hall on the other. The auditorium seated about 80 people.

The 600-square-foot attached living quarters was heated by a coal and wood furnace. We cooked on a coal and wood-burning stove. We had electricity but no other conveniences. We drove almost a mile to a town well to fill our cream can with water for drinking and cooking. There was a basement cistern that caught the rain water we used for laundry and bathing. We bathed in a wash tub in the middle of the kitchen floor close to the stove in the winter. With two babies in diapers, every day was wash day.

One day, we stopped at the doctor's office for a prescription and for our bill for a specialist because of birth complications. At that time, basic maternity costs were provided by the government, but a specialist was the patient's responsibility. A quick glance told me there was no way to fit that in our budget built around my \$125/month salary.

I checked the mail when we got home, and to my surprise there was a cheque for me from the Cooperative Livestock Yards in Saskatoon. I took the doctor's bill from my coat and placed it on the table beside the cheque. The numbers matched to within one penny—and the penny was in my favour!

The numbers matched
to within one penny—
and the penny was in
my favour!

Several weeks later, one of our farmers asked if I had received a cheque from the Livestock Yards in Saskatoon. He said he had delivered some hogs and was standing in line for reimbursement. "God said to me, 'Half of that is to go to the pastor.' I didn't want to do that. I needed the money, but I lost the argument and peace came when I told the cashier to make two cheques. I knew I had done the right thing."

Outlook, Saskatchewan (1958–1960)

In early spring 1958, as the new church building was being completed in Glenside, I found myself being increasingly burdened for the greater area. When the district superintendent asked if Marion and I would candidate in a city church, we found ourselves declining. There was no sense of release

even though the Glenside church building was finished and the people were spiritually healthy.

We began weekly Bible studies in Outlook, Saskatchewan, in the local legion hall. A steering committee was formed, and property was acquired; the building was dedicated in November 1959.

This project received the support of our Glenside people. To their credit, they responded to the challenge and made that initial commitment to be part of all that would be required to establish a daughter church at Outlook. It truly became a shared vision.

At the 1960 C&MA General Council, there was a call for fresh commitment to church planting. With my wife's support, we declared ourselves available. Our superintendent asked us to visit Estevan, Saskatchewan, and meet with a group of people who wanted the Alliance to begin a work in this city of about seven thousand people.

Estevan, Saskatchewan (1960–1962)

We began our ministry in the Odd Fellows Hall until we purchased a church building. Willis Brooks of Vancouver, B.C. was our evangelist for a week of meetings. He was remembered by many for his radio ministry in the 1940s while pastoring in Regina. He encouraged me to begin a radio program on the local station which had studios in both Estevan and Weyburn. *Evening Meditation*, a 15-minute daily broadcast, began.

As we were completing our second year in Estevan, we were asked to candidate at a church-plant in Swift Current. They were nearing completion of their first church building after years of meeting in a rented hall. The founding pastor had resigned, and pastoral leadership was “urgently needed.”

The Lord affirmed to us that we should go.

Swift Current, Saskatchewan (1962–1968)

This prairie city of 12,000 people was a conservative, well-structured community. Our church directory gave witness to the fact that 90 per cent of our congregation were of German descent. With the encouragement of good friends and colleagues, we began a weekly television program, *Chapel of Song*. Southwest Saskatchewan was a captive audience as the Swift Current station

International Workers & Pastors from Glenside/ Outlook, Saskatchewan

1. Gordon Bucek
(IW-New Zealand)
2. Richard Reichert
(IW-Ecuador; Mexico)
3. Raymond Hart
4. Susan Hart Pleus

**International Workers
& Pastors from Swift
Current, Saskatchewan**

1. Ronald Brown
(IW-Zaire/Congo)
2. Carol Brown Elliott (IW-
Guinea; Côte d'Ivoire)
3. Stephen Regier

was the only channel available. What an opportunity!

The church building was completed in our first year, and we experienced growth every year. One of the features of our Sunday service was special music. We also hosted missionary conferences and special guests.

While at Swift Current, I began my involvement on the district executive and on the Canadian Bible College/Canadian Theological Seminary Board of Governors (CBC/CTS). The Canadian Midwest District of the C&MA was launched on January 1, 1964, with headquarters in Regina.

The family roster was completed here with our four children, a daughter and three sons. Three were dedicated by missionaries and one by our district superintendent. They all graduated from Canadian Bible College and moved on to ministry in the C&MA.

Brandon, Manitoba (1968–1971)

In 1968, we accepted a call to Brandon, Manitoba, to provide leadership in the relocation of the church. In June 1970, a 300-seat sanctuary was dedicated because “the people worked with all their heart” (Nehemiah 4:6).

The church received a very large gift for missions. Neither the treasurer nor

I recognized the name, so I delivered the receipt. I was welcomed by an elderly lady and learned that her motivation dated back to when she, as a child, attended a service with her mother in Brandon, where Dr. A.B. Simpson was speaking. She said, “I have never forgotten his message and his call for missionary support.”

**International Workers
& Pastors from Brandon,
Manitoba**

1. Julia Friesen Ellergot
(IW-Taiwan)
2. Rose Nickel (IW-Mali)
3. Ernest Klassen
(IW-Peru; Spain)
4. Sheldon Kehler
(IW-Pakistan – Wycliffe)
5. Gordon Stock
6. Blaine Griener
7. Barry McAuley

**Delta Tabernacle, Hamilton,
Ontario (1971–1973)**

Our clear sense of God’s call to Hamilton was consistent with previous calls, but everything else was different. This was a large, older

(1921) Alliance church with a rich history of achievements. I was blessed to serve this congregation and learned to appreciate the place and value of traditions.

Coming to Hamilton was the beginning of 21 years of residency in Ontario. I needed those two years at Delta Tabernacle (now Paramount Drive Alliance Church) to experience a different culture. The late Lindsay Reynolds quotes Dr. E.H. Oliver when he writes: “Frontiers are not always geographical. They are spiritual and cultural as well.” (Reynolds, 1992, p. 97)

A highlight of our time at Delta Tabernacle was the far-reaching impact of the revival in Western Canada. I returned to Saskatchewan as the meetings spilled over to Regina. I came back to share with our congregation what I had witnessed and the impact on my own life. The response claimed the attention of everyone.

I opened the Sunday services for testimonies by those who had met the Lord the previous Sunday.

There was a renewed awareness for the power of testimony. God used this experience to bring on “waves” of repentance. As someone said, “the only thing the same with our people is their address.”

The 17 years of pastoral ministry was shared with a gifted, dedicated partner, my wife Marion. In various ways, she filled the role of my assistant/receptionist. People loved her, and Proverbs 31 is an accurate description of this special lady.

International Workers & Pastors from Delta Tabernacle, Hamilton, Ontario

1. Doug Cameron
(IW-Gabon, Niger)
2. David Wintemute
(IW-Colombia)
3. John Patterson
(IW-Philippines)
4. Ruth Evenden Shareski
(IW-Germany)
5. Nancy Cameron Pett
(IW-Russia)
6. Blaine Sylvester
(IW-Côte d’Ivoire)
7. Lorraine Lewis
Bebbington
8. Mark Bebbington
9. Douglas Gerrard
10. Dea Leyshen Gillard
11. David Brotherton
12. Glendyne Sylvester
Gerrard
13. Dallas Sylvester
14. Grant Sylvester

District Superintendent Years (1973–1980)

The Alliance policy of limited tenure required the Eastern and Central Canadian District to elect a successor to Bill Newell, and I was elected.

Church growth and church planting became a priority. I was often asked to compare western Canada to eastern Canada. My experience, as well as research, pointed to relocation and new church buildings as the most obvious trend in the major western cities. The growth that resulted then led to mothering another church. This had rarely happened in the east.

The Eastern and Central Canadian District boundaries—Thunder Bay and the Maritimes—quickly got my attention. Thirty per cent of the Canadian Alliance constituency (our district) was responsible for seventy per cent of the Canadian population. Right in the centre was the unreached province of Quebec.

The tri-district conference in 1974 provided the platform to present the larger Canadian picture, especially Quebec. Each district agreed that 20 per cent of district incomes would be administered at the national level under the designation of Canadian Ministries.

In 1975, the annual meeting of the corporation met in Quebec City. This allowed the members to see a little of our French work. It was at this meeting that the decision was made to appoint study commissions to gather information on what Canadian Alliance autonomy might look like and to suggest possible dates of implementation if the studies pointed towards autonomy.

It was accepted that Canadians would be fully responsible for all ministries in Canada and all licensed Canadian personnel in Canada and overseas. It was agreed that we would cooperate in our overseas ministries and pay our proportionate share of all administrative costs.

The founding Assembly was held June 3-8, 1980, in Winnipeg, Manitoba, and I was elected president. A budget for 1981 was approved and Toronto, Ontario, was chosen as the location for our Canadian headquarters.

It was accepted that Canadians would be fully responsible for all ministries in Canada and all licensed Canadian personnel in Canada and overseas.

National Office Years (1980–1992)

On November 3, 1980, we took possession of our rented office facilities. Administrative Assistant Esther Reimer, Director of Finance Menno Dirks, and File Clerk Verna Dirks joined me in waiting for the furniture to be delivered. In the coming weeks we were joined by Executive Vice President Gerald Fowler, Director of Personnel and Missions Arnold Cook, and other staff members.

There were administrative details to address from the decisions made at General Assembly, and we had to start planning for the 1982 Assembly in Vancouver. Preparing for a district superintendents' conference required attention. I chose to start with communication—not just verbal but with the “act of listening.”

With communication and “the act of listening” always in mind, three of every four board of directors' meetings were held in different locations, which meant that only one meeting every two years would be at the headquarters in Toronto. We invited local pastors and elders to join us one evening for dinner, followed by brief updates from headquarters staff and the president.

Budget guidelines needed to reflect our vision and goals. It was agreed that our primary goal would be missions. The C&MA-US had set the minimum budget numbers at 64 per cent of the Great Commission Fund income for the Division of Overseas Ministry. We agreed that a minimum number was wise and chose to use 70 per cent of Global Advance income.

The C&MA in Canada contributed to the Alliance World Fellowship. I was privileged to attend the first gathering in 1975 at Nyack, New York, and again in 1979 in Hong Kong. With autonomy, I would continue to attend, representing the C&MA in Canada, and was elected vice president in 1987.

The St. Lawrence District officially launched in January 1984. The need was obvious for the second-largest Canadian province with over six million people. In 1980, Jess and Ann Jespersen, Alliance missionaries in Côte d'Ivoire, agreed to move back to Canada and gave great leadership.¹ Rev. Jespersen was elected as district superintendent.

In 1982, Jess Jespersen and Robert Rose from Canadian Bible College devised an Alliance training program for Quebec with the support of the national office. The instruction would be in French and would be under



Cover photo from *The Alliance Witness*, July 23, 1980 showing C&MA-US president Louis King congratulating Mel Sylvester on being elected as the first president of the C&MA in Canada.
Courtesy Alliance Archives

1 See *The God Made Known: Through Ordinary People Leading Extraordinary Lives*, pp. 177-184

the academic credentials of the Canadian Bible College. John Martin, a CTS alumnus, was appointed to direct ETAQ (*Enseignement Theologique de l'Alliance au Quebec*).

The Christian and Missionary Alliance in Canada is a member of the Evangelical Fellowship of Canada (EFC). I was elected as secretary on the executive committee and later as president (chairman) in 1982. I accepted on the condition that EFC appoint a full-time executive director. Brian Stiller, the national director for Youth for Christ, accepted the invitation.

During my national office years, I continued to connect with Lindsay Reynolds from First Alliance Church in Toronto, who was writing the history of the church to celebrate their centennial in 1987. He said, "I'm realizing that in writing the history of First Alliance, for the most part I am writing the history of The Christian and Missionary Alliance in Canada."

I encouraged him to keep researching and writing and that all of us would be the beneficiaries of his findings. The board of directors agreed to underwrite the publishing costs. The finished product was named *Footprints: The Beginnings of The Christian and Missionary Alliance in Canada*. A second volume was requested, titled, *Rebirth: The Redevelopment of The Christian and Missionary Alliance in Canada*.



Mel and Marion Sylvester, 1990.
Courtesy Mel Sylvester

Chancellor Years (1992–2007)

I accepted the appointment to become the first chancellor at CBC/CTS following the completion of my 12-year tenure at the national office. I was to assist the president in the development and advancement of the schools.



Mel and Marion Sylvester are prayed for in Mel's role as Chancellor, 1992. Courtesy Mel Sylvester

President Rose submitted his resignation in 1995. I declined when the board of governors asked me to serve as interim president. They repeated their invitation a few weeks later. Gordon Smith and others encouraged me to accept. Once again, Marion and I talked and prayed, and we had a clear sense of the Lord telling us that to decline again would be

unmitigated disobedience. Our reluctance and uncertainty dissolved as we said “yes” to the Lord and then to the board.

After an 18-month long search, George Durance accepted the position. He began in this new office in August 1997. I accepted his request that I continue as chancellor.

CBC/CTS began in Regina in 1941, and the campus was showing its age. It was agreed that no further capital investment should be made

on that site. The decision was made to relocate to Calgary, Alberta.

We moved with the schools to Calgary in 2003. For five years we were housed in temporary office and classroom space while construction was going on at our new 40-acre site in Southwest Calgary. The new campus was ready for use in September 2008.

I had made the decision that I would retire in 2007. Little did I know that only a few months after our farewell, Marion would be diagnosed with terminal pancreatic cancer. My retirement was timely so that I could care for her at home. She passed into the Lord’s presence on September 14, 2008.

The impact of hospitality Marion made in our pastorates and later in the district and national office was significant. She was the quarterback of this in all its various forms. She knew how to come alongside the widow at Delta or the missionary in language study or the pastor’s wife in the district. She left them feeling valued and loved.



Mel Sylvester and Joan Foster were married in 2011.
Courtesy Joan Sylvester



Mel and Marion Sylvester with their family, taken at their 50th Anniversary in August 2005: Glendyne Gerrard (front row left); Blaine, Grant, and Dallas (second row left to right). Courtesy Mel Sylvester.

Chancellor Emeritus and Retirement (2008–2017)

Two months after Marion’s passing, President Durance, with authorization of the board, asked me to accept the title of chancellor emeritus.

Since my retirement, I have also had the opportunity to serve at five different Alliance churches in the greater Calgary area as a transitional pastor.

In 2011, God brought Joan Foster into my life. She is a retired Alliance missionary with 39 years

of service in West Africa and is best known for helping establish the hospital for women and children in Mali. I am so thankful for her and for our sense of God's favour as we serve the Lord together.

Reflections on 61 Years

In 2014, I was asked to reflect on my journey. After a brief prayer, I thought of several things. I wrote down what came to my mind.

1. **I Rediscovered Providence.** Don't worry. Learn to live one day at a time (Matthew 6:25-34).
2. **The Foundation of Relationships.** Leadership, at its core, is about influence.
3. **Ministry is More than Maintenance.** Dream! What is no one else doing?
4. **Measurable Goals.** They become your report card.
5. **The Risk of Faith.** Think of faith in the context of courage.
6. **Process is the Act of Listening.** Proverbs 18:13. Everyone thinks they are collaborative.
7. **Trust the Holy Spirit.** Soak up Romans 8. You can trust Him!
8. **The Anchor of Your Call.** Everyone needs an anchor, especially a pastor (Exodus 3-4).

The only thing I have to offer God is my availability. The metaphors of "clay" and "vessel" in 2 Timothy 2:20-21 have always been a reminder of what is my part and what belongs to God.

Adapted from bio written May 2017

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Editors' Note: Watch Dr. Sylvester as he shares these reflections:

1. [Rediscovering Providence](#)
2. [Foundations of Relationships](#)
3. [Ministry is More than Maintenance](#)
4. [Measurable Goals](#)
5. [Courage or the Risk of Faith](#)
6. [Process or the Act of Listening](#)
7. [Trust the Holy Spirit](#)
8. [The Anchor of Your Call](#)

Foreword: Daring to Go to All Nations

By Bremwell Frentz

What could success look like in 2020 and beyond for every follower of Jesus and every faith community of Jesus-followers? I have reflected on this question regularly since my college days. My era of Bible school education was marked by a denominational goal to double our constituency over a decade of fervent effort. While that goal was achieved, the ensuing years have not matched a doubling of the numbers of international workers that we have collectively disciplined to bring access to Jesus, where few or none have heard.

We see signs of renewal in this chapter of our history. The core of our missional heart and fervour is poised for expansion. May these stories of faithful obedience strengthen our collective resolve to impact more than three billion people who have not yet heard the name or experienced the love of Jesus. How might our experience provide fresh impetus to further accomplish Kingdom efforts?

In 1978, I began to engage Ben, an upperclassman who had just returned from an Alliance Youth Corps trip to Indonesia—the world’s largest Muslim nation. My growing sense of need for the majority people of that nation to have access to Jesus and to personally know Him was aroused. What ensued were several exploratory trips to Indonesia. My future wife, Donna, was also on one of those trips. This country seemed like the logical destination where we would minister after our marriage.

John Stott, a leader of the worldwide evangelical movement, observed that “God’s authority on earth allows us to dare to go to all the nations; His authority in Heaven gives us our only hope of success, and His presence with us leaves us no other choice.” (Brogden, 2014, p. 277)

The Bible is clear that there is one Great Commandment, to “love the Lord your God with all your heart and with all your soul and with all your mind” followed by the injunction to “love your neighbor as yourself” (Matthew 22:37, 39).

Christ’s Great Commission, given in each gospel and again in the Book of Acts, makes it clear that we are to be people always ready to go to those who have not yet heard God’s message of love, mercy, and grace through the work of Jesus on the cross. In our Alliance family, we continue to uphold the conviction of these two foundational gospel truths.

This book, rich with heart-warming illustrations of real-life engagement of our sons and daughters, was carefully commissioned and written as a testimony of these convictions. It powerfully declares a heritage that the Spirit of God will use for future Kingdom motivation. The task of this and future generations is to build upon the foundations that have been laid, to see the Kingdom of God come to the least-reached peoples around the world.

In this era of globalization, technological advancement, and political instability, we must adjust our methods and processes but never forsake the deeper life and mission-true foundation that God birthed through A.B. Simpson.

As you navigate the life-changing stories in the chapters of this book, you will catch the very essence of a movement that came of age in Canada through autonomy, that has discerned the times, and has taken action in obedience to the call of God to risk all. The pages are ripe with adaptive thinking and decision-making as the speed of this world around us continues to challenge our organizational and management capacities.

You will read about the development of Global Ministries as it became the mission-sending arm of the C&MA in Canada with re-commitment to transition from reached to least-reached people. This entailed doing a fresh dive into pioneering methodology and the development of evangelists and church planters that would sow the seed where it has not been traditionally sown.

We have adapted how we manage our efforts through functional leadership positions rather than geographical designations. My role addresses Venture, which encompasses the efforts to direct people that have been nurtured to engage least-reached peoples, bringing access to Jesus where few or none have heard. We do this outside of Canada through Global Ministries, which is the structure that moves Venture towards the 10/40 window that encompasses the bulk of the 3 billion people still needing to hear the Gospel.

For security reasons, we call our people international workers. Yes, they do the work of a missionary, but they are often in places where missionaries would be immediately expelled. Venture also does this in Canada in partnership with the districts as we engage the established migrant peoples, new immigrants, refugees, and international students. The nations continue to come to Canada in unprecedented numbers. God has sovereignly brought each individual to our country and is entrusting us with the opportunity to bring them into access to Jesus. This is why, as never before, we as Christ-followers are all to be on mission: “Everyone. Everywhere. All the time!”

May this book inspire us all to dare to risk more than we have—to reach as we have never reached before. May we not measure our successes against other efforts, but to look to the Lord of the harvest to enable us to extend

His grace and love as Jesus perfectly modeled. This Kingdom possibility and this Kingdom-honouring book should matter for every pastor, layperson, man, woman, boy, and girl that make up the Alliance in Canada.

May this generation of believers in Canada make it our collective step of obedience to stop at nothing to do what we are asked to do until Matthew 24:14 has been heralded, “And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.” (ESV)¹

Hang on and prayerfully engage the read!

Brem Frentz graduated from Canadian Bible College and served for four years at Rockyview Alliance Church in Calgary, Alberta. After Brem completed a cross-cultural M.Div. at Canadian Theological Seminary in 1989, he and his wife, Donna, began a 24-year overseas chapter that included 10 years in Indonesia and 14 years based in Penang, Malaysia. In 2013, Brem and Donna joined the National Ministry Centre team as vice president for Venture/GM (Brem) and associate vice president of Global Ministries (Donna). They reside in Woodbridge, Ontario, and attend The Well (formerly Upper Room Community Church).

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1 English Standard Version (ESV) - *The Holy Bible, English Standard Version*. ESV® Text Edition: 2016. Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

Part A

GLOBAL MINISTRIES: BUILT ON STRONG FOUNDATIONS

Chapter 1

The Birth and Nurture of Our Global Ministries

By Wallace Albrecht

On January 1, 1998, a new working arrangement began between The Christian and Missionary Alliance in Canada (C&MA) and The Christian and Missionary Alliance in the United States (C&MA-US). This chapter attempts to explain why this happened, how it came about, as well as the advantages and disadvantages of this new, cooperative working arrangement.

Our Heritage and Context for Change

Canadian Alliance missionaries were administered by the Division of Overseas Ministries (DOM) of the C&MA-US from 1905-1997. This ministry was initially based in New York but now has headquarters in Colorado Springs, Colorado.

Prior to 1905, local sending C&MA churches in Canada managed their missionaries' support, care, and administration. While on a visit to Canada in 1905, our founder, Dr. A.B. Simpson, decided that the administration of Canadian Alliance missionaries would be more efficient if cared for by the C&MA offices in New York. The C&MA churches in Canada agreed with this arrangement.

From the earliest years of the C&MA, all Alliance churches in North America operated as one entity divided into geographical districts. Canada was originally considered one district. As Canadian law governing charities changed, it became expedient for the C&MA churches in Canada to form a national umbrella organization. This was accomplished in 1980. When the Canadian churches (by now administered in three districts) formed an autonomous Canadian charitable organization, it chose to leave the administration of its missions' arm with the C&MA-US where structures were already in place.

This arrangement required that a representative from the C&MA be a member of the Committee on Administration of the Division of Overseas Ministries in the USA. Arnold Cook, first vice president of personnel and missions (VP, P&M) for the newly chartered denomination in Canada, sat as a member of that committee for the duration of his tenure. These meetings were held every three or four weeks.

I assumed this responsibility when I was appointed as VP, P&M in 1992. The structure seemed both efficient and effective at that time. The missions department at the national headquarters in Canada was a small team of five persons. The C&MA not only covered the costs of living expenses of all its missionaries, but it also paid a share of the administrative costs of DOM proportionate to the number of Canadian missionaries. The C&MA in Canada paid for these services in monthly installments out of the Global Advance Fund.

Surprise!

In January 1997, I was on a three-week overseas visit to our personnel in Europe and the Middle East. As I was sifting through emails during a layover in Madrid, I noticed that Ken Paton, vice president of general services, had sent me a copy of his letter to the president of the C&MA-US announcing that the Alliance in Canada was giving the required one-year notice that it would no longer send its missionary personnel and finances to be administered by the C&MA-US beginning January 1, 1998.

The letter reported the decision made in the January 1997 meeting of the President's Cabinet, a meeting I had missed due to the overseas travel. A lot of questions whirled in my mind. Where do we go from here? What changes will be required? Even more fundamental was the question, what gave rise to such a major change in the operation of our missions program?

Back at the office, I asked Arnold Cook what the President's Cabinet had in mind. He assured me that I could figure it out in the remaining eleven months although I had no idea what this "preferred future" would look like.

a) Missiological considerations

When Dr. Cook asked me to assume the role of VP, P&M, it was clear that the engagement of unreached people groups (UPGs)¹ would become the

1 While the AD2000 and Beyond organization was championing the term "Unreached People Groups" (UPGs) and "Hidden Peoples" using a defining figure of less than 2% evangelical, the C&MA in Canada was inspired by the likes of Robert Jaffray to engage the least reached. We used the term least-reached people groups (LRPGs) with a working definition of less than 2% evangelical.

priority of the C&MA in Canada. My overseas experience of planting churches among Muslims where no church previously existed and my involvement as a field researcher for the “AD2000 and Beyond” Unreached Peoples index formed the kind of background that commended me to the position.

It was Dr. Cook’s clear expectation that not only would newly-appointed missionaries be assigned to unreached peoples and regions, but existing missionaries would also be redeployed to unreached people groups and regions.

When asked what his recollection was of the discussion in that fateful PC meeting in January 1997, Dr. Cook’s comment was, “I knew it had to happen sooner or later. I just didn’t know when.” His forward-thinking, missiological mindset saw the day when the C&MA in Canada would function autonomously to fulfill its priorities in global ministry and freely address the monumental spiritual needs in the Hindu, Muslim, and Buddhist regions of the world.

The C&MA-US was interested in UPGs and truly sympathetic to our commitment. They also possessed a strong desire to nurture the emerging C&MA National Churches overseas toward maturity and partnership in the task of the Great Commission.

Global Ministries is Born

Within eleven months, a new kind of partnership with the C&MA-US was crafted and an autonomous Canadian Alliance mission administration was designed. There were a few challenges along the path, but when January 1, 1998 arrived, the C&MA in Canada was ready to manage its global ministry affairs in accordance with its own defined priorities and within the constraints of Canadian charity laws.

a) Our name and identity

The first move made by the C&MA in Canada was to begin using the term “Global Ministries” to distinguish itself from the C&MA-US’s “International Ministries.” A second decision was made to form a team to give oversight to Canadian mission initiatives. It was called the Global Ministries Leadership Team (GMLT).

Four regions were defined with couples assigned as leaders since they would be serving more female than male workers. The leaders were given the title “regional developers.” Their function was to develop the personnel and strategy in their region rather than to direct.

Harold and Becky Priebe agreed to lead the Caribbean Sun region, where Venezuela and Mexico became Canadian-led fields. Gerald and Dorothy Hogenbirk led the Silk Road region. Ron and Myra Brown developed the

Desert Sand region, where missionaries were redeployed to the northern regions of that continent. Brem and Donna Frentz accepted the offer to lead the Asian Spice region.

Regional developers were expected to remain in their territories as their primary responsibility was to the Canadian Alliance personnel. They were encouraged to continue to engage in mission work as a leader among the other leaders on their regional team. The structure proved to be simple, cost-effective, and adequate for our needs.

Growing from Infancy

a) Financial

Instead of paying the American regional developers to travel from their American offices to visit our personnel, travel costs for our regional developers were lower because they lived closer to the people they served. When the dust settled after this rearrangement, it was estimated that a net saving of \$300,000 in administrative costs was realized.

As the demand for financial accountability grew, the C&MA in Canada assigned regional- and team-specific accounting systems and fulfilled the requirements of the Canada Revenue Agency (CRA). The accounting done in the region was sent to the National Ministry Centre and saved for the eventuality of a CRA audit. This new arrangement went beyond the minimal requirements of the CRA to function responsibly as a Canadian charity with a large international budget.

b) Missiological

The C&MA in Canada quickly discovered that autonomy allowed it to respond quickly and strategically to opportunities in which the C&MA-US could not participate. Two examples will illustrate this advantage.

In the mid-1990s, an American senator, influenced by Hollywood's "Free Tibet" rally, visited Lhasa and delivered a scathing rebuke to China for its oppression of the Tibetan people. Immediately after his speech, all Americans living in Tibet lost their visas. It came to our attention that Canadians and Europeans were still welcome.

By 1986, the CIA's operatives had conclusively determined that Muammar Gaddafi was a primary player in the training of terrorists and in acts of terrorism, among other activities such as the West Berlin Discotheque bombing. Gaddafi's motive was to expel all American citizens from Libya, including the entire staff at the Tripoli American School. He renamed it the "International School of the Martyrs" and began hiring teachers from other countries. Canadians were more than welcome. I received an urgent

plea from a mission leader in Winnipeg asking us to send teachers to the school. Three courageous souls responded to this call.

Autonomy allowed us to act quickly and unilaterally to mission opportunities in least-reached contexts.

c) Administrative

Member care should also be mentioned at this point. Soon after the C&MA in Canada assumed full responsibility for the care of its people and control of its finances, the decision was made to appoint Judith Milne to the position of director of Member Care² for the Canadian Alliance missionary staff. Several strategic developments ensued in this area.

When Dr. Cook asked me to serve in the role of VP, P&M in July 1992, one of the questions I asked him was, “Would you agree that there may be wisdom in using a small percentage of the Global Advance Fund mission budget to design and implement new and better ways of doing missions?” His immediate answer was in the affirmative. With greater autonomy, we began down this path.

The first Canadian initiative was to form and assign a team to an unreached Muslim people group in Indonesia at a time when most North American C&MA resources were dedicated to National Church development. We admitted we didn’t have much experience in Muslim ministries and needed outside coaching. We invited an experienced missionary from another agency to mentor the team leader.

After autonomy, we set aside a few days each year to bring together select stakeholders in a “think-tank” setting. The following goals were accomplished:

- The challenge of designing programs of theological education that are both practical and affordable was the topic of the first “think-tank” and resulted in the Szepalma Declaration on Theological Education.
- How international churches (ICs) might assist in ministries to UPGs. Today, the Missional International Church Network (MICN) continues to inspire a wide cross-section of international churches to engage in mission.
- Church planting among Muslim people groups.

² See [Caring for International Workers](#) by Judith Milne Wiebe

Conclusion

In the subsequent chapters, you will see many scenarios where Canadian Alliance autonomy became a distinct advantage in the implementation of its vision as well as the care and administration of its people. It also provided a pathway for other member churches in the Alliance World Fellowship to partner in mission without surrendering their autonomy.

Wallace (Wally) Albrecht and his wife, Beverly, felt privileged to serve three Alliance churches in Western Canada over a 17-year period prior to responding to God's call to the Muslim world. They served for two terms in Indonesia followed by a decade as vice president of Global Ministries. Their closing decade of active ministry involved ethnographic research and mission among the Sasak of Indonesia. Wally holds a Ph.D. in Missiology from Bethany International University, Singapore. He currently serves in a lay capacity at Ajax Alliance Church, in Ontario.

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For Further Reading

See [Appendix: The Context and Rationale for Canadian Global Ministries](#)

Once Global Ministries was born, it fell to its vice presidents to nurture and develop a new mission culture for moving forward. It was a new day for the C&MA in Canada. Here, then, are the four GM vice presidents describing their new focus with new initiatives during their years of service.

1992-2001: Opening New Doors

By Wallace Albrecht

While on home assignment in Abbotsford, B.C., from August 1991 to July 1992, my wife, Bev, and I focused on engaging the next major unreached people group (UPG) in Indonesia. Our hearts were committed. We thought we knew where we were headed.

Then, early one morning in July 1992, I answered the phone and was surprised to hear Dr. Arnold Cook, newly elected president of The Christian and Missionary Alliance in Canada (C&MA), who got right to the point.

I almost crashed to the floor when he asked me to consider assuming the position as vice president, personnel and missions (VP-P&M), which he had just vacated. My mind rebelled at the idea, but my heart kept telling me, “Rather than engage one UPG, you will be in a position to place teams in many.”

A wonderful staff was at the National Office³ to help with this huge transition. Judith Milne and Corinne Balzer helped me “get up to speed” (a phrase I was to hear almost every day during the first few years).

The support I received from Dr. Cook was phenomenal. He established a system of goals, action plans, and anticipated results for which I was answerable every four months. This was the perfect discipline, keeping me on track and accountable.

Focus for Development

Epochal changes in the geopolitical sphere marked the 1990s. The fall of the Berlin Wall on November 9, 1989 and the end of the Cold War brought a plethora of mission agencies into areas where atheism had left a vacuum.

The first investigative trip into Russia by a team of American and Canadian Alliance leaders was eye-opening. Our team witnessed the bankruptcy of Communism. We heard the Macedonian cry from Russian believers in Nizhni Novgorod, in Rostov, in Stalingrad, as well as in Moscow.

Upon our return to Canada, we met several people who wanted to respond to this amazing open door. As quickly as we could, we redeployed Miriam Charter as well as Clem and Maddie Dreger into the region.

Discipleship was a need. Campus Crusade for Christ, Canada (now known as Power to Change Ministries) graciously loaned John and Linda Driediger to our embryonic team on a two-year leave of absence so they could work with us in Russia to provide training, through a translator, to key Russian church leaders.

Meanwhile, the long-term team was coming together: Duncan and Paulette MacRae; David and Nancy Pett; Doug and Julie Tiessen who assumed the role of field directors upon the retirement of Gunther Kamphausen. At the same time, we were moving personnel into Poland and Hungary. Space doesn't allow a recounting of the amazing conversations that led many others into these Eastern European countries.

3 It was known then by this name but changed to National Ministry Centre subsequent to my tenure there.

Without question, our focus throughout the 90s was upon the least-reached. This focus took us back into two Asian countries with some of the most unreached and resistant people groups on earth.

We also began looking at locations that were closed to traditional missionaries. We called these creative access countries (CAC). We informed candidates that “there are no closed countries, just countries where once you get in you may not get out.” This required a new breed of risk-taking and courageous souls rose to these challenges.

Growing Pains

There was no shortage of issues to keep us on our knees. Raising sufficient funds to cover the budgets for the growing number of missionaries was always a challenge. In this regard, Arnold Cook led with exemplary godliness. When we were facing a crunch, he called for special daily times of intercession in addition to the weekly staff prayer meeting. There was only one period during my decade in the National Office when financial constraints required the implementation of pro-rata reductions in allowances.

An issue I faced personally was deciding where the wisest and most effective places would be to invest our limited resources, both financial and personnel. I pondered the question of resistance and receptivity: why was it that one missionary could plant over 20 churches in Côte d’Ivoire in two years while another invested five years in a North African country before seeing their first convert to Christ?

I analyzed factors contributing to resistance or receptivity to the Gospel, eventually submitting a doctoral research proposal to Bethany International University in Singapore. My academic advisor, Dr. Sudhir Isaiah, provided excellent direction and counsel. Through seven doctoral seminars investigating the question from every angle, I formed the “Composite Receptivity Scale for Least-Reached People Groups.”⁴

At the end of those exciting years in mission administration, my wife, Bev, and I felt led to spend our final years before retirement applying what we had learned in a people group that had no church, few believers, and few or no missionaries.

High on the list of priorities of the Indonesia C&MA Mission were the UPGs in the province of West Nusa Tenggara. We were assigned to work this region.

⁴ The Composite Receptivity Scale, a metric for determining the relative resistance or receptivity of a people group is an Appendix to my doctoral dissertation entitled, *Factors and Measures of Resistance and Receptivity to the Communication of the Gospel: Tools for the Intercultural Strategist Engaging Least-Reached People Groups*.

It was in this context that we learned some of our most profound lessons about how to reach people who are hostile toward the Gospel. We've been forced to grow in our dependence upon God, our devotion to Him, and our ability to relate through all of the challenges and opportunities that Providence has brought our way as we've served the Lord through The Christian and Missionary Alliance in Canada. We can only praise God and give Him the glory for the privilege of serving Him over the span of almost five decades.

2002-2006: Learning to Step Outside the Box

By Raymur Downey

A phone call came out of the blue on July 18, 2001, when president Franklin Pyles informed me of Wally Albrecht's intention to resign as vice president of personnel and missions, effective December 31, 2001, so he and his wife could return to Indonesia as international workers. Franklin invited me to consider filling the position. I was impressed by the process Franklin modeled, as he told me that he had already solicited input from colleagues and friends.

I needed time to consult with family and a few trusted friends. A major career change for me at this time seemed ill-advised as I was just three years into my role as academic dean at Canadian Theological Seminary (CTS).

One week later, I agreed to move the invitation to the next level; subsequently, Viola and I welcomed the new year by heading east to Toronto in anticipation of an opportunity for which we felt inadequately prepared.

Focus on Development

Arriving in early January 2002, the staff at the National Ministry Centre in Toronto warmly welcomed us. I began a year of learning with significant hours devoted to listening and observing. It was apparent that my leadership focus should centre on sustaining momentum for an already moving ship.

Harvey Matchullis, Judy Wiebe, and Paul Lorimer were particularly helpful in orienting me to my new responsibilities. I had asked Harvey to chair our first Global Ministries Leadership Team meeting in March 2002. I participated mainly by listening, observing, asking many questions, and taking notes. During that first year, Viola and I were able to travel to the Desert Sand, Silk Road, and Caribbean Sun regions.

A much steeper learning curve happened the next year. I visited countries in the Asian Spice region, where I had no experience. It triggered many life-changing moments for me. The critical preciseness of our purpose statement took on fresh meaning: “To glorify God by *developing indigenous movements of reproducing churches among least-reached people groups.*”

It struck me that the primary task of our GM team members was to make disciples among the least-reached people groups (LRPGs). From these same groups would emerge indigenous pastors and leaders who would plant and pastor reproducing churches in culturally-appropriate ways—*discipleship* for us, *church-planting* for them.

Growing Pains

a. Right-sizing the Joint Ministry Agreement (JMA)

In January 1998, our new stance of Canadian autonomy made it essential to formally clarify how International Ministries (C&MA-US) and Global Ministries (C&MA in Canada) would work together. A detailed document called the Joint Ministry Agreement served that purpose. The urgency for a major revision reached new heights in 2003 when the C&MA-US voted to change to a July to June fiscal year, whereas Canada maintained its January to December format.

In the fall of 2003, we were able to reduce a lengthy document to just two pages, with three short appendices that reflected a much greater input at the field level. The revised Agreement took effect on January 1, 2004.

b. Normalizing Redeployment

With a strong conviction to focus on reaching LRPGs, Global Ministries entered the delicate process of reassigning personnel from the older fields to newer target areas.

Many were redeployed to other ministries throughout the globe, from directing Alliance World Fellowship to regional and field leadership in various locations. The average age of our group was over 50, the normal age of leaders in their prime. For each person, the years in our fields had profoundly marked how we approached our new roles. At times dubbed as traditionalists, we were quite comfortable living outside the box—and we still are!

c. Implementing Creative Access Platforms

Accomplishing our GM purpose statement often required a willingness to create entry formats that would be acceptable in resistant nations. Often, a field director couple’s living room will be a meeting place for a broad range

of international workers with close connections to Canada. They have all been called to build the Kingdom in a nation that restricts the Church.

d. Boarding the Diaspora Train

“On mission. Everyone. Everywhere. All the time.” That’s how the C&MA in Canada often describes itself. There is hardly a better description of Diaspora missions that takes place among scattered people in a borderless world.

Here are observations from two conferences that I attended in 2005 involving the Canadian Chinese Diaspora:

1. The primary purpose of the Chinese Alliance World Fellowship (CAWF) is missional in nature. For them, there are only two options depending on one’s call: Either go or give so that others may go.
2. Since Chinese immigrants are found globally, vigorous church planting in major urban centres has been a priority.
3. Chinese churches in France are taking the lead in cross-cultural ministries in a creative access country (CAC) in North Africa, where Chinese contract workers are located.
4. In mainland China, there are grassroots movements among China’s Independent House Churches whose members are captivated by the vision to carry the Good News westward along the ancient Silk Road. One of their main goals is to reach the predominantly Muslim populations found all along that route.

What keeps us going is being able to pray at the close of each day, “Thank you, Father, because today by your grace and for Your glory, our lives have made a difference for Christ’s global cause, especially for those who have never heard.”

Raymur Downey grew up in the Alliance, graduating from Canadian Bible College (CBC) in 1963 and doing further studies at Wheaton Graduate School and Fuller Theological Seminary, earning a Ph.D. in Intercultural Studies in 1985. He and his wife, Viola, served as international workers for 26 years in the Democratic Republic of Congo. Ray’s career has also included missionary-in-residence at CBC and Canadian Theological Seminary (CTS), academic dean of CTS, and vice president of Global Ministries. Since 2007, they have made Victoria, B.C. their home.

2007-2012: Strengthening Strategies and Support

By James Foster

We had just finished a five-year term in the United Arab Emirates (UAE), serving in a business-as-missions role managing a leadership development company that served national and international executive leaders and their teams, while also intentionally building bridges and relationships for Kingdom purposes. We had been invited by fellow workers to join a new effort to reach least-reached peoples by developing teams and partnerships in the Arabian Gulf.

We also served as field director for a year, caring for the international workers (IW's) and national leaders in Lebanon, Syria, Jordan and Palestine / West Bank⁵. In those years, the National Church in Lebanon was committed to reaching the least-reached locally, so we had taken our leave to join the Global Ministries initiative in the Arabian Gulf.

We were in the middle of our home assignment in Toronto, when we were invited to candidate for the role of vice president of Global Ministries—a role recently vacated by the retirement of Ray Downey. After a time of fasting and prayer, Sharon and I knew that God wanted us to serve in this role.

Focus on Development

At that time, the C&MA's mission was, "To glorify God by developing indigenous movements of reproducing churches among least-reached people groups." Among our activities were the following main initiatives.

- **Renewing the Five "S" regions** – The renewed Canadian initiative emphasized the strengthening of outreach to the "least-reached peoples" in North America and the other four regions—Desert Sand, Silk Road, Caribbean Sun, and Asian Spice. Stronger home missions were seen as critical to developing and sustaining the commitment to global missions.
- **Strengthening the "church ownership" of missions' efforts** – Some initiatives were launched to address changing perceptions of missions. Some related areas being strengthened were the commitment of the

5 See *The God You May Not Know*, pages 17-30 for more information on ministry in the Arab Lands and Israel-Palestine.

Canadian Alliance ethnic churches and Diaspora churches to global missions; an emphasis on helping the emerging generations engage with the missions' mandate; the priority of greater partnerships with National Churches; and the growth in Chinese cross-cultural missions.

Additionally, the increase of local church engagement in missions was strengthened through establishing ministry partnerships between Canadian local churches and the international Alliance missions' teams. These were known as "seamless links."

- **Renewing the global mission strategy and support system** – A renewal of key missional directives for Global Ministries was also a priority. Efforts were made to renew the vision, mission, values, and to clarify the most important performance indicators. Our renewed goals and indicators of fruitfulness in this season became:
 - To build strong relationships with Canadian C&MA churches
 - To build partnerships with other like-minded organizations
 - To mobilize, develop, and deploy new IWs to the Four "S" regions: Caribbean Sun, Silk Road, Desert Sand, and Asian Spice
 - To nurture, resource, and empower existing IWs
 - To lead people to faith in Jesus Christ by presence and proclamation
 - To mentor new believers to maturity by discipleship and leadership
 - To develop faith communities by church planting

Canadian church leaders worked hard to strengthen the Alliance schools and the training process of the future IW. With the creation of the Alliance Justice and Compassion office, we developed a dedicated team to serve churches in their increasing interest in meeting the justice-related, relief, and development needs of communities in the majority world and in Canada.

We improved the member care system to meet the changing pressures on workers and their families. We endeavoured to restore

a healthy Global Ministries reserve fund working towards the day when every Canadian Alliance church gives sacrificially to the work of Alliance missions.

- **Expanding the missionary team through updating the ministry tracks** – A clearer communication strategy would serve the discovery and empowerment of people into missions based on their core competencies and life callings. These four tracks were developed:
 - **Church Ministry workers** – For those called to church planting, international churches, theological education, leadership training, and Diaspora groups.
 - **Justice and Compassion workers** – For those called to health care work, relief workers, and development workers.
 - **Marketplace workers** – For those called to serve in business, teaching, and many who came under the banner of International Fellowship of Alliance Professionals.
 - **Ministry Support workers** – For those called to provide member care to the workers, bookkeeping support, missions school staff, and information technology support.
- **Engaging new front lines and initiatives in missions** – Though this was a season to review the effectiveness of our work, we remained committed to opening new territories, launching new ventures, and engaging new people groups. This bi-directional approach kept us agile and on the growing edge in the work of twenty-first-century missions. Some of the new ventures included:
 - Entering new countries, areas, and ministries including numerous international churches.
 - Our General Assembly met outside of Canada for the first time—in Turkey—with over 700 people and our workers to celebrate what God was doing and to envision the coming decade of dedicated service.

Growing Pains

There were several key issues that the C&MA was grappling with in the mid-2000s:

- How to bring the Canadian local churches more closely into the decision-making process of our mission efforts.
- How training in business, administration, education, theology, and ministry combine to create professionals who are ready to be missional in their marketplace job locations.
- How missions' structures and the accreditation for ministry process serve the preparation of more workers into the field.
- How we address the emerging generation's desire to respond to areas of society needing mercy (e.g. the poor and displaced), justice (e.g. those in slavery), and compassion (e.g. those with HIV/AIDS).
- The academic curricula needed to assist the emerging generation to think purposefully and missional in all things.

Throughout these years, we worked toward a greater engagement of our emerging generation in the Great Commission. It was our privilege to serve our Canadian churches and mission teams in strengthening their capabilities to succeed at planting churches and transforming cities and nations with the Gospel of Jesus Christ.

Jim Foster serves as a pastor at Toronto Alliance Church where he prepares people for ministry callings inside and outside the local church. Jim also serves with Leading Influence, a government chaplaincy service, preparing Christian leaders who serve God in public office. He is a certified coach, and has provided leadership development for many Christian leaders and organizations in Canada and abroad. Jim also serves on the leadership team or board of several Canadian ministries focused on city transformation and media broadcasting in the Middle East where he and his family previously lived and served with the C&MA. Jim holds degrees from Tyndale University and Ambrose Seminary.

2013 - Present: Developing a New Strategic Plan

By Bremwell Frentz

Throughout my life and ministry, I have held tightly to the sovereign plans of God. To aspire to faithfulness rather than position has been a conscientious cry of my heart. A prayer of mine has consistently been, “God, at any time, show me with clarity what you have next for me, and by your grace and power, I will follow.”

In 2012, several noteworthy conversations with newly-elected president David Hearn moved into a personal and prayerful discernment journey to join his team. Together with my wife, Donna, who shares an equally strong and compelling call, we wrestled for weeks. After nearly four months of seeking affirmation, God made it clear to move forward in giving leadership to Global Ministries.

Focus on Development

On January 2, 2013, Donna and I began this amazing journey. These were critical days of numerous transitions, not the least being the development of a new strategic plan for C&MA leadership.

The plan that emerged had a strong thrust towards unity across leadership and the building of trust across our denomination around the shared vision of being Christ-centred, Spirit-empowered, and Mission-focused. There was agreed commitment and affirmation that the area of greatest need was people without access to Jesus.

Given the reality of globalization, the Lord was bringing the nations to Canada in record numbers. It was apparent to me that my role would also need a strong voice within Canada. By God’s grace, an integrated plan involving all five regions to re-ignite the deeper life and risk-taking engagement in reaching the least-reached peoples of our world was capturing our leadership.

The core leadership for our overseas work, the Global Ministries Leadership Team (GMLT), was also in transition. We celebrated the great pioneering contributions of key people such as Judith Wiebe in Member Care, Gerald and Dorothy Hogenbirk in developing the Silk Road region, and Ric and Ruth-Anne Gilbertson directing our candidate office. The contributions of these godly people are noteworthy as they laid the strong foundations our ministry stands on today.

Within this transition, we joyously embraced the Cooks for Member Care and the Joneses as a new Silk Road regional developer couple. With the launch of Envision Canada, greater capacity and focus was emerging to raise up and develop a new wave of global workers.

The GMLT collectively began a new journey that moved us into times set aside for discernment. We mutually committed to fresh dependency upon the Spirit of God to lead us into prayerful decision-making while remaining anchored to our purpose statement: “To glorify God by developing indigenous movements of reproducing churches among least-reached people groups.”

If the only measured result of my tenure is an increased prayer for people with little or no access to Jesus, then I remain confident that we will see the Himalayan people—whose need for the Gospel captured our founder’s heart and epitomizes the many least-reached peoples that we also are impacting today—present with us around the throne.

In 2015, we began a fresh commitment to five important core values that undergird all our global initiatives. It is thrilling to witness our global team embrace how these values guide their life and ministry.

- **Prayer** – We worship, ask, listen, and follow God through prayer.
- **Presence** – Jesus’ presence is most evident through healthy, growing, and fully-engaged intentional lives.
- **People** – People without access to Jesus are our highest priority.
- **Proclamation** – We communicate the Gospel with Holy Spirit power both in life and in word.
- **Partnership** – We are committed to working with others to accomplish the task.

As a global mission denomination, our focus has remained fixed on bringing access to Jesus where few or none have heard. Today, we have Gospel presence occurring among the Yazidi, Fulani, Rohingya, Wolof, and Huichol—only a few of the 60 least-reached peoples impacted by international workers.

Growing Pains

The challenge of attrition among global workers is an issue facing all mission organizations today. We no longer have people signing up to serve for life with the Alliance. This is the new normal. We need to be proactively

engaging with the workers we have been praying for and to equip them with what will be needed to thrive in the global context. Caring for workers in the hostile and resistant places we are sending them to remains a constant area of attentiveness.

An ongoing issue for the past 20 years has been a relatively flat-lined Global Advance Fund. With a strong desire to see 500 international workers sent out by the C&MA in Canada, doubling our present force, we are giving considerable effort to this task. This is a challenging reality of our day.

The aspirational goal for every C&MA church, indicating their engagement in deeper life and missions, is to raise up at least one worker to send out to engage the people groups we focus upon outside of Canada. To grow this vision, the Jaffray Project was launched in 2015. Inspired by the pioneering spirit of Robert Jaffray, this annual initiative seeks to educate and bring increased awareness and engagement of our family of churches. It is to help understand the “who, what, and why” of going to the difficult places to risk all to introduce people to Jesus.

I am also passionate about having our family of churches become Acts 1:8 churches. In our Jerusalem, Judea, Samaria, and to the ends of the earth, the mutual commitment of our congregants and leaders still needs to grow. Venture seeks to multiply efforts among the huge Diaspora (international students, refugees, and migrant peoples) that God is sovereignly bringing to the doorsteps of our neighbourhoods and churches.

Together, Donna and I are extremely grateful for this honour and privilege to serve as co-labourers among our international workers and our Alliance family in Canada. We believe with increasing confidence that this is a unique time in our history to pray with ever-increasing fervency our Vision Prayer alongside Jesus’ prayer from Matthew 9:38. To Him, our sovereign Lord, be all the glory.

Chapter 2

Staying True to Our Purpose

By Donna Frentz and Ronald Brown

The Christian and Missionary Alliance (C&MA) was built upon the foundational command to “go and make disciples of all nations” (Matthew 28:19) and has lived this out since the 1800s. The conviction of the Apostle Paul has been our conviction. “It has always been my ambition to preach the gospel where Christ was not known...” (Romans 15:20).

...our movement aims “to reach the most neglected fields, to avoid the beaten tracks of other laborers, to press on to the regions beyond and instead of building upon another man’s foundation, to preach the Gospel where Christ has not been named.”

Our founder, A.B. Simpson, wrote that our movement aims “to reach the most neglected fields, to avoid the beaten tracks of other laborers, to press on to the regions beyond and instead of building upon another man’s foundation, to preach the Gospel where Christ has not been named.”¹

Shortly after Global Ministries launched in 1998, the newly formed Global Ministries Leadership Team found itself around a table in Toronto. It was during those days of prayerful consideration, discussion, discernment, and exchange that we arrived at the following purpose statement:

“To glorify God by developing indigenous movements of reproducing churches among least-reached people groups.”

What exactly does this mean?

1 Simpson, A.B. (1926). *The Challenge of Missions*. The Christian Alliance Publishing Company: New York, NY.

- We are first and foremost about bringing *glory to God*. We align with the statement in the Lord's Prayer, "hallowed be your name." We desire to join others in lifting God's name in all the nations of the world.
- In keeping with the Great Commission, we seek to disciple the nations. This means introducing the Gospel in all sectors of society and culture, baptizing believers, and discipling the growing faith community or *church*.

We are not primarily a medical mission, yet we have medical personnel on our discipling teams. We are not primarily a media agency, yet we use literature, radio, the internet, and various media platforms to disciple the nations. We are not primarily a compassion and justice agency, yet numerous members of our global team are assigned to compassion initiatives to disciple the nations. We have various entrepreneurs working strategically in business to establish the Kingdom where they live and work. Paul wrote, "...I have become all things to all people, that by all means I might save some" (1 Corinthians 9:22).

- We work hard towards establishing *a movement of churches*. Our aim is not to establish one faith community among a least-reached group of people but to spawn a movement. A movement has momentum and, once established, continues to gain momentum.
- We seek to establish *indigenous churches*. Indigenous means appropriate to the culture. It is a church that looks and feels like it belongs in that culture as opposed to a foreign entity or institution that has parachuted a form of the church from the outside into that people group.

I, Ron, remember attending a faith community made up of Tuareg believers in Niger. Approaching the shelter, I noticed shoes at the entrance; sitting on mats, men were on one side and women on the other—a gathering and setting appropriate to Tuareg culture.

Visiting friends on another occasion in Tunisia, they recounted how God had inspired a recent convert to write praise music in Arabic and put it to local tunes. This became indigenous worship and not simply a translation of Western worship songs.

- *Reproducing* means the goal is not just to plant one church; rather, from inception, the desire is to instill a missional heart into the community

of faith. Like animals and humans that reproduce, living churches should reproduce their kind.

- In keeping with our founder's statement above, we focus on bringing the message to those *people who have never heard the Gospel*. As a result of Simpson's early efforts to send missionaries around the world, we bear witness today to significant movements of reproducing indigenous churches in Indonesia, Philippines, Vietnam, Congo, and Côte d'Ivoire, where more people are attending Alliance churches on a weekend in each of those countries than in Canada. The missionary task for many of these countries is complete.

Our focus then turns to the least-reached peoples and places where there is no viable church. Viable means there is not a sufficient body of believers to evangelize those around them. For that reason, they need outsiders (e.g., missionaries or international workers) to bring a Gospel presence to communicate the message of Jesus in word and deed. Approximately 75 per cent of all our workers are assigned to least-reached people groups, where they are learning language and culture in order to set in motion a movement of reproducing indigenous churches.

We have never been more convinced of the power behind these Spirit-anointed words to lead and guide. Global Ministries' purpose statement has kept us focused on the unique calling that has been entrusted to us as the Canadian Alliance family. Because of these words, we have said "yes" to sending international workers to the Otomi, Tuareg, Tajik, and Japanese along with another 55+ distinct people groups around the world. We have prayerfully said "no" to opportunities that did not keep us aligned to our purpose.

Over the past two decades, we have strategically repositioned our global team to ensure we remain true to our core.

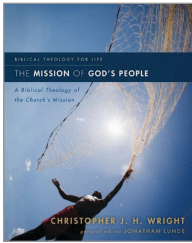
A few years ago, the current Global Ministries Leadership Team read the book *Mission Drift*. The authors' words resonated with us: "Mission True organizations know why they exist and protect their core at all costs. They remain faithful to what they believe God has entrusted them to do."² By His grace, we remain anchored to our God-given calling and purpose to bring access to Jesus where few or none have heard.

2 Greer, P. & Hoist, C. (2014). *Mission Drift*. Bloomington, MN: Bethany House Publishers. P. 27

Donna Frentz currently serves as the associate vice president for Global Ministries. Brem and Donna, along with their four children, have lived and served globally for 24 years. In 2013, they transitioned to Toronto to provide leadership for the C&MA in Canada's global work. They currently attend The Well (formerly Upper Room Community Church) in Vaughan, Ontario.

Ron Brown served in Africa for 26 years; during the last ten of those, he was a member of the Global Ministries Leadership Team. He next spent 14 years as a missions coach in the Western Canadian District. He is a member of Southview Alliance Church in Calgary, Alberta.

For Further Reading



The Mission of God's People: A Biblical Theology of the Church's Mission by Christopher J.H. Wright

Wright shows how God's big-picture plan directs the purpose of God's people. He addresses questions of both ecclesiology and missiology with topics like "called to care for creation," "called to bless the nations," "sending and being sent," and "rejecting false gods."

Chapter 3

Caring for International Workers

By Judith Milne Wiebe

The late 1990s and early 2000s were exciting times to be part of the new Global Ministries Leadership Team. I consider myself blessed to have been in the right place at the right time. My ministry career with the C&MA began in 1983 when I was hired to provide administrative support to Arnold Cook, the newly appointed vice president for Personnel and Missions. By the early 1990s, I was serving as director of Missionary Services.

Others have written in detail about the circumstances surrounding the launch of Global Ministries (GM) and the challenges of stepping into responsibilities previously overseen by the Division of Overseas Ministries in the United States. In 2000, as part of forming the new GM leadership team, I was given the opportunity to design a member care plan, and I was appointed as the first director of Member Care in 2001.

At that time, very few missions had a member care department, so it was an exciting time to network with others and dream about what this could look like for the Global Ministries Leadership Team. There were a number of factors that helped to shape member care for GM:

1. **A new and rapidly growing interest in member care.** In 1980, there was an informal meeting of mental health professionals who gathered in Angola, Indiana, to discuss ways to come alongside international workers (IWs) and provide care and support. This gathering grew to become the Mental Health and Missions Conference (MH&M), which continues to meet annually. These member care pioneers “created a vision, a rationale and a vocabulary for missionary care, convening church and mission leaders with mental health professionals... The movement rapidly embraced wholistic care, extending into pastoral, medical, relational, life stage, and systems issues.

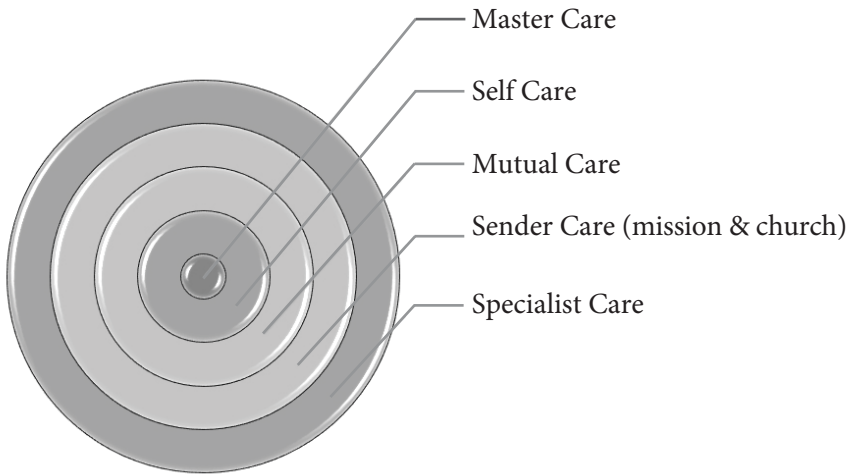
systems issues.”¹ My yearly attendance at MH&M, beginning in 1994, certainly fueled my desire to improve the level of care provided to our Canadian workers and helped me to identify people, networks, and resources that could help toward that end.

2. **Dr. Joan Carter**, professor of counselling at Canadian Theological Seminary, had a keen interest in missions and a deep love for Alliance personnel working in overseas ministries. During numerous trips to Latin America, Africa, Asia, and Eastern Europe she provided individual counselling and group workshops on topics such as interpersonal relationships, stress management, and self-care. She also did research on the unique stressors faced by IWs and provided input to GM leaders on ways to better support our workers. Her research contributed valuable data and observations for the larger mission community. Joan became not only a dear friend to me but also a highly valued mentor in my own development as a member care provider.
3. **International Health Management (IHM)**. Our partnership with IHM was and continues to be a critical part of GM’s member care plan. In the mid-1980s, Dr. Ken Gamble began providing medical reports and clearance for all GM candidates and IWs. One of the things I most valued about Dr. Gamble is that he did not use the screening process to *eliminate* personnel from serving, but rather to determine the ideal context where individuals could thrive in the overseas setting. In 2001, GM began using the services of the new clinical psychologist at IHM, Dr. Duncan Westwood, to provide screening for candidates as well as debriefings for IWs and counselling as needed. Together, Dr. Gamble, Dr. Westwood, and the team at IHM continue to provide invaluable advice and support to the GM team.

The first official Global Ministries member care plan was developed in 2001 and was heavily informed by the writings of Kelly O’Donnell²:

1 Dodds, L. (n.d.). *Missionary Member Care Movement*. Retrieved from http://www.thearda.com/timeline/movements/movement_25.asp

2 O’Donnell, K. (2002). *Doing Member Care Well: Perspectives and Practices From Around the World*. Pasadena, CA: William Carey Library.



- **Master Care** – We recognize that God is at work in the life of each member, using the cross-cultural journey to refine and shape them to the image of Christ. Their renewing and intimate relationship with God, and their identity as the beloved child of God, are central to the health and well-being of each person. The primary and most powerful source of care is God Himself.
- **Self Care** – We believe it is the responsibility of each member to wisely provide for their own well-being and that of their family. Given the challenges of cross-cultural living, each member is encouraged to explore and embrace a biblical theology of risk, suffering, and forgiveness.
- **Mutual Care** – We are compelled to support, encourage, correct, and be accountable to one another, as modeled and commanded by Christ. This includes both fellow IWs and nationals and should encompass the “one another” verses of Scripture.
- **Sender Care** – We believe that the sending mission and sending church(es) must partner to provide ongoing care and support for the workers and their families throughout the mission life cycle (i.e. recruitment through to retirement).
- **Specialist Care** – We recognize the importance of specialists (i.e. medical, psychological, financial, crisis response, Third Culture Kid

[TCK] education, pastoral care, etc.) to supplement the level of care provided by GM.

Over time, we were able to develop a flow of care for all stages of international service. This included:

- Recruitment and Screening
- Appointment and Pre-Departure Orientation
- Arrival on Field/Language Study/First Year
- Ministry/Field Life
- Home Assignment
- Stage of Life Transitions (e.g. TCKs graduation, preparing for retirement, etc.)

As others have written elsewhere in this book, Global Ministries was intentional in focusing on least-reached people groups. The nature of this kind of ministry often means investing years in learning the culture and language with very little tangible fruit, which can become discouraging (especially when filling in those dreaded year-end reports!). GM leadership wanted to balance two important goals—church planting and healthy workers.

In our desire to “elevate” the nurturing of the IW’s relationship with God, we introduced a concept that we called the Wellness Plan in 2008 using a template based on The Greatest Commandment:

“...’Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ The second is this: ’Love your neighbor as yourself.’ There is no commandment greater than these” (Mark 12:29-31).

The Wellness Plan provides a format for goal-setting in the areas of heart, soul, mind, strength, and relationships. Every international worker with Global Ministries is required to complete their personal Wellness Plan at least once a year and to share it with at least one other person for accountability.

Doing member care well is a critical component in fulfilling the Great Commission. We share Christ not only with our words, but also by how

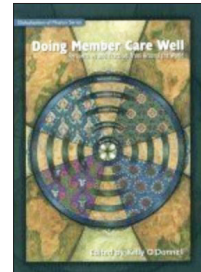
well we model loving God with all our heart, soul, mind, strength, and others as ourselves.

Judith Milne Wiebe began working with the C&MA in Canada in 1983 and soon became the guiding arm of Member Care in Global Ministries. Though her home was in Toronto, she travelled to all the regions where Canadian Alliance workers were based to understand their issues. She and her husband, Doug, now attend Southview Alliance Church in Calgary, Alberta.

For Further Reading

Doing Member Care Well: Perspectives and Practices from Around the World by Kelly S. O'Donnell

This book explores how member care is being practiced around the world to equip sending organizations as they intentionally support their mission/aid personnel. The information provided includes personal accounts, guidelines, case studies, worksheets, and practical advice from all over the globe.



Chapter 4

Power from on High

By Douglas Balzer

“...stay in the city until you have been clothed with power from on high”(Luke 24:49).

Did Jesus really mean what He said? His followers were not to engage in the mission until they were empowered through the Holy Spirit. In other words, don't dive into the mission in your own strength, in your own wisdom, and in your own authority.

The very roots of the C&MA were founded upon such a conviction. Most of us spend portions of our lives and ministries apart from such supernatural empowerment.

These days, many in the C&MA are rediscovering the depth and breadth of what it means to walk closely with Jesus, enjoying the wisdom of His voice and the empowerment of the Holy Spirit. I am coming across more and more leaders who are saying things like, “I've seen more physical healings in the past few years than I have in my entire life!” Or, “For the first time, I am experiencing profound victory over besetting sin.”

Up until 2014, I don't recall experiencing one physical healing in the moment of prayer. Since then, I have witnessed well over 1,000 healings and most of them through the hands of people who had rarely, if ever, seen such phenomenon. C&MA folks are regularly “hitting the streets” both at home and abroad, guided by the Holy Spirit, and are bearing witness to the presence of Christ through the proclaimed Gospel and the demonstrated Gospel through signs and wonders—including healings.

The larger question is from where did this emerge? Where can such empowerment be realized? The answer is clearly found in the life of Jesus. Jesus lived His earthly life as a human being (while still being fully God and fully human), surrendered to His Father and empowered by the Holy Spirit.

“...God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all

who were under the power of the devil, because God was with him” (Acts 10:38).

Jesus was modeling for us what it looks like to live as a human being but in full surrender and in full anointing with power from on high. It is said that Major Ian Thomas (founder of the Capernwray Bible School movement) once stated, “Jesus Christ, though He was never ever less than God, for 33 years chose to live as if He were never ever more than man, in dependence upon the Holy Spirit.”

On this point Jesus was crystal clear: “If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing” (John 15:5).

It seems that so much energy is spent these days trying to motivate people towards the mission, and yet when I read my New Testament there is relatively small emphasis given to motivation for mission. It pales in comparison to the numerous passages that focus on the deeper life in Jesus through the Holy Spirit. *Abide in me...don't leave the city...keep in step with the Spirit...be filled with the Spirit...fix your eyes on Jesus...seek the things that are above, etc.*

To engage in the mission apart from Holy Spirit empowerment runs the risk of creating the illusion of Kingdom business without actually advancing the Kingdom.

“If our Lord did not venture to begin His public ministry until he had been baptized with power from on high, and if He attributed all His work to the power and anointing of the Holy Ghost, what folly and presumption it must be for us to try to serve [God] by our own strength, resources, gifts and wisdom.” A.B. Simpson¹

But what an invitation He brings! He invites us into His empowerment, the same empowerment that He enjoyed when He walked on our soil. He promises that those who believe in Him will have access to doing the works that He did—and even greater things. Why? Because He ascended to the Father (John 14:12). What happened when Jesus ascended to the Father? He sent His Holy Spirit upon the Church.

We all receive the Holy Spirit at the point of salvation; we are sealed by His presence and this is primarily for our personal benefit. Yet the filling of the Holy Spirit, subsequent to salvation, is primarily for the benefit of the world around us. His presence does indeed change cities and nations as demonstrated by so many significant movements in Church history. The Moravians, Methodism (John Wesley), the early C&MA, the Welsh Revival,

1 Simpson, A.B. (n.d.). The Holy Spirit and the Gospel. In *Christ in the Bible Commentary – Isaiah*. Retrieved from http://www.swartzentrover.com/cotor/E-Books/holiness/Simpson/Commentary/Isaiah/Isa_TP.htm

Asuza Street Revival (just to name a few) all have resulted in thousands upon thousands coming to Jesus and new missionary movements launched.

A 2006 survey by the Pew Research Center studied the effect of Spirit-filled mission (referred to as “renewalists”). The study demonstrates that this movement (including the C&MA) has grown by more than 500 million in the last 100 years—and this represents the fastest-growing religious group in history.²

The massive growth can be attributed to several factors, but within this is their belief and practice in “signs and wonders” being demonstrated at the core of its missionary efforts.³ Professor Philip Jenkins argues that the rapid growth of the Christian South (compared to the dismal growth of the Christian North) is rooted in the same. “If there is a single area of faith and practice that divides Northern and Southern Christians, it is this matter of spiritual forces and their effects on the everyday human world.”⁴

There is a movement in the Canadian C&MA in these days of rediscovery—not of new things but of old things renewed. Hundreds of leaders and churches are stepping into an experience of the filling of the Holy Spirit, often for the first time. People are being physically and emotionally healed. Believers are being tangibly set free from demonic captivity.⁵ Women and

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men, young and old, are discovering that they bear the authority of Christ to push back the darkness and release God’s presence—to engage in empowered mission.

Jesus never sent anyone on a mission without first training and empowering them to preach the Gospel, heal the sick and cast out demons—the primary marks of the advancing Kingdom of God. We see this in the sending of the 12 disciples in Luke 9. We see this in the sending of the 72 in Luke 10:1-20. We also see this in the Great Commission of Matthew 28:19-20.

When Jesus used the word “authority” (*exousia* in Greek), His primary reference throughout the gospels was in the context of signs and wonders,

2 Miller, D. E., Sargeant, K. H., & Flory, R. (2013). *Spirit and Power: The Growth and Global Impact of Pentecostalism*. Oxford Press.

3 Ibid.

4 Jenkins, P. (2012). *The Next Christendom: The Coming of Global Christianity* (3rd ed.). Oxford Press.

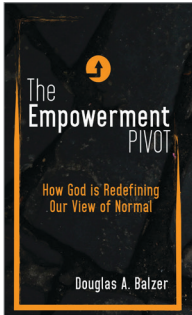
5 Balzer, D. (2019). *The Effect of Deliverance on the Well-being of Christian Leaders*. Alliance Theological Seminary, Nyack College.

bold proclamation, healing of the sick, and casting out of demons. The early Church of Matthew 28, when receiving what we call the Great Commission, could not have comprehended what Jesus said without recognizing the supernatural element of the mission to which they were called.

We are no different. Jesus really meant what He said. In the words of the founder of The Christian and Missionary Alliance, A.B. Simpson,

“... our Lord derived His daily strength from communion with God, from a life of faith and prayer, from constantly receiving the Holy Spirit and the gracious help of His Father, just as we must.”⁶

Doug Balzer serves the Western Canadian District of the C&MA as director of Innovation, Leader and Thought Development and leads a team that champions disciple-making, spiritual renewal, and mission to the least-reached. Doug completed his undergraduate degree at Canadian Bible College, his M.A. in Leadership and Ministry at Ambrose University, and earned his Doctor of Ministry at Alliance Theological Seminary in New York. He hosts a monthly podcast called *reKindle: renewal*. Doug and his wife, Teri, are members at Kingdom City Church in Airdrie, Alberta.



For Further Reading

The Empowerment Pivot: How God is Redefining our View of Normal by Douglas A. Balzer

This book invites you to make seven shifts towards God’s eternal and infinite nature that render His manifest presence and empowerment in our lives and ministries... God’s version of normal.

6 Simpson, A. B. (1903). Christ: Our Model, Motive, and Motive Power. In *Living Truths* (p. 250).

Chapter 5

Supporting the Cause Through the Global Advance Fund

By Douglas Gerrard

Have you heard stories about what people put in the offering plate after listening to A.B. Simpson's impassioned pleas to get the Gospel message out as quickly as possible? Is it true that watches, rings, and other jewellery were given to propel the first Alliance missionaries to the uttermost parts of the earth? Yes, it is! Maybe scandalous as well. Easy to imagine, the press jumped on this news to charge Simpson with hypnotizing his audience. To avoid such disturbing coverage, Simpson quietly discouraged such practices and promoted more conventional donations, but he never wanted to dampen people's longing to participate.

What made people so eager to contribute to worldwide missions? It was the burning desire to get the Gospel message out to people and places where few or none had heard of Jesus.

What made people so eager to contribute to worldwide missions? It was the burning desire to get the Gospel message out to people and places where few or none had heard of Jesus. Since the inception of The Christian and Missionary Alliance (C&MA), the compelling focus has been the work, not the workers. Unlike faith missions, in which individuals raise their own support, the Alliance has a central fund that receives contributions from its

people to support the cause. The cost of deploying international workers (IWs) is then borne by this fund, called the Global Advance Fund (GAF).

Alliance churches choose to band together to obey the Great Commission. It is an essential component of being an Alliance church to joyfully and generously participate in the global advancement of the Gospel. Missions is not something added on to "real" church work or an optional effort to be carried out through arms-length or haphazard relationships. Neither

should it wait until some degree of stability is achieved. From the get-go, an Alliance church is known by its commitment to bring Jesus to people and people to Jesus—locally, regionally, nationally, and globally (Acts 1:8).

In years gone by, the missions conference was an annual Alliance church highlight. Visiting missionaries gave captivating reports of distant and sometimes exotic places where the Gospel message was being proclaimed. In response, individuals were asked to do three things: consider going (or releasing someone) to join the ranks, commit to praying for those already involved, and contribute financially to the global advancement of the Gospel by making an annual faith-promise.

The faith-promise provided an opportunity for Christians to “decide what you can afford to give to missions, add some more for sacrifice, and add some more for faith.” Although faith-promises were never considered pledges and those making them were never asked to fulfill their promise, most people discovered that God miraculously provided “more than they could ask or think” in support of worldwide missions.

Though missions conferences and faith-promises have faded away, other means of recruiting workers and raising up praying partners and finances are in place. The basic premise of financial support remains. The lion’s share of support for C&MA missions comes from individuals who support the cause by contributing to the GAF through their local Alliance church. Many churches invite individuals to designate support directly to the GAF; others use a formula that allots a certain percentage of all giving to Alliance missions. A new and growing stream of support is coming through online giving to cmaacan.org. Total GAF giving has grown from \$3.3 million in 1981 to over \$15 million in 2019.

The C&MA is a highly integrated, comprehensive organization. It is both a mission with IWs (supported by the GAF) and a denomination with local churches (the source of the GAF). Leaders are raised up from their churches to be developed and deployed as IWs or pastors. This compound arrangement produces all sorts of synergy. From a single board of directors, one executive team, one finance department—the list goes on—solid relationships and strategic endeavours multiply Kingdom effectiveness.

The GAF is the primary way, but not the only way, that Alliance missions work is financed. The GAF covers the costs to situate IWs in their place of service. Costs of travel, housing, children’s education, health insurance, and a living allowance for each IW come from the GAF. Workers then

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raise additional funds for unique needs such as special ministry projects and vehicles through “designated specials.” In 2019, \$4.8 million was raised for such purposes. By 2020, the C&MA in Canada will have received over \$400 million for GAF and \$100 million for “designated specials” in the 40 years since its inception in 1981.

Alliance people also support complementary ministries. The Global Emergency Response Fund receives generous income when natural disasters strike, which is used by C&MA international workers (or trusted partners in regions where the Alliance is not present) to address urgent needs in Jesus’ name. Donations come to Defend Dignity, a C&MA initiative to end sexual exploitation in Canada. The Alliance Justice and Compassion catalogue profiles missions-related projects from overseas and in Canada that need support.

From the beginning, Simpson and the Alliance engaged with people from many kindred organizations. Today, the C&MA regularly partners with other groups to provide access to Jesus. It is no surprise, then, that besides what is given to the GAF and other C&MA causes, additional missions and para-church organizations receive support from Alliance people. In 2018,

How will C&MA people support the work of making Jesus known where His name isn’t known now?

churches reported that \$7.3 million was channeled through C&MA churches to such ministries.

Alliance people undeniably have a heart for missions, but times change and methods must be adapted. What will C&MA missions look like in the next decades? How will C&MA people support the work of making Jesus known where His name isn’t known now? Will the GAF provide enough funds to increase or even sustain current levels of deployment? What new types of engagement and streams of income need to be created? Will the motivation to give continue to be the urgent need, or will it shift to the credibility of the people doing the work?

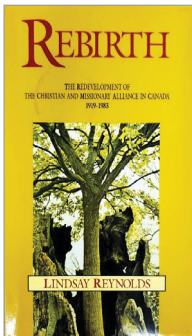
Finding fruitful ways to channel people’s heart’s desires into an effective worldwide ministry is an ongoing challenge. Unprecedented opportunities abound today for new areas of mission engagement, and personnel are ready and eager to be sent. How will the C&MA expedite the sending of workers in the future? Romans 10:14-15 (NLT¹) asks, “But how can they call on him

1 Holy Bible, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation. Used by permission of Tyndale House Publishers, Inc., Carol Stream, Illinois 60188.

to save them unless they believe in him? And how can they believe in him if they have never heard about him? And how can they hear about him unless someone tells them? And how will anyone go and tell them without being sent?...” And Matthew 9:38 says, “Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Finding new ways to align with these scriptures will enable the C&MA to maintain its historic role as a strong player in the global advancement of the Gospel.

Doug Gerrard, with his wife, Glendyne, has served over 40 years in The Christian and Missionary Alliance. For 25 years, he served as a lead pastor; for 10 years, he was superintendent of the Canadian Midwest District; and since 2013, Doug has been the executive vice president of the C&MA in Canada. He received a B.A. from McMaster University and the M.Div. and D. Min. from Canadian Theological College and Seminary. He is a member of Wellspring Church (C&MA) in Burlington, Ontario.



For Further Reading

Rebirth: The Redevelopment of The Christian and Missionary Alliance in Canada by Lindsay Reynolds

This book chronicles the history of The Christian and Missionary Alliance (C&MA) in Canada from its inception as the Dominion Auxiliary of The Christian and Missionary Alliance in 1889, to its absorption by the American parent body in 1897, to its autonomy in 1981, to its subsequent development in the late 1980s.

Chapter 6

Focusing on Least-reached People Groups

By Wallace Albrecht

Why would the Alliance in Canada take a sharp turn to engage least-reached people groups (LRPGs) in the 1990s? Put in the simplest terms, it was a return to the original ethos of the International Missionary Alliance¹ when it was launched in 1887.²

What Makes a People Group Unreached?

The rule of thumb used to define unreached people groups is if the group is less than two per cent evangelical. That's a somewhat arbitrary way to define spiritual status. Let me illustrate the implications of being reached or unreached.

The rule of thumb used to define unreached people groups is if the group is less than two per cent evangelical.

In October 1981, my wife, Bev, and I were privileged to visit Jordan, Israel, and Egypt. The population of Jordan at that time was approximately 2.4 million with evangelicals at 2.7 per cent of the population. We immediately felt a strange darkness when we stepped off the plane. We felt a stark contrast with what we knew at home, which at that time was Abbotsford, B.C.

Power to Change's researchers (formerly known as Campus Crusade for Christ) reported that a neighbourhood Bible study group could be found on every block in our city. Canada was approximately seven per cent evangelical, but Abbotsford was probably double that figure. In simple terms, Canada would be evangelized if every Canadian evangelical reached out to 14 non-

1 The name of the mission agency founded by Albert B. Simpson and his colleagues before other organizations were amalgamated to form The Christian and Missionary Alliance.

2 Pardington, 1914, pp. 35-40

evangelical people in their lifetime. By contrast, each Jordanian evangelical would have had to share their faith with approximately 370 others in their lifetime for the nation to be evangelized. The term “unreached” applies to the places and nations where it is impossible for genuine followers of Jesus to reach their towns and nations within their lifetime.

Gabon

In 1993, my wife and I visited several international workers (IWs) in Gabon. Bev and I were taken to the *Avea Deux* Alliance Church in Libreville for Sunday worship. We attended the second of their two Sunday morning services. Their sanctuary seating was protected from the sun by a large sloped roof but was open to the air on three sides. The place was full. The church seated 3,000 to 4,000 worshippers (McLean, L., 2018).

After a dynamic service with multiple offerings, we were taken to visit the site where *Avea Deux* was planting a daughter church in the PK-8 area of Libreville. We were awed as we walked into the unfinished, cavernous building that would easily accommodate 6,000 worshippers when finished. I silently asked myself what Alliance church in Canada could do this. We also visited the town of Oyem, about six hours northeast of Libreville, where a fine Canadian couple were assisting a new church plant. We were told that Oyem was one of the last major towns in Gabon without an Alliance church.

We were awed as we walked into the unfinished, cavernous building that would easily accommodate 6,000 worshippers when finished.

It occurred to me that Alliance churches and leaders in Canada could legitimately wonder why we were supporting a substantial team of missionaries in Gabon, where the evangelical population stood at almost twelve per cent, when Canadian evangelicals comprised only seven per cent of our total population. That visit was a powerful impetus for intentional redeployment to least-reached people groups.³

We began moving our Canadian missionaries from Gabon to L RPGs after repatriating our mission administration in 1998. Interestingly, the C&MA-US passed the baton to the Gabon National Church in 2007 and moved their missionaries to more strategic assignments.

3 In the 1990s Laurie and Nancy McLean were redeployed to Quebec; Sandra Scott was redeployed to Mali; Gary and Sharon Howell now lead our work in Senegal; Doug and Denise Cameron lead the team in Niger. All were redeployed to L RPGs.

The Power of Expectation

One influence upon the corporate mind of evangelicals worldwide was the particular moment in history we were experiencing. The turn of the calendar from one millennium to the next precipitated both dread (as in the Y2K scare) and hope. Among mission-minded Christians, there was this rising hope of Jesus' return based upon His prophecy in Matthew 24:14, "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come."

The AD2000 & Beyond⁴ movement helped fuel this expectation with a concerted effort to document the status of all 17,000 people groups on this planet and append one of the following labels to each: "reached", "unreached and engaged," or "unreached and unengaged." Data gathered by researchers from a plethora of co-operating mission agencies and denominations were funneled to the AD2000 & Beyond offices where it was compiled, categorized, and posted for all to see. The research indicated that just over 7,000 people groups remained unreached and unengaged or under-engaged. The impetus this movement provided could only hasten the day of Christ's return.

The Historic Ethos of the Alliance

One of A.B. Simpson's consistent themes was "bringing back the King." He concluded his sermon on *The New Testament Pattern of Missions* (Simpson, pp. 36-37) by quoting Matthew 24:14⁵ and adding this challenge:

We are preaching the Gospel not for the conversion of the world, but for a witness unto all nations. WHEN WE SHALL HAVE ACCOMPLISHED THIS, HE WILL COME. He has given to us the key to the future. He has put in our hands the secret of ages. God's chronometer does not measure time by days and years, but by preparations and conditions, and the hour of the Marriage of the Lamb....Oh, how this should stir and thrill our hearts with holy energy and aspiration!...No man can rightly believe in the coming of Jesus without expending

4 The AD2000 & Beyond Movement was a global, informal network of missionary agencies, denominations, churches, and individuals committed to world evangelism. Although its mandate ended in 2001, its work continues under the auspices of "The Joshua Project." See <https://joshuaproject.net/>

5 Simpson was no theological slouch. It can be assumed that he was aware of the view of Matthew 24:14, which advocates that this prophecy was fulfilled within the generation of the apostles as the Gospel had penetrated the "then known world." Simpson, like many other Bible scholars, saw the pre-fulfillment as distinct from the ultimate fulfillment of this prophecy at the end of the age when Christ will appear the second time.

all the strength of his being in preparing for it by sending the Gospel to all nations. God is summoning those who hold this hope today to a great missionary crusade, and there are enough of these to make it effectual before the close of the generation, and perhaps before the end of the century.

This was not mere fodder for good homiletics for Simpson. In his 1914 annual report printed in *The Alliance Weekly* (Nienkirchen, pp. 303-304), he described the actual achievements of this young mission force as:

...a pioneer movement, not duplicating existing agencies but reaching out to the regions beyond and seeking to send the gospel to the most destitute corners of this benighted world. In China it was the first to enter the province of Hunan, and the pioneer of Quang Si; in Palestine it built the first American chapel in Jerusalem; in Amman it has planted the first native church; in Venezuela and Ecuador it has dedicated the first Protestant chapels; beyond the great wall of China it has thirty-three martyr graves, and the tomb of one of its pioneers is a milestone marking the lonely way to the borders of Arabia.

Clearly, the same inspiration and urgency that motivated the AD2000 & Beyond movement gripped our founder's heart and soul one hundred years earlier. His passion and purpose were to send as many recruits as possible to the tough places, the places where there was no church and no Christian witness. While Paul's understanding of the "uttermost" (KJV), the "ends" (NIV), and the "furthest" (NET1) parts of the earth referred to by Jesus in Acts 1:8 meant Spain, A.B. Simpson's concept of this was Himlayan people treasured by God.

In a missionary conference meeting at the New York Gospel Tabernacle in October 1891, Simpson presented an impassioned appeal for volunteers for the treasured peoples. William Christie, a relatively new believer and only recently filled with the Spirit, responded to that appeal. In March 1892, he and teammate William Simpson (no relation to A.B. Simpson) were on their way to the Himalayas. That initial foray was aborted several years later as some of the pioneers were buried in martyrs' graves and others were redeployed. When we visited the forbidden city in the late 1990s we were informed that the gathered church in that city on the Sunday of our visit consisted of three house fellowships of no more than three believers in each.

Why focus on least-reached peoples? Not only was reaching the least-reached Simpson's passion and the ethos of the C&MA from its inception, but it is also pure Pauline missiology. Read carefully Paul's mission policy from Romans 15:18-21:

I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done—by the power of signs and wonders, through the power of the Spirit of God. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ. **It has always been my ambition to preach the gospel where Christ was not known**, so that I would not be building on someone else's foundation. Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand."

Need anything more be said?

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Chapter 7

Equipping Next Generation Leaders

By Ryan Graham and Frances Kim

In the Gospels, Jesus asks, “Do you love me?” and sends us out to be shepherds, promising a life in which we increasingly have to stretch out our hands and be led to places where we would rather not go. As we think about Christian leaders of the twenty-first century, we are both challenged and inspired to continue carrying out the vision that has shaped The Christian and Missionary Alliance (C&MA) for centuries: going deeper in Jesus and further on mission.

It was between 2012-2014 that the Global Leadership Team (GLT) worked through a visioning process around leader development. It was clear that identifying and developing new leaders for our movement was now front and centre. There was no denying that the C&MA workforce of licensed workers was rapidly aging, and the traditional feeder systems were not producing workers at the same volume as past generations.

In response, Ryan Graham was hired as the new director of Leader Development in 2015. He immediately got to work in identifying ways to engage the emerging generations and to cast vision for leader development with greater urgency among pastors and leaders.

Part of the work was clarifying the enormity of the task ahead. Statistics were pulled from all Canadian licensed workers and their ages. It was discovered that we would have to replace a third of our workers to even sustain what we are currently doing. One of the strategies that came forward in response to this leadership crisis came from our American counterpart, the C&MA-US, and their department of short-term missional engagement.

Envision Canada (2016–Present)

Envision Canada exists to identify, equip, and launch. We were born out of a desire to intentionally raise up the next generation of leaders who are integrated with our Five “S” regions and aligned with the local and global strategy of the broader Alliance family. We develop future missional leaders

who will innovate, establish, and strengthen communities of faith—going deeper in Jesus and further on mission wherever they are. We journey with those who are discerning God’s call on their lives, who desire to grow in their faith through intentional discipleship, who are passionate about being connected to the global Church, and who embrace partnership as a necessary Kingdom value.

We do this in three main ways:

- **Missional Engagement** – We design missional experiences through trips, internships, and GAP-year-semester programs that connect Alliance churches to Alliance people, places, and long-term projects serving the lost and the least.
- **Collaborative Spaces** – We create opportunities for emerging leaders to collaborate through the annual Envision Summit—a week-long gathering focused on developing skill and soul.
- **Training and Development** – We offer training and development for teams, students, and participants around five values we believe are essential in the equipping of present and future leaders: biblical foundation, self-awareness, cultural agility, spiritual awakening, and global leadership.

A Story of Leader Development

Briana and Tiffany met at Envision Summit 2016 in Montreal, Quebec. Both were from the same district and both had seeds of missional impact stirring from within them. Little did they know that their new relationship based on shared passions would grow over the next few years to Kingdom partnership. Together, they have led impact events at their local church, hosted Envision trips, and sponsored young adults to attend future Envision Summits. Today, Briana serves on the pastoral team of First Alliance Church in Calgary and Tiffany serves on the District Executive Committee (DEXCOM) for the Western Canadian District.

A Story of Global Engagement

Mere months after launching Envision Canada in 2016, we were invited to a church in Scarborough, Ontario. This was our first opportunity to “test drive” casting vision regarding what we were all about. One lay leader felt the nudge to step out in faith and lead a small team to Cambodia for 10 days the following summer. It was during this Envision trip that God got a hold

of her heart and connected it with His heart for the nations. Carol, married to Kevin Lim, and their two young children now serve in Cambodia among the Vietnamese Diaspora as career international workers.

A Story of Local Commitment

For as long as she could remember, Myleen had a hard time loving herself. She would hide behind make-up and clothes to cover her skin disease that left white spots all over her face and body. It wasn't long before she spiraled into strongholds of depression and bulimia. As the dosage of her medication got stronger, so did her desperation. In May 2017, she attended her first Envision Summit in Queens, New York. She writes: "Envision Summit became my safe place. I found healing in sharing my story. I felt heard." Myleen was set free from depression that year. Today, Myleen has clarity in her call. "I have a heart for Montreal and I'm a missionary in my city. Envision helped me figure that out."

A Story of Missions and Skills

The Creative Challenge was launched at Envision's first all-Canadian Summit in 2019 as a design sprint event that fosters innovation, collaboration, and intense production within a 24-hour timeframe. Teams brainstormed, designed, and proposed viable solutions toward a variety of real-life cases



President Dave Hearn (r) with the winning Creative Challenge Team, Envision Summit 2019.
Courtesy Envision Canada

before presenting in front of a panel of experts comprised of Alliance workers, professors, and business leaders.

A young leader from a Chinese church in Montreal expressed that the Creative Challenge “was a great activity for me to engage my faith and apply my skills practically in a real-life crisis.” Another young leader from the Canadian Midwest District wrote, “Through the Creative Challenge, my eyes were really opened to how narrow a view I previously had of missions and what I considered possible. Envision Summit has helped me dream again.”

A Hope of What’s to Come

It is our honour to lead, facilitate, and mentor young leaders on their journey. We long to develop next-generation leaders who are shaped by leaders of the past, embraced by leaders in the present, and are encouraged into their God-given potential for the future. May we recognize our need for one another and play our part to reflect the global Church and pursue oneness across our family—spanning locations, generations, and cultures for His Kingdom.

Ryan Graham serves as a vice president of The Christian and Missionary Alliance in Canada, focusing on Nurture and Development. He pastored local churches for 18 years, serving at First Alliance Church in Calgary, Alberta, for eight years, and then 10 years as senior pastor of Westlife Church, also in Calgary. Currently, Ryan and his wife, Christana, are part of Sheridan Park Family Church in Mississauga, Ontario.

Frances Kim has served with the C&MA in Canada since 2008. She first joined the Global Ministries team with work focused on the recruitment and mobilization of international workers (Converge) alongside Ric and Ruth-Anne Gilbertson. In 2016, she re-joined the C&MA National Ministry Centre and has been a part of launching Envision Canada. She attends The Well (formerly Upper Room Community Church) in Vaughan, Ontario.

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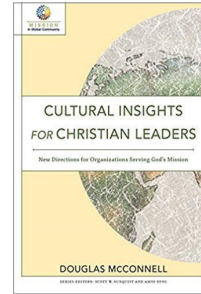
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For Further Reading

Cultural Insights for Christian Leaders: New Directions for Organizations Serving God's Mission

by Douglas McConnell

This book enables readers to understand intercultural dynamics so they can shape their organizational cultures and lead their organizations in a missional direction.



Part B

GLOBAL MINISTRIES: CHANGING WITH THE TIMES

Silk Road Region: Europe, Central Asia and the Middle East



Note: Maps are not drawn to scale

Chapter 8

Silk Road: New Focus, New Initiatives, New Strategies

By Gerald Hogenbirk

Our service to God started in Africa. Along with learning languages, cultures, and adapting to a new climate, we saw 24 churches planted or strengthened with our African colleagues. We also had the privilege of teaching in two Bible Schools: Maranatha Bible Institute in Bobo Dioulasso, Burkina Faso, and Yamoussoukro Bible Institute in Côte d'Ivoire (RCI).

Our African colleagues and international workers (IW's) did so much to shape our lives. Africa changed us. We did our part in helping to launch *Faculté de Théologie Évangélique de l'Alliance* (FATEAC) in Abidjan, Côte d'Ivoire, and to train future leaders. Ivory Coast's National Church was strengthened and growing, and its leadership had the capacity, vision, and resources to reach their own country and beyond for Christ. We served in Africa for twelve wonderful years.

Europe and Beyond

The fall of Communism in Eastern and Central Europe had ramifications throughout Central Asia and the Middle East. Our C&MA leadership asked us to redeploy and give leadership to the Central Europe field in 1996 and to coordinate efforts in Hungary, Poland, and the Balkans. African and Central European cultures are very different from each other. With our IW colleagues, we sought the Lord for wisdom in how to make an impact. Christianity, though present, was oppressed, so how could we best help?

We wanted to make an impact that would reach the parameters of the countries for Christ so that every man, woman, boy, and girl would be able to hear the Gospel of Christ in ways that made sense to them. It was evident that this task was impossible to do on our own. We desired to strategically develop alliances with existing pastors, missions, and varied expressions of the Body of Christ. We partnered with groups of like-minded message,

mission, purpose, and passion, engaging in various creative means and methods, as long as it was not illegal, immoral, unethical, or unbiblical.

It is amazing what happens when we do not worry about who gets the glory, except God. We sought to trust, encourage, and develop our workers as opposed to having a highly controlled environment. The values of listening to the Spirit of God, listening to each other, being ready for change, and “living with one foot raised” were adopted. We worked with the existing expression of the Church and its leadership to help facilitate church-planting movements amongst least-reached people groups. With this prayerful posture and these values, God blessed our work in ways beyond our expectations. Several of our workers were able to give leadership to country-wide and people-focused coalitions.

In Poland, a partnership was developed with the Church of Christ as well as with other coalitions. Pastors and congregations were strengthened and developed through Saturation Church Planting. Various forms of outreach, including Marriage Encounter, saw many come to Christ.

In Hungary, we worked together with churches from a variety of denominations to bring healing and vision for the National Church. Instead of fishing in only one hole, we prayed that the Spirit of God would melt the ice of fishing in silos so that the “fishing trawlers” would have a greater harvest. It was exciting to see a Mission Coalition established with churches from across the country.

In the Balkans, we helped launch the work in Bosnia. Despite two civil wars in Serbia, our workers remained in Novi Sad and were used by God to impact the lives of hundreds of people through humanitarian aid, drug rehab, hospice care, and other creative means to invite people to turn to Christ.

While engaged with this work, our Canadian leaders asked us to assume the role of regional developers for our Canadian work in greater Europe, the Middle East, the Arabian Peninsula, and Central Asia. In so doing, the values remained the same and new emphases were placed on the work in Spain, France, Germany, Lebanon, Israel, Jordan, and Russia.

Our leaders asked us to consider expanding the work into people groups in the land of the Pharaohs, the land of the seven churches of Revelations, and into a couple of countries in the Arabian Peninsula. From these countries, forays were made into other adjoining countries. One of the most least-reached regions of the world is Central Asia, so additional teams were established in three of these countries.

Most recently, our involvement in the Ninevah Plains has increased. In some locations, we have created multi-national teams within the country. International churches have been a positive means of impacting transient

global Diaspora. In some contexts, multiple congregations numbering thousands of people, with dozens of languages, use the same facility. These churches are used as a catalyst to catapult members into active engagement in their places of work. In some cases, workers plant churches in their home countries when their work term is complete.

Ministries across many countries with the Chinese and Filipino overseas contract workers have been very fruitful.

Ministries across many countries with the Chinese and Filipino overseas contract workers have been very fruitful. In Israel, 7,500 construction workers and scholars came to Christ. In the Arabian Peninsula, over 11,000 Chinese migrant workers came to Christ in just over 10 years. Filipino contract workers were encouraged and given the vision to share their faith in difficult work environments, with many coming to Christ.

In many of these countries, there are degrees of antagonism to our presence and to the message of the Gospel. With the love and compassion of Christ, our workers also used creative and viable businesses to be a witness for Him.

Quality education was provided for the children of our workers so that they could focus on the ministries to which God had called them. We are so thankful for the wonderful workers God has catapulted to the Silk Road. A variety of churches have been started, people have come to Christ, been discipled, and exemplify varied expressions of the Body of Christ. The stories are legion.

We are thrilled to now have the privilege of visiting churches in Canada to share the stories of how God has intersected with the lives of people and is building His church in the most unusual ways along the Silk Road. We are so blessed to have had a first-hand view of seeing God at work in creative ways over these past 39 years with the C&MA.

After pastoring Surrey Alliance Church, BC, Gerald and Dorothy Hogenbirk were commissioned to work in Côte d'Ivoire and Burkina Faso for 12 years, involved in church planting and theological education. They were redeployed to lead the team in Central Europe—Poland, Hungary, and the Balkans. They served as regional developers for the Silk Road Region for 19 years and are passionate to thrill others with the greatness of God and help them catch a glimpse of what He is doing in the world and join in the great privilege of making Jesus Christ known to the nations.

Chapter 9

Expanding Our Reach Through Partnerships

By Dan Li*

The history of our team in the Middle East is a testament that partnerships expand the reach of mission organizations. The inception of our team almost two decades ago and its continued work in the region among least-reached people groups (LRPGs) would not be possible without the partnership of our sending churches, districts, and the willing collaboration of non-C&MA international workers and their agencies already on the field. This is consistent across many other fields of Global Ministries (GM), to the extent that “partnership” is now one of GM’s values. While we have learned many lessons in our collaborative efforts, the following account is a summary of the reasons, requirements, and rewards of partnerships as we have gleaned over the years.

The main reason for partnerships is biblical (John 4:35-38; 1 Corinthians 12:12-26; Romans 12:3-21; Ephesians 4:1-16). In an evangelical mission landscape fractured by denominationalism and an ever-increasing

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number of independent sending agencies, partnerships send the message that Protestant Christians are united by a shared biblical mandate and the greatest goal: world evangelization. While much has been done through multi-agency efforts in granting “access to Jesus” to those who would otherwise never hear about Him, there remain a staggering 7,000+ people groups totaling approximately 3.1 billion

people who have yet to hear the Gospel (Joshua Project, 2019).

The C&MA in Canada comprises a family of 400+ churches that have sent approximately 250 international workers to some of the hardest and darkest parts of the world to proclaim the Good News. While we are deeply

grateful to our sending congregations and the international workers they have commissioned, our numbers pale in comparison to the “unfinished task.” Hence, we also partner because accomplishing the Great Commission amongst the remaining L RPGs of the world is too large for any single organization.

One requirement of partnerships is a posture of humility and teachability. Two years ago, our partners were conducting discipleship training on a Saturday for Muslim Background Believers (MBBs). They asked our family to babysit the children of the MBBs for the whole day. Because the identities of the MBBs needed to be protected, the people they requested for childcare needed to be individuals they could trust. My wife and daughters were enthusiastic about the opportunity. To my discredit, my initial response was to reject the request. I justified it with the reasons that I was the leader of our team and did not possess the gift of childcare, and that Saturday was our family’s day of rest. In His great mercy, God pierced my heart with the conviction that it was hypocritical to be on mission to reach the people of this region without being willing to care for their children. I’m thankful that our whole family provided childcare for the MBBs as they were trained that Saturday, and we prayed over every child. Afterward, a couple of the parents approached us to say how thankful they were that people they barely knew would give up time to care for their children. Over a year later, we were blessed to host those very MBBs in our home as they celebrated Christmas together for the first time as a community.

Partnerships also require a willingness for the worker to invest time and talent in the relationship without the expectation of reciprocation. Our C&MA in Canada team has been instrumental in providing member care, prayer, and emotional support ever since the arrival of our very first IWs in the region back in 2001. We would not have acquired critical skills such as navigating nuances of the local culture, learning the language, and identifying influencers of the local community if not for our partners in mission. Since then, we have sought to do the same for next-generation international workers from various agencies, whether it is leading the executive board of a language school, investing in the visa platform of a South Asian language teacher for workers focusing on one of

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the most resistant people groups in the world, or extending member care to affiliate team members who do not have a sending organization.

The single biggest reward of partnerships is reaching people groups and nations that otherwise would not have been possible.

The single biggest reward of partnerships is reaching people groups and nations that otherwise would not have been possible. In what we thought would take over a decade to come to fruition, partnerships have allowed us to play a role in the beginnings of the indigenous church in this nation. What a privilege it was for us, during Easter 2017, to be in the same room with our Arab brothers and sisters,

all of them MBBs, many who had paid a high price for following Jesus. Light emanated from their eyes, as their joy in worshipping the Saviour would not be contained.

Our partnership with an Arab MBB has led to short and medium-term humanitarian relief opportunities among Arab refugees in the Horn of Africa, with the possibility of long-term deployment of C&MA international workers to that region.

One time when I was with this individual, he showed me the extent of ministry possible with the refugees numbering over a million, with dozens of MBB families among them. We had the privilege of visiting these families, hearing their testimonies, praying for them, and helping them practically through food distribution. One of their leaders was imprisoned and tortured for over half a year for his faith and then was disowned by his family. Wanting a better life, he escaped to North Africa as a refugee. These are our Arab brothers and sisters of whom the world is not worthy.

Our team has been privileged to expand our reach through partnerships. We believe partnerships are a biblical model for world evangelization. They require us to be humble and teachable, and our reward is the opportunity to join God in His increasingly miraculous work of transforming lives in the darkest places of the globe.

The author was born and grew up in Southeast Asia. He moved to Toronto, Ontario, at the age of 18. He completed an undergraduate degree in business and worked for a provincial government for five years. Responding to God's call to full-time vocational ministry, he subsequently enrolled in and completed the M. Div program at Canadian Theological Seminary. He went on to pastor an Alliance church for four years. In 2011, Dan, along with his wife and children, moved to the

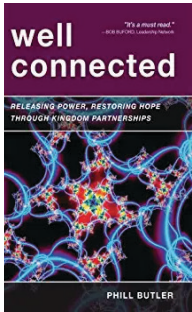
Middle East to minister among a least-reached people group. They are members of Rexdale Alliance Church in Toronto.

*Names changed to protect their identity

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For Further Reading



Well Connected: Releasing Power, Restoring Hope through Kingdom Partnerships by Phill Butler

In John 17, Jesus prayed, "May they all be one as you and I, Father, are one." Yet divisions still occur within the Church, often neutralizing effectiveness and undercutting the credibility of Jesus' message. This book helps believers turn this ideal into reality. It provides a solid grounding in the principles of partnership, case histories, and "how-to" suggestions.

Chapter 10

Brushstrokes of Love: Connecting with Artists

By Kim Peters

We were assigned to our new field in Europe to build an art ministry, and I had absolutely no plan for how to begin such an endeavor when I arrived. Nobody I knew did this kind of ministry. Nobody had any guidelines for me to follow—there was no existing framework in place. I had all the freedom in the world and no idea what to do with it.

I had researched artists that lived in our city and had already followed several of them for years. About a month after emigrating to our new country, one of the most prestigious artists posted online that she was going to give a class and those interested should sign up. I wrote within minutes of her posting, and she responded that it was already full, that she would put me on a waiting list, but not to have any real hope because nobody ever gave up their spot. My husband, Kurt, and I sat down and prayed. If I was meant to go down this road, then I would get into the class.

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was ordained by God.

She contacted me a day later. Somebody had cancelled, and I was in. Miracle!

As a newcomer to this country, I found myself walking into the studio of a famous artist. The next person to arrive was yet another famous artist that I had followed for a long time too. I was taking the class with well-known professionals even though I had only picked up the brush a couple of years earlier. I felt completely out of my depth! But something amazing happened in that class that we artists still talk about: we had a connectivity that none of them had ever experienced before or since. I keep telling them that it's because it was ordained by God. Whether or not they believe me is another story.

The five of us from that class still meet regularly, and I have exhibited with four of them. They have all taken a long time to trust me and initially labelled me as “the freak,” but in the course of journeying together they have begun to share with me, lean on me, and they have all heard the Gospel.

My world has expanded exponentially into an incredible web of contacts and stories with artists of the highest echelon in figurative art (not that I am at that same level, but God has placed me among art royalty). Millionaires, painters contracted by high-society barons and movie moguls, celebrity artists—and the struggling too—have all been providentially put in my path to be ministered to. Only God can arrange these kinds of scenarios.



"Lazarus" oil painting by Kim Peters.
Courtesy Kim Peters

Not that it has been all roses, lollipops, and rainbows. It is a very taxing ministry and has come full of mockery and criticism for my faith, both publicly and privately. I've had painting themes robbed, I've been lied to, excluded, seen and heard countless demonic tales, felt bone-breaking oppression, been taken advantage of financially and emotionally, and I've lost friends. I have cried many tears and I have been dead tired more than I've had energy, and yet this has been the most fulfilling period of my life.

I often ruminate over how amazing the past six years have been, and I cannot but give glory to the Lord for everything He has done to arrange this ministry. One thing I frequently

mul over is why ministry to artists is important. I mean, I love it and cannot believe that I got chosen to enjoy this job, but why should others consider supporting this ministry or begin their own ministry to artists?

Besides the obvious answer that we are to be a light in the dark places of the world (and believe me, it is incredibly dark—I could dedicate a whole chapter entirely to this topic), I think that there are a few very important reasons why we should focus on the arts.

In my case, the sphere of influence that artists in Europe have is *huge*. At the highest levels, they are in contact with a list of powerful people who hold great sway in the country—and indeed are global influencers.

Secondly, I believe that Christian artists are to share a visual Gospel of sorts: the visual arts are a kind of universal, unspoken way of speaking the Word. It is one of the few ways we can engage the world on our terms, almost as a public liturgy.

When Paul says that “now we see in a mirror dimly,” I see that painting also reflects what is to come (1 Corinthians 13:12, ESV¹). Art is a kind of shadow of the spiritual realm, and we as believing artists have a chance to speak the message of hope, the Gospel of Jesus Christ! Romans 1 speaks of creation being a witness to the truth, and I believe that art can be that visual—though not silent—testimony.

What time of peace has anyone ever experienced without beauty being present? I believe that the two things are locked together, arm-in-arm. The

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beauty of the truth of God longing to be reconciled with mankind is the beginning of peace. Ultimately, that is the purpose of making beautiful art: that man can see that he can have peace with God.

I believe that whatever gifts we are given should not be buried; instead, all of them should be leveraged for the Kingdom! I love sitting at the easel and interceding for artists, struggling to paint well and praying,

knowing that the Holy Spirit is infusing each brushstroke in some way that is beyond me. I love it when the Scriptures are being read aloud to me and listening for the heartbeat of God, trusting Him for the fruit, and trusting Him even in the middle of tremendous oppression and opposition.

I love meeting up with my artist friends and not being of their world. I love to watch my children love the “unlovely.” To see them effortlessly minister alongside me blesses my soul. I love that my family is an anomaly in the art world. I love being a testimony as a family. I love painting images that are full of light and having their subject spark conversation about God.

I am so grateful for those words that my mom spoke to me when I was first doubting whether I had heard the Lord right that I should begin to paint. She told me directly, “There’s one way to know if you’ve heard right—paint and see what happens.” I could never, ever, have predicted how wonderful life could be when I followed the dream that God had dreamed in my heart.

Kim Peters was born in Calgary, Alberta, and grew up attending Foothills Alliance Church, where she is a member. She married a third-culture kid, Kurt Peters. They previously did church planting in Mexico, and as of 2012, are based in Madrid, Spain. Kim pursues her passion and calling through figurative painting. Painting has been

1 *The Holy Bible*, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001 by Crossway Bibles, a publishing ministry of Good News Publishers.

the vehicle to many doors opening in the art world—Spain, Europe, and beyond. Relationships based on trust have been formed with many well-known and influential artists, providing a unique platform from which to introduce God and to bring honour to Him. In a world where subjectivism is the norm and where art is continuously exploring and pushing the boundaries of morality and darkness, Kim's paintings, often biblically-themed, carry a message of hope, truth, and love in its purest form—always acknowledging that humanity is the work of God's hand, and that the impulse to be creative is a reflection of our Creator, God.



For Further Reading

Kim Peters Art

If you would like to learn more about Kim and see some of her other artwork, check out her website at <https://kimpetersart.com>

Chapter 11

Business for Transformation

By Elizabeth*

In the late 1980s, my husband, Peter*, and I attended Urbana, a Christian student missions conference sponsored by InterVarsity Christian Fellowship. Our eyes were opened to the reality that today's least-reached people live in a growing number of creative access countries that won't grant missionary visas but *welcome* businesspeople like Peter and teachers like me. At Urbana, the doors flung wide open for us! Peter and I felt validated and called by God to take the Gospel to the nations using our professions.

We have now been living in the Near East for nearly three decades, stewarding a Business for Transformation (B4T) for more than two-

The goal of B4T is to be increasingly intentional in fully integrating business with the call to the *whole* church to take the *whole* Gospel to the *whole* world.

thirds of that time. The goal of B4T is to be increasingly intentional in fully integrating business with the call to the *whole* church to take the *whole* Gospel to the *whole* world.

To be a citizen in our adopted community is to be Muslim. People around us have grown up hearing all kinds of untruths about Jesus. Their hearts tend to be resolvedly closed to becoming one of His followers. What a privilege and honour it has been for us to rub shoulders at work with people who

would not or could not set foot in a church building (in most places where we live, churches don't exist).

The Holy Spirit is actively involved in every area of the business. God is the Chief Executive Officer (CEO) and the exclusive owner of the company. We are the stewards of what He has given us—not the owners. This subtle difference changes everything.

The CEO's "office" is in the basement of our building. We call it the "prayer and reflection room." We have invited everyone and anyone who enters the premises to come and meet God in the prayer room and spend some time in

His presence. Many take us up on it, providing meaningful opportunities to pray with our staff. As for Peter and me, we have made it our goal to be with the Owner in His office as much as we can. We are learning that when we spend time in His presence, we begin to see things the way He does. We're discovering that He has creative solutions for the most complex business situations—whether they are people or product-related.

One night, our staff was working late implementing new software to manage business operations. After dinner, Peter and I were on our way to a prayer meeting when traffic became so bad that we decided to give up and head back home. Then the Holy Spirit spoke up: "Go and drop by the office and encourage the workers there instead."

We turned around and surprised the staff with snacks to keep them going and quickly discovered that they had encountered a serious complication that they expected would take four days and nights to correct. Peter and I interceded right away, asking God for a creative and quick solution. The next morning, Peter was told that *within the hour* after we left, they had a breakthrough and miraculously resolved the issue. What an interested and involved owner we serve!

If God is so interested in the operational details, how much more is He passionate about the hearts of the people? Jesus Himself is actively pursuing every individual we hire and every client we work with. Recently, I asked four of our staff if they've ever seen "the Man in white" (Jesus) in their dreams. One of them answered right away, "My daughter sees Him all the time." Another woman described a dream she had just the night before! The Holy Spirit is at work in amazing ways in the Muslim world, wooing and drawing hearts to Himself.

To sustain and encourage us, God has given us multiple promises for the salvation of the people we work with. The other day, I was in the prayer room when one of the promises came to mind, where one person will say to another, "Let us go at once to entreat the Lord and seek the Lord Almighty. I myself am going" (Zechariah 8:21). I began to praise God that His promises are as good as done. Minutes later, there was a knock on the door. Faith* walked in, followed by Gail*. "I don't know why, but it's like God drew me here with a magnet," Faith said. "Yes," Gail continued, "She came to me and said, 'Let us go at once to the prayer room and ask Elizabeth to pray for us. I myself am going.'"

The next morning, Peter was told that *within the hour* after we left, they had a breakthrough and miraculously resolved the issue.

As He woos their hearts, He's also drawing us in. He's teaching us that the only metric for success in the business world, or any other sphere, is love.

What does love look like in the business world? It's simply taking the time to treat each person as valued and deeply loved by God.

What does love look like in the business world? It's simply taking the time to treat each person as valued and deeply loved by God. We are discovering that the more we pray for healing, the more people are healed.

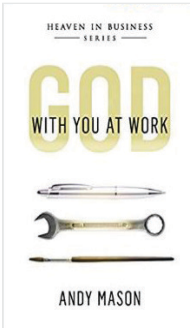
A few years ago, the Lord challenged us to pray with every person who became ill in our company. Our Chief Finance Officer (CFO) needed a double hip replacement operation. She had developed an infection and spiked a fever. The doctor had told her she couldn't leave the hospital for at least another week and that her recovery would take six months. During our visit, I shared the story of the paralytic with her and asked permission to lay hands on her and pray in Jesus' name. After I finished praying, she said, "WHAT is in your hands? I felt this HEAT." That evening, the doctor confirmed that her infection and fever had completely gone, and he sent her home the next day. Two, not six, months later, our CFO was back at work telling everyone, "Jesus heals!"

The Holy Spirit is leading us in powerful ways to be intentional in fully integrating business with the call to the whole church to take the whole Gospel to the whole world. God's mercy and love expressed in practical and miraculous ways in the B4T give us hope for Gospel transformation in individuals and society. "And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us" (Romans 5:5).

Elizabeth and her husband have served in the Near East since 1991, where they have raised three sons and work in a meaningful partnership with The Christian and Missionary Alliance and the Navigators. In 1997, after several years of business experience in the Near East, Elizabeth's husband started a business to remain in the country and develop a vibrant and authentic ministry. Elizabeth left her teaching career to join the business in 2006. It has been Elizabeth and her husband's heartbeat to have a Kingdom impact on the people and community around them. They are members of Bayview Glen Church in Toronto, Ontario.

*Names changed to protect their identity

For Further Reading



God With You at Work by Andy Mason

What distinguishes you as a follower of Christ in the marketplace? Living out Kingdom principles and displaying godly character are minimum standards. This book will inspire, encourage, and equip you to new levels of partnering with God in the marketplace than you ever imagined possible. It will help equip marketplace believers to become spiritual and natural leaders, establishing the Kingdom of God in every sphere of influence.

Chapter 12

Education Matters

By Ruth Fung

Following Jesus is an adventure, and one never knows where one might end up living or what one might end up doing. But God asks each disciple to take one step of obedience at a time and to walk by faith and not by sight as He leads.

I was born and raised in Calgary, Alberta, in a Christian home and enjoyed a comfortable childhood and upbringing. I was never very adventurous and preferred the predictability and familiarity of my family, home, school, and church. I had accepted Christ as my Saviour at the age of 10, but God called me to commit myself to full-time service at the age of 14 at the Canadian Chinese Christian Winter Conference for youth.

I had served in Sunday school and Vacation Bible School at church and knew that I loved working with kids and teaching them. As I prepared to study at university, I knew that teachers could go anywhere in the world and be used by God. So, I took the first step of obedience and ventured to Edmonton to pursue my teaching degree, returned to teach in Calgary public schools, and received my professional certification.

I loved kids and I loved being creative. I loved finding new ways to communicate truth. I loved the sparkle in a child's eyes the moment something new was learned. I loved God and His Word and communicating biblical truth in relevant and interesting ways. Could God use me for His purposes and for His Kingdom? Could God combine my love for Him and His Word with my love for teaching and for kids?

The next steps of my adventure in following Jesus were to prepare me with seminary training (so I could also meet and marry Hans), church service (so we would have a strong prayer and support base and faithful friends), and more professional training (Master of Educational Administration for future leadership roles).

After many years of preparation, the next step of our adventure began in 1993. Leaving behind family and familiarity, comfort and convenience,



Opening day at Black Forest Academy, Parade of the Nations.
Courtesy Ruth Fung

Hans and I stepped out in faith—with a 10-month-old—to follow God, and He has been faithful. God called us to teach missionary kids—now known as third culture kids (TCK)—for over 25 years at three different schools in Malaysia, Germany, and Central Asia, and gave us a deep love for TCKs with their unique traits and needs.

Why do we teach third culture kids? “A traditional third culture kid (TCK) is a person who spends a significant part of his or her first eighteen years of life accompanying parent(s) into a country or countries that are different from at least one parent’s passport country(ies) due to a parent’s choice of work or advanced training. The third culture kid builds relationships to all the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the third culture kid’s life experience, the sense of belonging is in relationship to others of the same background, other TCKs” (Pollock, Van Reken, & Pollock, 2017).

A TCK is someone who takes parts of both parents’ passport and host cultures while not belonging to either one and hence develops a unique identity—a third culture.

A sub-group of third culture kids are children of international workers. By educating their children, we are partnering with international workers so they can build God’s Kingdom of light where there is darkness. If the schooling needs of these children are not met, parents will often leave the field.

We are also building God's Kingdom as we train the next generation to influence their world for Christ. TCKs have unique strengths that position them to be world changers—flexibility, linguistic and cultural understandings, and relational skills. They also have unique needs; constant

TCKs have unique strengths that position them to be world changers—flexibility, linguistic and cultural understandings, and relational skills.

change makes it difficult to trust people and gives them a sense of not belonging or fitting in anywhere. By coming alongside these young people, teachers not only help them develop intellectually, physically, socially, and emotionally, but also help them see this world through a biblical worldview and through God's heart of compassion. By teaching, tutoring, coaching, mentoring, leading small groups, sponsoring activities, and leading service projects, teachers get to

model what authentic Christ-followers believe, do, and love. We get to be instruments that God uses to shape the character of these young people so they become more like Jesus and can take His love and light to a lost and broken world.

Two of the schools where we served were boarding schools—Dalat School in Penang, Malaysia, and Black Forest Academy in Kandern, Germany. The



Graduation celebration, International School, Central Asia
Courtesy Ruth Fung

parents of our students served in many different countries in the region and partnered with the school as their children were educated, loved, and disciplined by the staff at the school. Students saw their parents at least three times a year: at Christmas, spring break, and summer break. Parents would come to visit their children, and often tried to coordinate their visits so they could attend sports events, drama events, or music events in which their children participated. The relationships built at the school with the staff, as well as deep long-lasting friendships with their peers, shape TCKs in meaningful and significant ways.



Second graders jump for joy, International School, Central Asia. Courtesy Ruth Fung

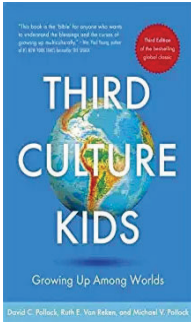
Years later, many of these students have now become our friends. It was more than just a teacher-student relationship. What joy it brings our hearts to see a number of TCKs serve God in a full-time capacity. Many of these TCKs also keep in touch with some of the friends that they went to school with—a special connection that spans time, distance, cultures, and countries. What an incredible joy and privilege to have journeyed for a short while with these amazing TCKs and see God transforming them so they can significantly impact the world around them for His glory.

Our adventure with Jesus continues.

Ruth Fung has served with her husband, Hans, as international workers with the C&MA in Canada since 1993. They have ministered in schools for third culture kids (TCKs) in Malaysia, Germany, and Central Asia. Ruth has a Master of Religious Education from the Canadian Theological Seminary and a Master of Educational Administration from San Diego State University. Hans and Ruth are members of the Edmonton Chinese Alliance Church in Alberta.

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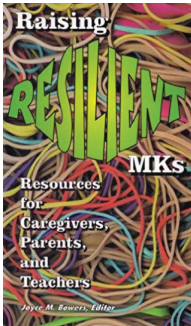
Pollock, D.C., Van Reken, R.E., & Pollock, M.V. (2017). *Third Culture Kids, Growing Up Among Worlds* (3rd ed.). London: Nicholas Brealey Publishing



For Further Reading

Third Culture Kids: Growing Up Among Worlds by Ruth E. Van Reken, Michael V. Pollock, and David C. Pollock

In this edition, the emphasis is on the modern TCK and addressing the impact of technology, cultural complexity, diversity, inclusion, and transitions. Includes new advice for parents and others for how to support TCKs as they navigate work, relationships, social settings, and their own personal development.



Raising Resilient MKs: Resources for Caregivers, Parents, and Teachers by Joyce Bowers (editor)

Research has shown that MKs (missionary kids) have some significant advantages as a result of being born into a missionary home. However, not all MKs thrive. This volume is an encyclopedic summary of topics dealing with matters of importance in the spiritual, psychological and educational lives of missionary kids.

Chapter 13

Our International Church Story

By Warren Reeve

We arrived in Indonesia in August 1998 to lead the Bandung International Church (BIC) as a pilot project for The Christian and Missionary Alliance in Canada (C&MA). I quickly bought into the potential of disciplined expatriates and immigrants reaching the least-reached people groups of Indonesia. Twenty years later, there now exists a movement across Indonesia that BIC first witnessed—then participated within—and that is hundreds of baptisms every month!

The international church (IC) is a kaleidoscope of colour, a collection of cultures, different classes, and various church traditions gathered together to worship God, fellowship around God, and to tell others about God. There are small, medium, large, and mega-sized ICs around the globe. Wherever the IC

Wherever the IC exists, the vision is that they will seize the God-sized dream to commission expatriates and immigrants to reach least-reached people for Christ.

exists, the vision is that they will seize the God-sized dream to commission expatriates and immigrants to reach least-reached people for Christ.

International church ministry has been around since Acts 13:1-3, where the first international church is described. This unique mosaic of Jews and Gentiles caught the Great Commission and was the first church

to send international workers to the ends of the earth. This biblical model has served as the inspirational narrative of combining the IC's multicultural advantage with the mission agenda of the C&MA in Canada.

In 2000, an IC think tank gathered in Szepalma, Hungary. Thirteen IC pastors and spouses, together with five ministry executives, came from five continents to think and dream. During these days of case studies, reflection, and discussion, a dream to network the ICs and leaders was unearthed within my heart. The potential of the Diaspora collection inside the IC



Bandung International Church (BIC) met outside under a basketball court. BIC witnessed, participated in, and initiated evangelism/discipleship ministry that has evolved into a movement across Indonesia.
Courtesy Warren Reeve

around the globe inspired me. This dream has never left me, though I have tried to leave the dream. The DNA of the Missional International Church Network (MICN) was affirmed in my heart in Hungary.

God's divine arrangement of people in the ICs across the globe is profound. Most ICs are an assembly of Christians that are inordinately adventurous, highly educated, entrepreneurial, biblically literate, and living effectively outside their countries of origin. These ingredients and the right leadership are a recipe for exponential Kingdom expansion among least-reached people groups.

The twenty-first century IC is in a similar context to the Church of Acts 13:1-3. The five personalities named captured my imagination. Why? The membership roll includes: Jew and Gentile, privileged and persecuted, mentor and mentoree, national and international. Out of this motley crew came the missions movement.

Numerous individuals—including prayer intercessors, donors, international workers, and contributors—helped the development of MICN. In 2001, Keith Webb from Church Resource Ministry moved to Bandung, Indonesia, and soon became the chairman of the Bandung International Church leadership team.

In 2004, MICN hosted its inaugural conference in Jakarta, Indonesia. Participants came from several countries including the United Arab Emirates (UAE). They then hosted the next conference in 2005. The first MICN leadership team was assembled in the UAE. The original group was Graham

Chipps from Cambodia, Brad Hillman from the UAE, Jacob Bloomberg from Vietnam, Keith and myself from Indonesia.

At this MICN conference, the vision was further defined and documented. Subsequent refinements and additions have produced strategies as well as a strong interdenominational partnership of international church leaders.

In 2009, it was time to pass the baton after leading MICN for seven years. I transitioned out and Jacob Bloomberg became the MICN lead facilitator. In many ways, Jacob is the MICN poster boy! His story of IC leadership and growth of the Hanoi International Fellowship in communist Vietnam is incredible.

By 2013, MICN needed an executive director. Ken Driedger's former ministry as the Western Canadian District superintendent at the C&MA in Canada and his most recent ministry as a consultant in the mega-sized IC Lighthouse Kuwait prepared Ken to lead MICN to the next level. Under his leadership, MICN established charitable status in the USA and Canada.

In 2018, David Fresch became the next executive director. David stepped into this role with over a decade of executive leadership while pastoring North Sea International Baptist Church in Stavanger, Norway. David is bringing innovative leadership to his new role. As the world turns, people and leaders come and go but the vision remains the same: MICN plants and strengthens the international church movement for missional impact.

Meanwhile, around the world, other IC networks were also being birthed and developed. In 2016, a joint conference met for the first time called the



Evangelical Church of Bangkok (ECB) in downtown Bangkok, Thailand is led by multiple pastors for shepherding the Diaspora from over 80 countries. ECB influence extends throughout Thailand and South East Asia. Courtesy Warren Reeve

Global Church for a Global World (GCGW). Five networks converged in Hong Kong and were hosted by the International Christian Assembly. We heard Ravi Zacharias, Os Guinness, and Rodney Woo speak into the hearts and heads of the delegates from around the world. The international church is so timely positioned in the globalized social structures of the world.

Since then, the GCGW planning team has hosted round table talks to address IC issues. The latest meeting was held in Oxford where I was privileged to present a paper written by Graham Chipps and myself entitled, *The Profile of an International Church Pastor*. The characteristics of an international pastor can be summarized in the following points:

1. Leads with God's Kingdom vision for the IC
2. A teachable, lifelong learner, with the humility needed to accept correction and change
3. Understands and owns personal brokenness, vulnerabilities, flaws, and limitations
4. Open-mindedness to ensure both focus and flexibility
5. Appreciates the depth, nuances, and complexity of culture
6. Flexible and adaptable; able to function well in unpredictable environments
7. Understands intrusion of politics into life and mission; has a theology of politics to facilitate non-partisan responses to issues
8. Committed to the sending of the Church into the world
9. Leadership based in theological depth and Kingdom vision with an appreciation of how much culture shapes leadership
10. Theological maturity to guide the IC through the complexities of tomorrow's world; able to build up theological maturity in the IC's life and mission.
11. Recognition of spiritual realities underlying life, church, mission, and established reliance on the Holy Spirit

12. Holds a pastoral and missional heart; strong devotion to marriage and family; relationally skilled with strengths in facilitating a church community
13. Able to make effective use of technology options in ministry

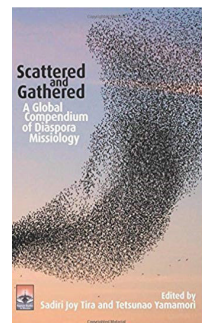
Trying to describe an effective IC pastor is like trying to stack marbles. Ambiguity, confusion, and inconsistency is the norm of the IC world. It is the adventure that God created of moving people around the earth with the challenge to collect them. God has now directed Debbie and I to plant an English-speaking church alongside the already existing French IC in Paris, France. We will begin July 2020. We remain captured by the God-sized dream of the IC introducing Jesus Christ to the expatriates, immigrants, and least-reached people groups in nations around the world.

Warren Reeve and his wife, Debbie, are international workers with the C&MA in Canada. Warren is the founder of the Missional International Church Network (MICN) and currently serves as an ambassador for MICN globally. He is a co-founder of the Global Church for a Global World (GCGW) and currently chairs the GCGW planning team. Warren earned his D. Min. in Leadership at Gordon Conwell Theological Seminary. He is a graduate of Arrow Emerging and Arrow Executive. Warren and Debbie are members of Bayview Glen Church in Toronto, Ontario.

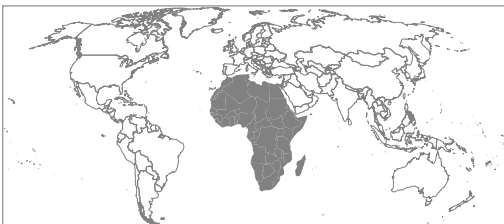
For Further Reading

Scattered and Gathered: A Global Compendium of Diaspora Missiology edited by Sadiri Joy Tira and Tetsunao Yamamori

Massive population movements of the last century have radically challenged our study and practice of "mission fields." Where the church once rallied to go out into "the regions beyond," Christian missions is currently required to respond and adapt to "missions around."



Desert Sand Region: Africa



Note: Maps are not drawn to scale

Chapter 14

Desert Sand: New Focus, New Initiatives, New Strategies

By Myra Brown

We feared for our lives that day in 1997. Extreme tension between various military leaders in the city of Brazzaville, Republic of Congo, had brought out well-armed and determined militias seeking to gain control of the capital—and then the entire country. Heavy artillery shook the ground at regular intervals near our downtown duplex where we huddled along with our girls, then aged 10 and 13. Fear gripped us, and the future was fully obscured in every way.

As an armed escort...
ushered us to the airport
and to eventual safety...we
had no way of knowing that
our fragile wellbeing was
going to be firmly tied to the
denominational changes that
were brewing.

Little did we realize that the future of our sending organization was also going through a period of huge organizational change. Global Ministries was being birthed, and The Christian and Missionary Alliance in Canada's (C&MA) overseas branches were moving into autonomy with many dreams, challenges, and significant changes for every member.

As an armed escort, supported by the U.S. military, ushered us to the airport and to eventual safety in the Democratic Republic of the Congo (DRC), we had no way of knowing that our fragile wellbeing was going to be firmly tied to the denominational changes that were brewing.

Shattered and without any realistic hopes of being able to return to Brazzaville, we went back to Alberta and wondered what was next for us in God's plan. Within weeks, we had received an unexpected call. Global Ministries Vice President Wally Albrecht cut to the chase—would we join his

Global Ministries Leadership Team (GMLT) in order to give administrative and pastoral leadership to the 30-plus workers in West Africa?

We had already been working in Africa since August 1980 when a small Cessna MAF plane had deposited us on a red dirt runway in Boma, Zaire (now the DRC), to begin our first term of service. At that time, the Gospel had already been planted in Central Africa; in fact, Congo was the Alliance mission field to which our founder, A.B. Simpson, had sent his first missionary team in 1884. Our ministry years had been primarily in the area of leadership development for this exploding church movement. That chapter of our lives came to a violent end in 1990 when a sudden military uprising provoked huge changes, which led to the eventual withdrawal of the missionary team. From there, we moved to Brazzaville, Republic of Congo, where violence once again played a catalytic role in our lives several years later.

Taking a leap of faith, we accepted the call to join the GMLT and made the move to Bouake, Côte d'Ivoire, a strategic location because of the continual stream of international workers (IW's) coming and going to the International Christian Academy where their children attended. Our house there became known as "Canada House," where Canadian IW's among many others could drop in for a cold Coke and a clean bathroom before hitting the road to various destinations across West Africa.

As the GMLT began to work together, questions started surfacing in light of the newly established Global Ministries purpose statement. That statement was pointing us in the direction of least-reached people groups. If that was the new direction Canadian workers were going to follow, then some workers would have to emigrate from reached areas and start up entirely different types of work in least-reached areas. The personal and organizational costs of this re-alignment towards harmony with the new purpose statement were large and costly. Workers who had, in some cases, invested decades into specific ministries, were asked to re-locate, leaving behind beloved people and fulfilling work.

First to make this move were workers in Kinshasa, DRC, who developed a withdrawal plan with a line in the sand, and, as mentioned, moved on leaving a flourishing church to continue to grow and reach out to other peoples. In 1998, the eleven Canadian workers in Gabon, a country with a greater percentage of Christians than in



Myra teaching at the Boma Seminary in Congo, c. 1985. Courtesy Myra Brown

Canada, started to transition to places like Quebec, North Africa, and eventually Niger and Senegal.

After that, over the next five years, IWs redeployed out of Mali, Burkina Faso, and Côte d'Ivoire. As this focus continued to shift towards the least-reached peoples of the world, new workers were asked to join some redeployed experienced workers in order to live

with the Fulani and Tuareg peoples of Niger. Global Ministries continued to work with least-reached groups in Guinea while other workers moved to the least-reached living in North Africa. There, traditional ways of establishing churches gave way to new and innovative paths towards Kingdom expansion.

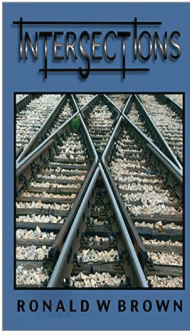
During the decade we were on the GMLT, we watched the Global Ministries mission statement serve to re-align Canadian Alliance efforts in Africa and were blessed by the vision and skills of the leaders who directed these changes. Perhaps the most poignant memory we have of that eventful decade was witnessing and being humbled by the all-in attitudes of the fearless foot soldiers who, at great personal cost, took up the challenge to leave mature churches and take the Gospel to the difficult places of the world.

Myra Brown spent 26 years with her husband, Ron, in Africa working with the C&MA in Canada, including a decade as Canadian regional developers for Africa. She lives in Calgary, Alberta, and is a volunteer with Calgary Catholic Immigration Services and is a head facilitator with Kairos. Her master degree is from Canadian Theological Seminary. She is a member of Southview Alliance Church.



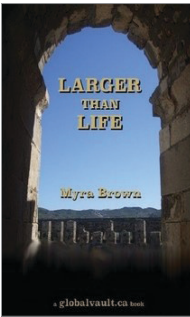
Myra engaged with a group of women, c. 1985
Courtesy Myra Brown

For Further Reading



Intersections by Ronald W. Brown

This book is Ron Brown's personal account of years of missions experience in Africa, and many of the God-directed "intersections" in his life. He is unsparingly honest about his own experiences, how God directed, and also his own struggles with obedience and dealing with bitterness at different points. Along the way, he weaves in a history of missions and cross-cultural insights in Africa.



Larger Than Life by Myra Brown

Herb and Jessie Nelsen poured out their lives, energy, love, and practical care for the people of Burkina Faso. The years they spent in the heat and dust of the sub-Saharan town of Tongan produced abundant fruit—churches, schools, wells, and thousands of once-pagan believers who came to worship the One whose name they heard first from the lips of Herb and Jessie.

Chapter 15

Engaging Nomadic Peoples

By Lisa Rohrick

One day, I was talking to a Fulani friend in Niger, West Africa, about people not showing up to meetings they said they would attend. “That’s the way it is,” he said with a laugh. “We’re nomads!”

I just smiled along with him, but I was thinking, “No, you’re not! You’ve lived in the same village your whole life!” Granted, the herders travel hundreds of kilometres on foot every year to find water and grazing land for their animals, but this man lives 100 metres from where he was born!

I have since learned that nomadism is as much a worldview as it is a lifestyle.¹ While they value mobility (at least as an option), there are other things that mark nomadic peoples worldwide. They have a strong sense of belonging

1 Morris, J. (2017). What is a Nomad? *Mission Frontiers*, 39(1), 12-14.



While many Fulani live in sedentary communities, young men continue the nomadic lifestyle, traveling hundreds of kilometres on foot every year to find water and grazing land for their cattle.

Courtesy Lisa Rohrick

to a clan bound together by a moral code, they value autonomy from the political states and communities around them, and they see themselves as different from other peoples even though they may look similar and live in the midst of these peoples.²

When the first Canadian Christian and Missionary Alliance (C&MA) international workers (IWs) arrived in Niger in 2000, they began by networking and asking a lot of questions to find out where they might make their best contribution. This research led to us targeting two unreached people groups: Western Fulani and Tamajak (also known as Tuareg). Both are nomadic, adding challenges to reaching them.

In 2004, I began working with the Western Fulani, a sub-group of the large Fulani people group spanning about 20 African countries and numbering over 15 million, nearly all of them Muslim. Historically they are pastoral nomads, migrating across the plains in search of water and grasslands for their cattle. Over the years, drought and other factors have led many of them to settle in villages and plant crops. They are now what we call “settled nomads,” with most of them living in permanent communities, but they hold on to the nomadic worldview. Many times, I have heard Fulani people refer to themselves as nomads.

The work among the Fulani has been slow. We started with a number of development projects, targeting both animal and human health. Along with this, I did a lot of relationship building—just being with people, praying for

2 Ibid



Bible stories on SD cards and MP3 players allow people to listen and learn the Word whether at home or on the road. Courtesy Lisa Rohrick

them, and looking for opportunities to present the Gospel by telling Bible stories. A few of these conversations led to weekly story groups where we studied how God chose Abraham, a nomadic animal herder, to bless him and make him a blessing to all peoples. Jesus, the Good Shepherd, came to bring Fulani people into His fold, and His birth was first announced to shepherds!

All these years later, there is a group of about 20 Fulani men who follow Jesus and call me their “pastor” (even though I left Niger in 2019). They chose to meet on Wednesday mornings for worship, including prayer and Bible study. Since they are illiterate, our studies were in oral format centred on stories from the Word of God.

It was rare for more than eight of them to be there at once. It was tempting for me to reprimand those who returned after a long absence as if they were naughty schoolboys. It was also tempting to give up. Instead, I tried to be encouraged that they showed up at all. But, if they only hear one Bible story every few weeks, how will they ever have a reasonable grasp of what the Scriptures say?

This is where audio can be a great asset. In addition to daily radio programs that many of them receive in their homes, books of Scripture, teaching, and music can be recorded and distributed on USB keys, SD cards, smartphone apps, MP3 players, etc., making the Word available to people wherever they may wander. Learning in isolation cannot replace being in a community of believers, but it certainly is a valuable tool on the discipleship road.

Harold* has been following Jesus for nearly seven years. With about a 50 per cent attendance rate in recent years, he was one of the most faithful at



Harold, the soft-spoken son of a village chief, was one of the first Fulani in his area to choose to follow Christ.
Courtesy Lisa Rohrick

our meetings. He often stopped by to see me at other times, frequently telling me of others with whom he had shared the Gospel. Six women in his household (including his two wives, his mother, and a widowed sister) also believe, but it's too far for them to come to the meetings. Harold shares what he learns with them, but he also has a solar MP3 player which he uses to learn the Scriptures himself and to share with these women.

Pilgrim* also decided to follow Jesus after participating in a storying group for a few months.

Each time he learned a Bible story, he shared it with other friends. I supplemented his learning by giving him a solar-powered MP3 player with the Book of Matthew in his language. A few weeks later, I heard him answer the questions of a young enquirer by telling story after story from Matthew's gospel.



Pilgrim came to Christ after hearing the Word. Every time he learned a new Bible story, he passed it on to a friend.
Courtesy Lisa Rohrick

I focused on equipping people like Harold and Pilgrim who can be where I couldn't, with or without set meeting times. Harold and other believers make frequent trips to visit cattle herders looking after their animals. In these remote places, the Word of God is spreading.

In recent months, things have been changing in that region of Niger, which is very close to the border of Burkina Faso. Terrorist activity has increased in Burkina and fundamental Muslim jihadist groups have spilled over the border into Niger, severely limiting movement of Westerners in the area. At the time of this writing, we were prohibited from going to meet with these believers, but they are continuing to tell others of the reason for the hope that they have.

Hundreds of kilometres to the west of Niger, Canadian Alliance workers have recently begun living and working among the Fulani of Senegal. God is establishing His Church from one end of Fulani territory to the other.

In their history, the nomadic Fulani spread the message of Islam as they migrated across West Africa. I am praying that they will change paths and become propagators of truth, spreading the Good News of Jesus Christ wherever they go.

Lisa Rohrick was an international worker with The Christian and Missionary Alliance in Canada for 21 years. After a four-year term in Benin, Africa, she relocated to Niger where she worked among the Western Fulani, doing most of her teaching by Bible storying. She also authored the biography of Canadian international worker Julie Fehr. In 2019, she became the Assistant District Superintendent for Mission Mobilization in the Canadian Pacific District. She is a member of Lake Windermere Alliance Church in Invermere, B.C.

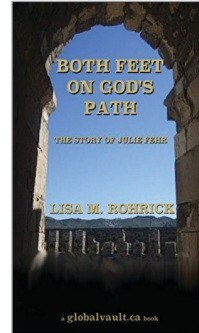
*Names changed to protect their identity

For Further Reading

Both Feet on God's Path: The Story of Julie Fehr

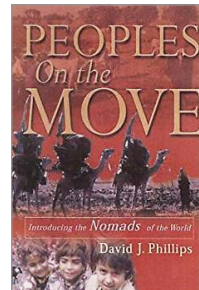
by Lisa Rohrick

God stepped into Julie Fehr's life and took a reluctant young school teacher, who barely passed high school and college language courses, and made her a Bible translator and director of Theological Education by Extension for all of West Africa. Her prayer letters were filled with humour, chronicling a heart that dared to confront the powers of darkness, the inclinations of self, and when necessary the opinions of others.



Peoples on the Move: Introducing the Nomads of the World by David J. Phillips

Nomads inhabit every continent yet have "no abiding city." Always on the move, they are often "invisible," unreached, despised, and easily forgotten by settled citizens. This is a comprehensive source of information on all the nomadic peoples of the world and includes maps, black and white photographs, people profiles, and bibliographic data.



Chapter 16

Facing Risk

By Lois Grant*

Five years after leaving the Desert Sand region, a routine lockdown drill at the college where I was teaching still triggered nightmares about the Al Qaeda terrorists that forced our evacuation.

I was in my afternoon writing class in Canada teaching Asian international students and found my thoughts coming to me in French. Then that night my husband woke me up—I was screaming in my sleep. The next morning, it all came together. The day before had been a lockdown drill in our classrooms, hiding with students under desks while actors on campus staged a threat.

In 2005, the day before my husband James* and I were to move to North Africa, there was a coup in our Desert Sand nation. We left our crying parents, changed our travel plans, and flew directly to the boarding school to drop off our two youngest children—not daring to fly them into the hot zone just yet.

The stress of the repeated coups and coup attempts, the need to shut our windows during times of prayer and worship lest neighbours report to the government about our meetings with local believers, the fear of having our emails and cell phones monitored...

It was well over 10 years later that I expressed to my daughter how thankful I was so many times that she was safely in boarding school that fall and not with us in North Africa. The stress of the repeated coups and coup attempts, the need to shut our windows during times of prayer and worship lest

neighbours report to the government about our meetings with local believers, the fear of having our emails and cell phones monitored.... We had no energy left for parenting.

Cognitive Dissonance

One night about eight months after our arrival, a friend phoned to say that the local director of James' clinic had been picked up by police and was being questioned.

James and I prayed and then stood up—there was work to be done. Were the police coming for us next? Were they jailing local believers or foreigners? Passwords on our computer were checked, files were dumped, and literature in the local dialect was hidden.

Days later Aziz* was released, his faith intact, though his body was bruised. Several other local believers had also been picked up; the focus had not been on his clinic, but on a network of believers. Another "believer" had informed on them.

The next week, the night before driving to our daughter's high school graduation from boarding school, Aziz came to tell us that his in-laws had threatened to break up his marriage and take his six-month-old son away if he did not revert to Islam. He had to tell us there could no longer be any outreach or prayer at his clinic—that he was no longer a believer—but James could still work with him.

That weekend, in another country at the boarding school, our daughter was lovely in her taffeta grad dress. We were surrounded by international workers (IWs) from West Africa who talked openly about their coworkers, pastors, converts, and Bible studies. Inside we cringed, and wept, and thought of Aziz and his family and the cost to him of being a believer. We were thankful to not be in jail, to be there with our daughter, and yet were challenged as we went back into North Africa with our two children. Was it safe? Was it worth the risk to us physically? To our hearts?

Heartbreak

A few months later, I was home alone when a man armed with a knife broke into our home. We had no day guard at that time. I ran out on the balcony, screaming to the neighbour's guard for help. My tent neighbours quickly arrived, but the thief escaped out the back.

How do you get through times like this? Our team was a small group of five families and a couple of singles. Our team leader spoke the local dialect very well and was over in minutes to call the police and talk to my neighbours.

After the break-in, we hired two cousins of a man in James' discipleship group. These two men were hired to guard me and they were always in our yard if I was home. Several of James' local believers came early before their study each week to read Scripture and discuss eternal issues with these two

men. In a year or two, they both became believers; one was baptized at the local beach.

God had turned my trauma into an opportunity for Him to work.

Politics and Missions

While we lived in North Africa, Americans were active in the politics of the Middle East. I taught on a university campus and student riots were a frequent part of life. All of the professors had cell phones, and we were careful to text each other during class if we heard rioting or strikes.

One evening at the end of James' Bible study, we heard what sounded like loud fireworks; however, the local believers, who had all done compulsory military service and taken sides in the civil war a decade earlier, confirmed these were howitzers and heavy artillery. They called around to find out where the fighting was and determined that maybe another few rounds of tea in the safety of our compound was the best plan. Then James drove them home rather than letting them take their usual local transportation.

Back in Canada, my mother heard the Israeli embassy in our city had been bombed, so she called and asked if we were okay. I assured her we were fine and that this was a long way from our house (at least six blocks, but *that* she did not need to know). The next week, one of our teammates was forced into the Israeli embassy and searched—he was walking by the embassy with a backpack and they thought he was carrying a bomb.

Terrorism

Four years went by with more of the same: colleagues in a city in the north had a home invasion with a violent beating, strikes, and riots on the university campus kept me in close contact with colleagues, fear kept

believers from meeting openly, local believers informed on each other, and groups were questioned by police.

...one of James' friends
had been shot dead
outside of his office.

One morning, about an hour after James had left for work, my team leader's wife called to say that Robert*, one of James' friends, had been shot dead outside of his office. James and Robert had been working together on our Alliance Women's project of setting up a school in a shantytown run by a local believer.

I tried to call James but he did not answer. Was he with Robert? Had he been shot too? An hour later he finally called me back. Such relief!

My son was home from school and a student from Ambrose University was with us. We went to be with our whole international worker community

at Robert's home. In the following days, our head office informed us we needed to get out of the country. We had to break our lease, find a place to store our belongings, all while I finished the university teaching year.

Coming Home

Two weeks after Robert's murder by Al Qaeda, we were back in Canada. Two months later, I was locked in my bedroom, curled in a ball, crying. My oldest son called in, "Mom, are you okay?" I had to answer, "No, I'm not. But I will be." I thought I would, but six months later I was still crying—at the bank, at church, at school assemblies, at the Samaritan's Purse Shoebox collection.

My prayer partner made me find a counsellor. Marilyn, one of our IWs, was a blessing, having lived a life of risk herself in South America. As she walked me through weeks of EMDR therapy, she made me relive the stress points of the past four years: Robert's murder, our break-in, the constant surveillance, Aziz's imprisonment, the unrest in the country and on campus.

She dug deeper—what about the four years earlier when our children were trapped in boarding school, under artillery fire, during the civil war in Côte d'Ivoire?

After weeks of counselling and weeks of nightmares as I relived those stressful moments, a breakthrough finally came. Marilyn asked what I heard or saw as I envisioned one particularly difficult moment. I said, "Jesus says it's okay to want to be safe." God released me from our call to North Africa and said it was okay to want to be safe and in Canada.

Canadian Support

What does living in places like North Africa mean for our IWs and their supporting churches? Life in a place filled with terrorism, civil unrest, coups, strikes, riots, and break-ins takes its toll on you. The threats, both economic and political, on local believers is draining.

How can our workers live, work, and minister in places with such a high cost in terms of personal security? You have to KNOW that God has called you there. And if He called you there, then you are where you need to be.

You have to KNOW
that God has called
you there.

Before heading to India, William Carey is often quoted as saying, "I will go down into the pit if you will hold the ropes." International workers need pray-ers at home "holding the ropes." You also have to be part of a local team that will pray with you each week, be in cell phone contact with you, be your family while overseas.

Local churches in Canada need to know that when IWs return home from time in a hot zone, they need love, care, and healing. There is so much trauma to be healed from.

I don't regret a single moment of our time in North Africa—meeting with the poor, the rich, eating in lavish homes and tiny tents and shacks. Making heart friends and sharing our hearts with students, patients, and neighbours. Bible studies in our living room, in tents, in shanties with dirt floors. I would NEVER trade this time for anything. God walked with us through the times of risk and is now healing us of the scars left from living those times.

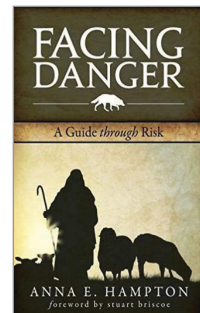
Lois and James Grant were international workers with the C&MA for 17 years. After being evacuated from the Desert Sand region, they returned to their professional careers in the areas of medicine and higher education. They studied at Canadian Theological Seminary (Ambrose) and currently attend a local Alliance church.

*Names changed to protect their identity

For Further Reading

Facing Danger: A Guide through Risk by Anna E. Hampton

After living for almost a decade in the high-risk and dangerous environment of Afghanistan, *Facing Danger* works through how Anna attempted to raise her children without emotional and long-term trauma while simultaneously living out her calling to partner in a divine endeavor in a hostile culture.



Chapter 17

Voices of the Arab Spring

By Craig Bundy

The frequency of surprising “God moments” spiked sharply in our lives when we began to get personally involved in the northern Sahara region of Africa—future site of the ‘Arab Spring’¹.

Since those with the least access to the Gospel require outside intervention to hear about Christ, God sometimes resorts to unexpected means!

So few Christ-followers are directly involved in that northern Sahara region that God does unusual things to encourage the sharing of the Gospel. Since those with the least access to the Gospel require outside intervention to hear about Christ, God sometimes resorts to unexpected means! This realization becomes a personal Arab Spring.²

From a political perspective, the popularized “Arab Spring” of 2011 appears to have fizzled but the ripple effect continues, and developments years from now may point back to 2011 as the year of origin.

Fifteen years earlier in 1996, a decision that evolved into a denominational Arab Spring of sorts was made at the national bi-annual General Assembly of The Christian and Missionary Alliance in Canada (C&MA), held in Regina, Saskatchewan.

That General Assembly mandated a joint venture to focus on new least-reached regions. The partner chosen was the C&MA of Latin America, and the new focus chosen became North Africa. The initial name given to this venture was the CANAL Project.

1 Definition of Arab Spring: a series of antigovernment uprisings affecting Arab countries of North Africa and the Middle East beginning in 2010. Arab Spring. (n.d.). In Definition of Arab Spring. Retrieved from [https://www.merriam-webster.com/dictionary/Arab Spring](https://www.merriam-webster.com/dictionary/Arab%20Spring)

2 Here the term ‘Arab Spring’ is used figuratively to signify a personal awakening to spiritual realities in the region.

Neither ministry partner had experience in that region, which put both on equal footing. The learning curve was immediate, vertical, and broad in scope. The implications of this decision affected all aspects of the C&MA's Global Ministries department from communications to finances, from recruiting to member care, and everything in between. Hindsight always improves perspective, but the door the C&MA stepped through was both new as well as a return to her roots. Although the region was new to the Alliance, the partnership goals and willingness to try new methods were not.

As coordinators for this initial stage my wife, Mora, and I were to help prepare the launching pad in Latin America as well as the landing strip in North Africa. The National Ministry Centre in Toronto had to figure out how to facilitate this endeavour with massive doses of flexibility. Regional developers worked hard at providing resources and lending personal expertise. Several National Churches of the Alliance World Fellowship offered their cooperation. Non-Alliance entities provided valuable insights and experience. Forward movement was aided by key contacts in the region.

The preparatory stage lasted nearly six years. In Latin America, several Alliance National Churches learned how to select, train, and deploy candidates as well as how to finance and sustain their workers over the long haul. They exercised great creativity in the process.

In North Africa, viable living quarters and language schools had to be found, visa options explored, ministry opportunities identified, and cost-of-living budgets prepared for each location. The team launch occurred in stages beginning in 2001 with a brave, single woman from Venezuela and gradually grew. The conditions and challenges were daunting.

Reflecting on observed ministry attempts in the region, I then reported that "Common problems include a lack of coherent, long-term strategies, sloppy recruitment practices, high worker attrition, scanty historical context, inadequate pastoral care, you name it—it's there, and all within the framework of a resistant political/religious context....People equal to or better than we have failed to attempt things very similar to what we hope to do."

One example of common regional challenges was the need to relocate some of our team out of three countries while continuing to build a team in another. The whirlwind of changing conditions and a revolving door of opportunities makes for a special breed of resilient international workers (IW's).

Living and ministering in the northern Sahara required paradigm shifts for both Canadian and Latin American workers, as well as for their sending churches. Below are a few of the lessons the IW's relearned during that early phase. These reminders helped us adjust both our missiology and practical

theology for the new setting. While not necessarily new to the Alliance experience, their review proved valuable.

- Ethnocentrism may be universal, but the impact of partnering with various entities and Alliance IWs of various countries opened us up to the blessings of working hand-in-hand with those who see things through a different cultural lens. We learned valuable lessons, one of which was that effectiveness is much more dependent on love for people than economic resources.
- We remembered that we in the Canadian Alliance are but one National Church among many.
- We learned that God equips and sends from anywhere He chooses to wherever He dictates, and that IWs from around the globe are equally called and sent.
- We observed the value of partner-synergy working in places where we were equally inexperienced.
- The unique characteristics of the northern Sahara assisted us in keeping our focus on the least-reached while simultaneously watching for receptive groupings.
- In our continual search for sustainability, we were often surprised to discover that the Holy Spirit had been working there long before we arrived. This frequently involved God preparing what we call 'a person of peace'—a welcoming individual who served as a door-opener to the people group.
- This region underscored the dangerous temptation of being content with mere "presence" and "support" roles. We had to persistently seek opportunities for creative Gospel proclamation and persuasion.
- We were humbled by the challenges. The C&MA was the inexperienced new kid on the block and we scrambled to learn from the few who had worked there for many years. We learned to highly value those upon whose shoulders we stood as we moved forward.

- We learned that Kingdom partnerships in that resistant region outweighed denominational banner-waving.
- We learned that the “body of Christ” in that region was not dependent on buildings.
- We observed that while marketable, secular skills and trades were essential to get resident visas, there remained a clear need for biblical, theological, and missiological training to deal with ministry results. While dual-track, or “cross-training”, to combine the above elements is rare in practice, orchestrated visits by perceptive specialists can help bridge the gap.
- We learned that a robust theology of suffering is essential for both the IWs and those who respond to their testimony. Workers from the West tend to be disadvantaged in this aspect.
- Since IW longevity in any given setting was tenuous, we learned the value of linking new Christ-followers with spiritually mature local believers if they were available. This was to protect lives and to hopefully increase National Church viability.
- We learned that honour and shame cultures, such as in North Africa, are not foreign to Scripture.
- God’s creative methods of getting people’s attention are often foreign to our experiences.
- We learned that fear is endemic in the region and that we were not immune. We continued learning how to combat it.

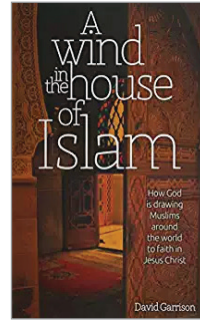
Anyone who wants to experience unusual interventions by God in the days ahead is encouraged to go out on a limb and get personally involved with the least-reached in, or from the northern Sahara. You may be surprised by a personal “Arab Spring”!

Craig Bundy and his wife, Mora, served for 34 years as international workers with the C&MA in Latin America and North Africa. They are members of First Alliance Church in Calgary, Alberta, where Craig recently retired following eight years on their ministry team.

For Further Reading

A Wind in the House of Islam: How God Is Drawing Muslims Around the World to Faith in Jesus Christ
by David Garrison

Read the stories of those who have sacrificed everything for the sake of following Jesus. See how God is at work through answered prayers, dreams and visions, 21st-century technologies, and bold Christian witnesses who have often paid the ultimate price for the sake of reaching Muslims for Jesus Christ.



Caribbean Sun Region: Latin America and the Caribbean



Note: Maps are not drawn to scale

Chapter 18

Caribbean Sun: New Focus, New Initiatives, New Strategies

By Harold Priebe

My wife Becky and I worked in Venezuela as Canadian international workers (IWs) from British Columbia. As part of the original group of IWs placed in this country, we saw the National Church birthed over a period of 17 years. In 1997, Wally Albrecht, vice president of Global Ministries, asked us to join the newly forming Global Ministries Leadership Team as the Caribbean Sun regional developers.

For many of our Canadian workers, there was a lot of explaining and providing of rationale as to why Canada was now directing its own affairs and was no longer managed by the C&MA office in the USA. Many wondered out loud why this divorce occurred.

There were many conversations as we travelled around the region explaining and reassuring workers in the various countries where the Alliance had been for decades. Strong National Churches had been established in many of these countries.

As discussions progressed, the question coming from Canadian leadership was: why are Canadian resources—human and financial—still being deployed into well-established mission fields? With the newly energized leadership of Global Ministries and the need to refocus Canadian resources towards least-reached peoples, the logical next step was to redeploy resources from reached areas to unreached areas.

...the logical next step was to redeploy resources from reached areas to unreached areas.

At the regional leadership level, we had to have difficult discussions. It meant explaining the new vision for least-reached peoples. It meant thinking through redeployment with middle-aged and older couples who would have to say goodbye to the church leaders they had learned to love

and worked with over the years. The pain was felt, yet over the next few years Canadian resources were redeployed out of the established fields of Ecuador, Colombia, Brazil, Chile, Peru, and Argentina and put to use in new areas with least-reached peoples.

A second reality for us was that several “fields” in Central America fell to Canadian supervision. These churches did not belong to the American’s oversight but had been operating under the American C&MA with district-superintendent-like supervision from a Mexican-American leader. There were churches already established in some of these countries. Some Canadian IWs were now assigned to these countries to help in the continued training and discipling of local leaders.

A third initiative was the opening of the Cuban field. The American C&MA first became aware that there was Alliance work happening there in an extraordinary way. An Alliance businessman from the Dominican Republic travelled to this island nation. A national pastor, by the sovereignty of God, went to the airport that day. The pastor recognized the C&MA logo on the businessman’s briefcase and then identified himself to the businessman as an Alliance pastor. The businessman asked how he came into the Alliance, and the pastor responded that he had come across a book in Spanish by our founder A.B. Simpson, and after reading about the fourfold gospel he concluded that this is what he also believed, so he called his church an Alliance church.

As a result, a Canadian worker, David Miller from Costa Rica, was sent to build a relationship with the National Church leaders. He invited me on the next trip and God opened the door for an ongoing relationship for pastoral training initiated by Blake and Kathy Penson. A team was formed around them with Richard and Hope Reichert as point leaders as well as Curtis and Tricia Peters and Gaileen Warden providing training for pastors and church leaders across the island.

After seven years in pastoral ministries in Canada, Harold and Becky Priebe moved to Latin America to support the building of the National Church in Venezuela. After 17 years of connection to ministries in Venezuela, they transitioned to giving leadership on a region-wide level for the Canadian Alliance. When seven years were complete, Harold served as district missions consultant in British Columbia. His desire was to have his last career chapter be in a local church, so Harold became lead pastor of Victoria Alliance Church on Vancouver Island. They have now moved into retirement, remaining on Vancouver Island. Becky continues in local church women’s ministries and Island women’s retreat development. Harold is involved in coaching leaders, connecting as a chaplain to parolees, and providing pastoral care to pastors on Vancouver Island.

Chapter 19

Seeking Spiritual Revolution in Cuba

By Blake Penson

New movements often begin in the most unexpected places when they are of the Spirit.

Harold Priebe, then regional developer in Latin America for The Christian and Missionary Alliance in Canada (C&MA), and I went to Havana to visit the president of the fledgling C&MA house church movement on the island. The founding president and other leaders expressed their need for an ongoing presence of Canadian international workers (IW's) to help coordinate leadership training for a church planting movement.

Short-term trips had been coordinated up until that time, but we were the first international workers of the C&MA being asked to attempt to live on the island with the three-month tourist visa. The Cuban Constitution prohibited religious visas.

In March 2001, Kathy and I flew into Havana. Harold instructed us to book three days in a hotel, during which we would have to find a way to live in Cuba. We found a small room with a tiny kitchenette for about \$30 CAD per day. We were told to park our rental car several blocks from the house. That should have raised our suspicions. A few days later, the owner asked us to quickly hide because a government official had arrived.

We discovered that homes for tourists needed to be legally approved by the government. The search for a government-approved home led us to a small fishing village called Cojimar. We found a rental home with a family that had "connections." They were related to the third most powerful man in the country after Fidel and Raul Castro.

A well-known Baptist pastor in Havana told us that only one other missionary had attempted to live in Havana like we were trying to do. He had been discovered after two years of concealed ministry. We knew that

prayer was key. It was Christ's overriding and sovereign authority that would keep the door open.

We were able to establish a good relationship of trust with the family we were renting from, particularly with the daughter and her boyfriend. We had the privilege of baptizing and marrying them. This couple became instrumental in a church plant in that area of the city. Kathy and I also had the joy of seeing others in the neighbourhood come to Christ.

We were joined by Richard and Hope Reichert, who had worked in Ecuador in leadership development. Richard's contacts in Latin America were key to bringing in top-notch teachers and mentors for the Cuban church planters and leaders. The Cuban Institute for Ministerial Training moved towards autonomy in the seven years Richard and Hope were with us.

Despite our best efforts in theological and pastoral training, we observed a disturbing pattern. The growth of the denomination was at a standstill. It seemed that for every church planted, another would close. We were also battling division within the leadership. The older pastors who controlled the direction of the Cuban C&MA were unwilling to adapt to the changes that the younger pastors were proposing in order to experience breakthrough.

It was during that time, while on a trip to Canada, that I received an email from the young couple whose house we were renting. The husband gave a detailed explanation of a dream he had, but the meaning remained a mystery to him. In the dream, he saw a house that was in deplorable condition. It had holes in the roof and cracks in the walls. The dream then shifted to two birds, one attacking the other in an attempt to peck out its eyes and to blind it. The bird being attacked did nothing to defend itself.

As I prayed about the dream, the Lord made it clear that the dream was not for the young man but for me. He showed me that the spiritual life He had given me was a house of prayer, in which He would reveal Himself and His plans to me. With the school's growth, I was not maintaining the house of prayer. Through my neglect, Satan was in the process of attacking the spiritual vision God had given me. As I heard the Lord speak to me, I fell to the floor and wept in repentance.

Back in Cuba, the Lord gave us a vision for raising up a prayer network across the island among Alliance churches. We planned a three-day prayer retreat with the purpose of experiencing a breakthrough in the denomination. The Spirit came with power as pastors wept on each other's shoulders and relationships were reconciled. An army of intercessors was being raised up to impact a nation.

An army of
intercessors was
being raised up to
impact a nation.

What began with the Alliance in 2008 soon became an interdenominational prayer network as pastors and leaders from more than 16 denominations joined. As with the Early Church, united intercession resulted in empowered witness and church growth. In the Alliance alone, the number of churches has quadrupled from 19 to more than 80 churches.

Just prior to the launch of the prayer network, I had been experimenting with microloans and rural enterprises as a way to sustain pastors and ministries. The experiment was met with frustration until a young IW candidate named Curtis Peters asked me what masters degree program he should choose in preparation for his ministry.

After finishing his education, Curtis and Tricia joined us in Havana. It was the first time a family agreed to live and work as IWs in the challenging political and economic conditions of Cuba. With Tricia's resourcefulness, they were able to do it for six years. Curtis' supervision of the microfinance program quickly bore fruit. The success of his influence has been in the development of the nationals who now are leading the program and teaching in the Business Leadership Institute, which Curtis established in the centre of the nation.

The Lord has a wonderful way of completing our spiritual stories. Gaileen Warden was born in Cuba to Canadian missionary parents who worked in an orphanage prior to and after the Cuban Revolution. Gaileen's parents and her other siblings were forced to leave Cuba. Later, as an adult, Gaileen became an IW in Venezuela. I met with her, and as we prayed the Lord gave the picture of a book with Gaileen writing the last chapter to her family's legacy among Cubans.

From the beginning, the Lord prospered the "Cuban Canadian," giving her favour, especially with women through a ministry called "Discerning Heart." Gaileen has walked with many pastors' wives, helping them discover that the personal wounds healed by Christ are the fertilizer for growth and fruitfulness for them and those to whom they minister. Gaileen's ministry has brought stability and strength to these women's marriages, families, and churches.

When we were first sent to the island in 2001, we were sent with the mandate to finish in ten years. The full-time presence of the Canadian C&MA in Cuba was officially completed in July 2019. It took a little longer than anticipated, but the Lord knew that Gaileen's life and ministry were key to writing the final chapter not only for her family's legacy but for the C&MA's legacy in Cuba.

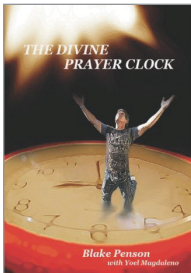
Blake was an officer in the Canadian Armed Forces for thirteen years prior to marrying his wife, Kathy. They have served in Latin America for twenty-two years. Fifteen of those years have been in Cuba. They are presently serving as country leaders in Mexico. Blake and Kathy's home church is RockPointe Church in Calgary, Alberta.



For Further Reading

7 Rooms of the Lord's Prayer by Blake Penson

As we learn Jesus' model for prayer, we see that it has seven parts, each representing a different room in the Father's house of prayer. The author weaves the Old Testament imagery of the Temple into Jesus' pattern for prayer.



The Divine Prayer Clock by Blake Penson with Yoel Magdaleno

This book provides a strong Biblical foundation to 24-hour prayer, promoting a continual attitude of prayer. The author gives practical tools to use personally and corporately. He teaches, challenges, encourages and inspires each believer to rekindle their passion to become diligent in prayer.

Chapter 20

Wholistic Training: The Story of Samuel House

By Murray Derksen

It was April 2008, in Cairo, Egypt. I was walking around the St. John's Anglican Church campus, where the Maadi Community Church congregation met. I noticed three young men—who I thought were three, young Egyptian men—come in through the gate of the property. We had had issues with young national men coming to the international church in search of young European and North American female teachers that attended the church. We had noticed that their reasons for coming were unbecoming and made the young women nervous in what was meant to be a safe haven for expatriates. We usually made a point of politely asking them to return to their normal place of prayer and not to come to the international church anymore. It was challenging, as a pastor, to ask people not to come to church!

That Friday morning—for that is when we met for church gatherings—I was a bit frustrated to have to deal with the situation. Let's just say that my attitude was quite a bit less than stellar. I ended up sitting right behind these young men to make sure that they didn't make advances towards any young women and to make myself available to intervene if necessary. I was also rehearsing what I would say in Arabic to them, as many of the young men who came didn't speak any English.

As was our custom as an international church, we invited newcomers to stand and say what country they were from. You can imagine my surprise, and my shame, when these three young men said, "Panama," "El Salvador," and then, "Mexico." My wife, Michelle, and I had spent almost a decade in Mexico before arriving in Egypt. I was familiar with Latinos from Central and South America. These young Latin American men blended so well into the Egyptian culture that I could not distinguish the difference.

Conversing with the young men after the service, I found out that they were international workers from neighbouring Jordan and had come to

Egypt for a holiday and some refreshment. This encounter spoke to the deep places of my soul (especially after I repented of my critical attitude) in light of the fact that we knew that we were returning to Latin America that summer as the regional developers for the Caribbean Sun region. God is raising up a new generation of international workers that blend into the fabric of local cultures.

Over the next few years, National Church leaders from various countries in Latin America asked us to help them prepare their own international workers for going and thriving in difficult places. We dreamed of how The Christian and Missionary Alliance in Canada (C&MA) could best do that. How could we pass on decades-worth of mission experience in a practical training program that would allow for the development of even better, more integrated, more transparent workers who would form part of the next global wave of missions?

The vision that began to evolve in our hearts and minds was a year-long residential setting where a group of candidates from various Latin American countries would live together, learn together, resolve conflict together, and learn to thrive in a highly multicultural environment somewhere in Latin America. A significant challenge to this vision was finding a Canadian couple that could step into such a volatile role. During the Canadian Pacific District retreat in January 2014, a conversation with such a couple arose, resulting in

God is raising up
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local cultures.



A visiting seminary professor from Argentina is teaching a one-week intensive course. Regular classes are every weekday morning. Afternoon/evenings are practical focused. Courtesy Curtis Doell



Samuel House is located on the 18th floor. This building is steps away from people originating from Lebanon, Korea, China, Brazil, Guarani... about 50 different cultural groups are represented here in the city. From the balcony of Samuel House, you can see the triple border area of Paraguay, Brazil, and Argentina.

Courtesy Curtis Doell

them moving to Costa Rica that summer for language study, and then on to Colombia in 2015 to join efforts with an initiative there with a similar vision.

A “God moment” happened at the annual conference of Latin American C&MA leaders in Bolivia in August 2016. I was sitting at a table with the contingent from Chile. They asked what our vision was and why we Canadians were there, and they shared their vision of training missions candidates in a multicultural setting. This sparked a natural friendship that blossomed into a partnership with a common purpose, vision, and values.

Vice President of Global Ministries Brem Frentz and I went straight from Bolivia to Paraguay as soon as the conference was over to visit the multicultural church that the Chileans had started in a multicultural border town. This was the environment that we had been looking for; Muslims, Hindus, Buddhists, atheists, and Christians were all mingled together in one large microcosm of cultures and languages.

For me, personally, that city was like finding a home. I was in a Latin American culture, speaking Spanish, yet listening to the call to prayer as the sun went down. I felt like I was in both South America and Egypt all at the same time. Something resonated deep inside of me that this was the environment where God could train and mentor Latino professionals who had a calling to go to the least reached of the world.

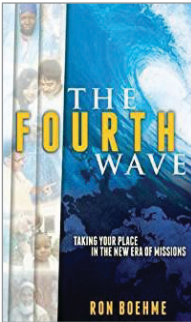
That new partnership, and subsequent meetings with regional leaders, led us to transition the Canadian couple from Colombia to that border city in Paraguay in the fall of 2016. The culmination of years of prayer, conversations,

dreaming, and planning resulted in the launch of Samuel House in March 2017: four Latino missions candidates living in the same house with the facilitating Canadian couple all studying, praying, and learning culture and community together. This has been a growing partnership between the C&MA in Canada, USA, Chile, Paraguay, and the regional leadership for the C&MA in Latin America.

The first four Chilean candidates graduated in December 2017, with one couple now in Jordan. In 2018, we had five more candidates from Argentina, Chile, and Peru. The vision for Samuel House is to see five of these training environments functioning globally, wholistically raising up Latino professionals who are well-prepared to go and thrive in the hard places in our world and bring access to Jesus to least-reached communities through their life, lifestyle, and livelihood.

Murray and Michelle Derksen have served as the regional developers for Latin America and the Caribbean since 2008. Previous to that, they served as church planters in Guadalajara, Mexico (1992-2001); district missions consultants in the Canadian Pacific District (2001-2004); and as part of the missional staff of Maadi Community Church (Cairo; 2004-2008). They have raised their four children (now adults) in these various contexts and are thrilled to have had the opportunity to model Kingdom living to their family. They are active members of Vernon Alliance Church in British Columbia.

For Further Reading



The Fourth Wave: Taking Your Place in the New Era of Missions by Ron Boehme

We are living in a new era of missions. Combining four decades of fieldwork with cutting-edge research, Ron Boehme charts the waves of missions in history and reveals how the fourth wave will be unlike anything the world has ever seen. No matter who you are or what you do, it is time to take your place in the fresh missional task of the church.

Chapter 21

Sex, Poverty, Garbage, and You

By Elisa Shannon-Brown

When Rich and I got married, one thing we said we would never do was to work with young people. We would work with adults, children, or even senior citizens—anyone but youth. Three months after we were married, we were called to be youth pastors in Raleigh, North Carolina, and be mentored by a former international worker to Vietnam.

We learned to love youth ministry but gave it up when we moved to Lima, Peru, four years later; however, the Los Olivos Alliance Church asked us to be their youth pastors. A year later, we moved from Lima to Trujillo. This time, we would become “real” international workers. Again, the church said they needed someone to run the youth program. We were starting to sense a pattern!

Nine years later, we saw these youth groups thrive and grow to over 1,000 in total, with nationals we trained at the helm.

I was born in Argentina to Jack and Jean Shannon, who served for 45 years as C&MA international workers. My husband was born in Ecuador to IW parents as well. We experienced God and His work many times over, and we never doubted that He was real and active in people’s lives. We knew early on we wanted to be a part of whatever He was doing. After our time in Raleigh and Peru, we knew He was asking us to give our lives to reaching the 300 million youth of Latin America.

“If money weren’t an issue,” we asked the church leaders who lived near the garbage dump of Trujillo, “what do you think God wants to do for these kids here?” The answer was, “We need to get them out of the dump, in school, and raise the quality of life for their families.” With that, we began the garbage dump ministry. This was also the inspiration to start Inca Link to reach the youth of Latin America.

Now through Inca Link, there are over 1,000 at-risk kids being ministered to every week, with over 100 national leaders and 26 international workers who raise their support to come to help us reach youth for Christ. They are

all helping us rescue youth who have been sexually abused, abandoned by their families, or are living in poverty.

Sex – Karina’s Story

Karina came to us, by order of a judge, when she was 15 years old. She was impregnated by her mother’s boyfriend. The family had moved into the boyfriend’s home when Karina was 12. He gave Karina extra attention and gifts right from the beginning. It wasn’t long after that he started to touch her. She was confused and did not resist when things progressed.

Karina didn’t want this to keep going, but she didn’t know what to do. When she saw him make a move on her nine-year-old sister, she begged



One of the girls from our
Teen Pregnancy Home.
Courtesy Elisa Brown

him to take her instead. Shortly after, her mother suspected Karina was pregnant, and she tested positive. Karina kept silent as to the identity of the father, but soon the family found out.

When she was further along in the pregnancy, the school got in touch with her biological father, and when he found out she got pregnant by the mother’s boyfriend, he wanted to do something about it. In the meantime, the mother began pressuring Karina to marry the boyfriend and share the sexual duties. Karina begged her mom to not make her marry him. Her biological father intervened and brought charges against both the mother and boyfriend and asked the judge if Karina could go to our home in Casa Elizabeth.

Karina felt fear and shame when she arrived at Casa Elizabeth. Slowly, she realized she was honestly loved and cared for there. Karina warmed up to us, had an encounter with God, grew in her faith, and was baptized. Although she was angry with her mom for not caring for her and her sister, she knew she needed freedom from bitterness. In God’s strength, she was able to forgive her mom. We helped her continue her studies, and she graduated in 2017 at the top of her class!

Poverty and Garbage – Daniel’s Story

Daniel was eight years old when he met his first missions team. They did a program about Jonah and Jesus. Daniel was born next to the neighbourhood where the garbage is recycled in Porvenir, Peru. His family lived in a shack in the middle of the desert, where they had no running water or indoor plumbing. The stories he heard from the missions team stuck in his mind.



"...I tell you there's nothing more humbling than seeing someone in our era, in our day, eating garbage. It tore my heart apart. We were struck by this scene that we saw and we realized that we needed to do something about it" (Rich Brown). Courtesy Inca Link

Shortly after, he went to church for the first time. Someone asked him if he would like to learn how to play the guitar. He learned and began to play for the services as a teenager. Daniel became a part of the missionary band, Corban, and he saw God transforming people. Corban has taken him to 19 countries to play music in villages and towns that few people visit, let alone bands. He later became the director of Inca Link Peru.

While he was serving in the Elim dump ministry, a short-term team asked the kids who lived in the belly of a fish for three days. A girl who was eight years old raised her hand and said, "I know! I know! Jonah." Immediately, Daniel's eyes welled with tears. He thought, "This was me 17 years ago—how my life has changed!"

Daniel realized then that he wanted to connect short-term teams with at-risk kids to share the love of Christ with them. Daniel is now in Honduras as a Peruvian IW serving in an orphanage project. As short-term teams come to Honduras, he shows them what God is doing in him and the other kids he is serving.

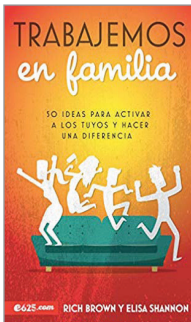
Short-Term Teams – Your Story

In 2006, five youth pastors and leaders from the Central Canadian District came on a scouting trip to see about sending their students in grades 11 and 12 on a missions discipleship program. Thirteen years later, after sending hundreds of students, they continue to partner with us to reach and disciple kids and youth in extreme situations. Their own Canadian youth are being

transformed as they build relationships with the nationals, see what God is doing in other countries, and commit to missions promotion. Several young people have come back as interns, and one recently arrived as an international worker. The impact of these short-term teams is long term.

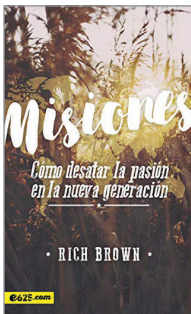
God transforms lives. He is doing this in the classroom of short-term teams as we on the ground try to faithfully complete His long-term mission.

Elisa Shannon-Brown was born to IW parents, Jack and Jean Shannon, in Argentina. Along with her husband Rich, she has been serving in Latin America with the C&MA in Canada since 1994. They are now international workers to the region of Latin America focusing on youth and leading teams with Envision. They started a non-profit called Inca Link (incalink.org), which exists to reach the 300 million youth of Latin America. Elisa is a head facilitator for Kairos, loves to teach, helps the girls in the teen pregnancy centre she started, and leads a pre-evangelistic book study in Ecuador. Her home church is Paramount Drive Alliance Church in Hamilton, Ontario.



For Further Reading

Trabajemos en familia (Spanish Edition) by Rich and Elisa Brown



Misiones: Cómo desatar la pasión en la nueva generación (Spanish Edition) by Rich Brown

Chapter 22

From Broken Hearts to Brave Ones

By Heather Hahn

Around the world, there are groups of people who believe they have been forgotten. Many indigenous groups in Mexico are not an exception. When it is no longer profitable to work the land as their parents did, or when simple medical care is unavailable, they move to the megacities and quickly see that there is no place for them. Whether traveling alone or parachuting in as a community, they often find their children on the street corners asking for money with one hand and inhaling paint thinner with the other. It seems to be a quick, downward spiral, but it is one of which Jesus Christ is aware.

Ten years ago, I was enjoying a life packed with rich, intellectual conversations in quaint coffee shops when I first bumped into this reality. These glimpses were just enough for me—perplexed—to ask God who

These glimpses were just enough for me...to ask God who was taking care of these people and why such young children had to sell cigarettes while we sipped lattes and laughed together close to midnight.

was taking care of these people and why such young children had to sell cigarettes while we sipped lattes and laughed together close to midnight. It was the gentle whisper of God that spoke to me in my confusion, “Come. Come and join Me.” It was the invitation to join in His awesome glory, and I did.

Brave Heart looks different today than it did when it began in 2009, with kids sitting on the street curb listening to Bible stories or small circles of young ones learning to read and write under a street light in the late evening. Now it celebrates individual educational plans for each child and one-on-one help with a teacher. The recent university graduates who lead the programs also met Jesus in Brave Heart. Today, it includes presenting Jesus and discipling families through an exportation business (Brave Heart



A young Huichol girl. Courtesy Heather Hahn

Collective), an educational program (Brave Minds), and a park outreach on the weekends (Brave Heart).

Don't get me wrong. It's still chaotic. It's exhausting to embrace the reality of those who sense they are forgotten. It's rough when you seem to lose your educational space every six months. It's grim when the community of a gang tempts kids more than belonging to the local church. But each battle has been a moment for us to recognize our limitations, our hopelessness, and our need for 100 per cent dependency on God.

An example of this happened when I bumped into Elizabeth outside of a bar on a chilly night. She leaned in with desperation in her voice, "Help me find my Katrina." A few days earlier a woman had seen her daughter—the eldest of seven kids—and promised her that she would give her a new pair of shoes if she would stop inhaling paint thinner and accompany her. Katrina, in her desperation to leave addiction and have a new pair of shoes, went with her. But that was days ago and she was nowhere to be found.

Each time we embrace this reality, we are reminded that for this Christ has come. For this, He died and has overcome sin, desperation, and injustice. These stories don't have fairy-tale endings because even when girls like Katrina

are found, they return to the pain that makes them want to escape—even momentarily—through cheap drugs. We, too, must meet Jesus in this reality.

These same children grow into adults who feel consumed by the struggles of poverty and the belief that they are forgotten. Women like Sandra ask for prayer as she releases her kids to hear about Jesus in the park on Saturday afternoons. Sandra, too, went to the park as a kid, and although she doesn't consider herself a Christ-follower, it's something she desires for her kids. We are thankful for Sandra's friendship, but it's not enough. We long for Sandra to belong to the Father and to experience Christ's healing and the peace that the Spirit gives in adversity.

The same God who whispers "Come!" showed the ever-changing and ever-growing group of volunteers the cycle of families with fathers who immigrate to where they believe the grass is greener. This repeats itself from one generation to the next. In this all-out dependency on God, we decided to start a business that would give a more stable salary to these men and women by selling their artisan work. They are chosen to participate as a group and receive business workshops, devotionals, and prayer together.

We've been awed by God's creativity and beauty. We've seen extreme hospitality in poverty. We've seen our plans fail and God's grace abound.



An elderly Huichol woman. Courtesy Heather Hahn

Our hearts grow with joy when we see people like Juan thrive. Juan is an amate paper artisan who saw a market for lamps. When his buyers watch him in action, they are astounded as Juan has only one arm and works with great tenacity. It's easy to imagine Jesus in a workshop when you see Juan smile as he works.

Recently, I was reflecting on how Brave Heart should really be called Brave Broken Heart. There seems to be too much violence for young men, too much heartbreak for the elderly watching their families struggle, and way too much injustice for young women. I am constantly reminding our leaders that we are called Brave Heart because Christ awesomely transforms our inadequacies and timidity into fullness and courage. But we, too, have broken hearts like Jesus because we choose to engage with suffering and injustice.

In this season, I started to hear simple yet great stories. A young man serving in Brave Heart went to share Jesus' hope with a father dying from alcoholism. It turns out he, too, had met Jesus in his struggle with mental health and addiction. In another story, a local teacher mobilized her entire school to prepare a theatrical production for the Brave Heart kids, who later prayed with them in small groups before leaving the evening of the production. Lastly, a government official who oversees the spaces we use asked why we believe God is interested in education, business, and fun for these families.

Through our ups and downs in Brave Heart, we have decided to be audacious and courageous with the Good News of Jesus, because He has convinced us that there are no forgotten people groups and that He is already in the unknown whispering to us, "Come. The adventure I have planned for you is awesome. There will be pain. Your limitations will be obvious to you. But I will overwhelm you with my complete healing, provision, and grace."

So, we cry out, "Yes! Let this adventure continue."

...there are no forgotten people groups...He is already in the unknown whispering to us, "Come. The adventure I have planned for you is awesome..."

Heather Hahn lives in Mexico City with her husband and two boys. She first arrived with the C&MA as an apprentice and worked in church planting. Today, she oversees justice and compassion ministries working alongside Mexican leaders. She studied at Canadian Bible College and later at Regent College. Her sending church is Lawson Heights Alliance Church in Saskatoon, Saskatchewan.

Asian Spice Region: East and Southeast Asia



Note: Maps are not drawn to scale

Chapter 23

Asian Spice: New Focus, New Initiatives, New Strategies

By Donna Frentz

New Focus

While anticipating a response from VP of Personnel and Missions Wally Albrecht to our request to stay a fifth year in Bandung, Indonesia, Brem received a phone call in August 1997 that entirely changed our ministry trajectory. In summary, Wally explained that the C&MA in Canada was working through a process to assume autonomous responsibility for all our global efforts. The substance of the call put us in a state of shock! We were asked to consider providing the leadership for the Asian region for the C&MA in Canada, which would include care for our personnel alongside the administrative and strategic development.

There were three seemingly obvious reasons to politely turn this down. Aren't we too young for this role? Isn't it clear that we lack the experience of having directed a field? Don't we need the extra year to complete our present assignment well?

Wally's succinct and thought-through responses defined the character and heart of this visionary mission leader. Wally told us, "Lack of experience isn't our primary concern; rather, we are looking at the gifting and the capacity for husband and wife teams to work well together and to pioneer a new model of leadership. If you need an extra year to finish well, we can ease in your transition." Wally concluded with, "We can give you eight days to think and pray about your answer." The rest is history.

Being launched, mentored, and coached by Wally and Bev Albrecht into life-changing roles continues to be God's gracious gift to us. Our first gathering together in Toronto as a pioneering team was remarkable and inspiring. All the questions were good. The sky was the limit. The posture of "Why not?"

Can do. We believe in you!” molded this bold, fresh, and affirming pioneer initiative before us.

About a year into the regional role, we were finding our way through environments of misunderstanding as we walked through organizational change and cultural shift. During an important conference call as a fledgling regional developer leadership team, Brem reflected to the team, “We know what we are not going to be doing going forward, but what really is our go-forward vision?”

This embarked us on an amazing journey. Wally quickly assessed our reality and suggested that we arrange a week together for prayerful planning. In the fall of 1999, we gathered together for a remarkable week of prayer, discernment, creative blue-sky thinking, and hearing from God.

It became crystal clear that we were to begin reallocating resources and establish new initiatives among least-reached peoples as a pioneering mission movement committed to going where Jesus was not yet known. A comprehensive set of values emerged as well as the mission purpose statement that has consistently shaped and defined key strategic decisions and directions right up to the present time.

New Initiatives

During our early years of engagement in Indonesia, the necessity to be part of a paradigm ministry shift solidified in our hearts. Serving the growth of the National Church was important, but the mandate before us now as regional leaders allowed us to cast a fresh vision for both the mission and the National Church. New initiatives emerged by spearheading contextually sensitive ministry opportunities among the approximate 90 per cent of Muslim-majority peoples of Indonesia.

The C&MA in Canada launched work that focused on bringing the Gospel presence among the fanatical Bridge people off the coast of East Java. Shortly after that, a partnered initiative, which teamed Canadians and Americans, concentrated upon the majority peoples of West Java. Two years later, Wally and Bev Albrecht heroically left their VP position to engage themselves in the work of reaching the least-reached. Their team developed among the Soli peoples just further east from the Bridge people. As a result of the devastating tsunami in 2004, we partnered with CAMA Services and development initiatives in the strong Islamic far west region of this archipelago nation.

While new efforts to reach several Muslim people groups of Southeast Asia were launched, the call to return to the heart of our founder, A.B. Simpson, was entrusted to us. In God’s sovereign ways, our lives intersected with Grace Jordan, who had been on a journey to call the Alliance back to the forgotten

peoples of the Himalayas. In 2002, the National Ministry Centre hosted a consultation that became foundational for the launch of this new initiative. Slow, pioneering work has resulted in personnel purposefully located in four places—breaking down the stronghold of Himalayn Buddhism.

In East Asia, a team was established to reach the Uighur peoples. All these new efforts required people with steadfast callings and risk-taking courage. Our personnel faced significant challenges throughout the years; however, we bear testimony to their bold faith and the strong support network of our Alliance family.

New Strategies

Alongside efforts birthed throughout the newly named Asian Spice region, there was a refocus of strategy in places like Taiwan, Japan, and Thailand. Identifying the least-reached places and peoples who had less than two per cent Gospel witness catalyzed our work to relocate our personnel and resources to these areas. We reflect with gratefulness for many of our international workers who transitioned to align with this specific mission calling for the C&MA in Canada.

We also clarified important strategies to greater enhance our desire to reach the least-reached. Formulating guiding values related to the missional impact of international churches (ICs) opened new places for engagements. It was thrilling to see ICs strengthened in Indonesia and Thailand and launched in Malaysia and Vietnam. Relief and development strategies emerged as numerous natural disasters struck the Spice region with a vengeance. Earthquakes in China, tsunamis in Indonesia and Japan, and typhoons in the Philippines are only a few of the tragedies that created opportunities to proclaim the love of Jesus through compassionate acts of word and deed.

Business for transformation and marketplace strategies and initiatives also provided increased opportunities throughout the region.

It was an incredible privilege and honour to serve the Asian Spice region for the fifteen years that were such a formative time for the region and our Alliance family in Canada. We were also deeply impacted, molded, and shaped by the Spirit of God through every international worker and partnership

with our churches. Our hearts are full of thanksgiving and admiration for the women and men who faithfully followed their Saviour to places throughout Asia with the deepest conviction that they have a message to share. You are our heroes—thank you.

The work of pioneering missions and the commitment to go to the peoples and places that have not yet heard the name of Jesus continues to call us all deeper into the heart and mission of God. To Him be all the glory throughout all nations.

Donna Frentz currently serves as the associate vice president for Global Ministries. Brem and Donna, along with their four children, have lived and served globally for 24 years. In 2013, they transitioned to Toronto to provide leadership for the C&MA in Canada's global work. Brem and Donna currently attend The Well (formerly Upper Room Community Church) in Vaughan, Ontario.

Chapter 24

International Community Development

By Marco*

During my 27 years of work in Asia, I have often been asked about what I do. For many years, given the focus of my work, I would answer “community development.” Sometimes I received nods of approval, sometimes I got blank stares, and other times I was asked if that was like a land developer in Canada where contractors build houses and subdivisions.

What I mean by community development is to come alongside a specific community, to join them as they define and own the areas in need of improvement, and then act to address those areas with the goal to help build communities that are strong and resilient. As Christians, we clearly see Gospel engagement as integral to being a community that is truly developed or transformed.

In this chapter, I will focus on those individuals or churches in Canada who are currently engaged in, or thinking about engaging in, community development as part of bringing the Gospel to places of poverty. I will do that by way of a few questions to help you think about the impact of your involvement.

What do you believe about poverty?

In my early years, my perception was that poverty equalled a lack of financial resources. When that played out, it meant that my involvement in a community focused on what people did not have materially and identified projects with the goal of getting money and resources to them. It led me to ignore what God had given them and tended to remove responsibility from them.

I have now come to view poverty as broken relationships—broken relationships with God, with governance systems, with our communities, and with ourselves. Corbett and Fikkert cover this well in their book, *When Helping Hurts*, which is well worth the time to read. When poverty is viewed

this way, community members can acknowledge where the brokenness might be and discover what assets they already possess that might be helpful in addressing those areas of brokenness. Through this lens and practice, community members are empowered to own their development and engage in it at a level that does not leave them feeling helpless and dependant on outsiders to bring improvement.

Are you doing something for someone that they could do for themselves?

This question relates to how you view poverty. It is easy to look at some situations and see them as so terrible that it is obviously going to take outsiders to bring in a fix. This can be true in a disaster situation where immediate outside input and support is needed, but I would like to caution against that when you are engaging in community development.

Local ownership is vital if solutions are to be sustainable, and if we as outsiders are the suppliers of all the research, plans, materials, labour, or whatever else might be needed in a project, we rob community members of their rightful place and probably of some of their dignity. We must also consider that when we bring in resources from the outside, we may be displacing someone in the community who has that to offer as a long-term, sustainable source. Examples might be local labour when there are building projects or sourcing materials from local vendors rather than abroad.

Who is the superhero of your story?

If we view ourselves as the superheroes of the story, it significantly impacts our actions in community development. If we start to believe we have the answers, that the community's development depends on us, then we act in ways that rob community members of responsibility and dignity. We may also rob them of the teachable occasions where they might learn more about their own abilities and capacities to solve problems and be successful.

Community development is complex and happens incrementally over time. We need to view the superheroes as God Himself and the community members who live there. They understand the local context and have a vested interest in the outcome since they will be there long term.

If we start to believe we have the answers, that the community's development depends on us, then we act in ways that rob community members of responsibility and dignity.

In relation to God being a superhero, a friend recently made a statement that challenged how I had been thinking. She works in a remote location, far from any major city in a country that is itself remote. She commented that while the village might seem remote to us, it is not remote to God. He is at hand there and is already engaging with that community long before we get there. How do we join in as superhero sidekicks when we get involved in community development? See sidekickmanifesto.org for some great thoughts on being a sidekick.

Where does your work fit in with God's long-term activity and engagement with that community?

If we understand that we are not the primary character in the story, then we should be asking ourselves where it is that our engagement fits. As people living in the West, we have a strong inclination towards individualism. One of the ways that plays out is when we make plans in the absence of others, or at best, we do that minimally. Strategies will be positively impacted if we take the time to engage with those in the community and with those who are working with the community long term; we will better understand what is currently going on and where God might be moving.

If we are in dialogue, we might find out that the building we planned to paint has already been painted and that it put local painters out of work. We might find that the goods we had planned to take and distribute might create a negative impact on the local economy and could increase a desire for outside goods and solutions, making it difficult for locals to develop solutions that are locally sustainable.

Knowing where we fit in the greater plan helps us to engage with humility. We must be willing to lay down our predetermined ideas about what is needed; it is better to listen to locals and respond in service to them rather than the other way around.

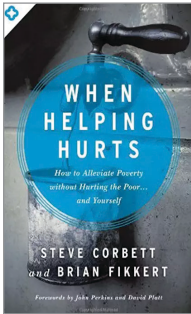
I have been blessed to serve in the Asian Spice region and work alongside many communities, either directly or through others. I have made all kinds of mistakes and on occasion have done the right things. It is my desire to continue to grow in how I can walk with people and communities, in step with the Spirit, so that they can have what Jesus promised in John 10:10, "life...to the full."

Marco is a member of Cochrane Alliance Church in Alberta and has degrees in both Theology (BTh) and Leadership for NGOs (MAL). He has lived and served in Asia for 27 years; 15 of those years in Laos and 12 in northern Thailand. Marco's roles have included language learning, managing social enterprises, community development, and relief

work. He works in a way that gives rise to the opportunity of answering the question of “Why?” Marco is married to Lauren*, who works in regional leadership with him. They have raised three great kids, with all of them now married. In his free time, Marco loves doing things like golfing, mountain biking, and keeping a saltwater fish tank.

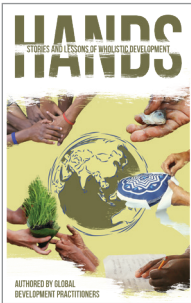
*Names changed to protect their identity

For Further Reading



When Helping Hurts: How to Alleviate Poverty without Hurting the Poor...and Yourself by Steve Corbett and Brian Fikkert

This book shows how some alleviation efforts, failing to consider the complexities of poverty, have actually (and unintentionally) done more harm than good. It provides proven strategies for effective poverty alleviation, catalyzing the idea that sustainable change comes not from the outside in, but from the inside out.



Hands: Stories and Lessons of Wholistic Development by Global Development Practitioners

A production of CAMA Services (Compassion and Mercy Associates).

Chapter 25

Marketplace Ministries

Many countries today do not allow people to openly share the good news of Jesus. Marketplace ministries offers a creative means to enter these high-risk, closed-access countries.

International workers serving in marketplace ministries have a combined professional or business gifting with a calling to share God's love in an international context. These professional skills open unique doors for serving God. Most workers are self-supporting through their vocations; however, many rely upon partial support from the Alliance family.

Tent-Bakers in South East Asia

By Dean and Sarah*

God called me, my wife, and my sister and brother-in-law to help people in creative access countries (CAC). Because of difficult political and economic circumstances, we knew traditional mission methodologies would struggle in this part of the world. We've also strongly believed in the transformative power of business since moving abroad.

Sensing that God wanted to provide for our family and ministry through business, we decided to take over a for-profit bakery café. Initially, we didn't have formal partnerships with any mission organization, but we did have connections and roots with The Christian and Missionary Alliance (C&MA). Over the years, we were able to strengthen those alliances and come under Business for Transformation as self-employed/self-funded.

Staffing is a key part of our ministry. We aim to place like-minded believers in management whenever possible. They, in turn, reach into the lives of those working around them every day. Over the years, we have been able to employ around 15 foreign, mission-minded managers. As full-time and legitimate employees, they have derived their entire salary from their work with us. This provides them with both identity in the community and financial security

for their families. In addition, we have exposed dozens of interns to our Kingdom-focused business, changing and expanding their perceptions of mission. Our intern program is particularly meaningful to me because I was given an internship in 1996 with Compassion and Mercy Associates (CAMA).

Our business originated in 1994 when an Alliance worker started baking bread for herself at home. A friend asked to buy a loaf of bread from her, which was the start of a small business that eventually provided enough income for her to not require support. When I first visited in 1996, the business had grown from one local house-helper to a staff of five. The house had become a small bakery, and the first café was soon opening. In 1999, just three years after my CAMA internship, my wife and I, along with my sister and brother-in-law, bought this bakery and café. Over time, we grew from 30 employees to 500 full-time staff.

God asks us to be the yeast in the community both literally and metaphorically in Matthew 13:33, “He told them still another parable: ‘The Kingdom of Heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough.’”

Our business is well-known and well-respected among peers. Over the past two decades, we have participated in the community and local church in many ways. Recently, in answer to many prayers, we hired several local, senior managers who are strong believers. They are hardworking, respected by colleagues (which is difficult to find), and involved in local church planting. It gives us great joy to see these locals drawing more lives to the Kingdom than we could on our own.

Though we honour God in our business, church planting work has typically taken place in the evenings and weekends and outside of the business’ four walls. The business is not a platform for hidden work in an upper room—it is a real business with real interactions among our staff and the community. Issues like marriage problems, abortions, debt bondage, and the simple fact that most locals live without knowing Christ present plenty of opportunities for reaching into people’s lives both inside and outside of work. We often say, “the business is a mission.”

Our staff and those in the community quickly observe our values and Christ-like way in which we operate. We declare all our income and pay our taxes, which has been a witness in and of

Issues like marriage problems, abortions, debt bondage, and the simple fact that most locals live without knowing Christ present plenty of opportunities for reaching into people’s lives both inside and outside of work.

itself. After her baptism, one café manager, who had started out as an intern, mentioned that we do things the right way even when most other businesses would not. Our families and marriages were different from what she saw among friends and relatives, and she said this made her want to know more about God. She was thankful we took time at work to answer questions and challenge her to trust in Jesus rather than in local fortune tellers.

Our business has been able to give a significant amount of money back to social and community programs. We've often been able to provide for financial needs as they come up in the community. Non-government organizations (NGOs) and mission groups typically allocate their budget elsewhere, so we're able to meet certain financial needs they cannot fund.

We have seen over 1,500 people (some being our staff) benefit from attending one of the 18 marriage encounter weekends.

One notable outreach the business helped to start is a marriage ministry. We have seen over 1,500 people (some being our staff) benefit from attending one of the 18 marriage encounter weekends. We have seen many marriages radically changed, and a handful of the participants have become believers through these weekends.

Additionally, the business has given donations to support more than 50 transformative causes in our community, such as: clean water, water filters, rural school projects, counselling, literature, worship CD recording and distribution, organic farming initiatives, hygiene trainings, soap production, student ministries, and assisted with the construction of two Christian rehabilitation centres.

One primary partnership we formed was with an NGO working with human trafficking and severely disadvantaged people, often women. We have been able to give financially to their organization as well as employ many of their beneficiaries, giving them a safe work environment and a new chance at living life. We have employed nearly 100 disadvantaged people. Most of these people have done well after being given a fair chance at life.

Our ministry has included a wide range of successes and failures. We have seen the highs of watching the baptisms of people whose lives we have invested in. We've also seen the lows of attending funerals of those around us who never knew Christ.

Doing business has many advantages and freedoms, but it can also be stressful and messy. Over the years we have been through a variety of growing and encouraging experiences. We built an international brand and learned how to lead multi-national teams in multiple countries. We grew from what

was once a mom-and-pop style business to a professional operation with policies, systems, and structure.

We have also failed in other ways. At points along the way, we've lost vision and felt the pressures of operating in changing markets. We have had to lay off staff, fire many others, deal with painful conflicts, negotiate with difficult landlords, suffer theft, and worry about cash flow, food troubles, and injustices.

Yet even at these low points, the Lord graciously sent people to encourage us. He provided key scriptures to speak to us in our darkest moments to urge us to keep going. The Lord remains faithful! I believe He has much more in store for us. He is the light unto our path; it is His journey, and we will walk it as best we can!

Dean grew up in Cranbrook Alliance Church in British Columbia before going overseas and doing an internship with a Samaritan's Purse and a CAMA project. He and Sarah are the co-owners of Bakery Café, with 20 years' experience of leading the business to where it is today. They have business operations in three countries and four cities that include finance, recruitment, and implementation of systems. Dean is a regional Business for Transformation team leader.

*Names changed to protect their identity



For Further Reading

Business for Transformation: Getting Started

by Patrick Lai

This book focuses on answering the question: "How do you start a business that transforms communities of unreached peoples?" Starting a business cross-culturally involves thousands of decisions. This book draws on years of experience from scores of BAM/B4T practitioners.

A Wool Business

By Irina*

My husband, John*, who was usually talkative, seemed a bit reserved. I could feel there was something going on. Then he blurted it out: "I feel God is asking us to leave our house, our jobs, our life here, and go overseas." You can imagine his fear of telling his wife.

My reply took him back, "Well, it's about time! I sensed God saying something big was coming. Whatever that big thing is I am to agree with it." We were to embark on a new road together.

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... and engage in the
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The primary vision was to "live among the people." How does one do that? Find a job, have a family, educate your children, and engage in the community just as we were doing in Canada, but we were to do it overseas.

In 2010, we became partners of a two-year-old wool business. The American owner, Rob, had a great product (two colours of yarn) and financial paperwork that was almost unreadable. We invested in the company to bring in capital for research and development as well as help with cash flow. The company was employing the less fortunate locals, so it also fit in well with our ministry vision.

We were questioned: "Shouldn't you be doing medical work, or teaching, or some kind of charity work? Isn't that what international workers do?" "What? You invested in a for-profit company?" "I thought we were sending you to preach the Gospel. How can you do that if you have a business?"

In my mind, I had answers but no evidence. After all, shouldn't we be witnesses for Christ regardless of our physical location? Whether in North America or Asia, shouldn't our lives speak to those around us?

We jumped into work even before we were officially part of the company. John worked on the paperwork side: the finances were a mess, there were no contracts for the employees, the legality of our location was in question, and there were no systems for anything in the small company.

I knew that my time was limited in the business with homeschooling our three children. Maybe I could give an afternoon or so a week. But what a struggle! If we were here to be witnesses, what was I doing in our homeschool

classroom for hours each day? Not to mention the time to make meals from scratch (no fast dinners here) and do the dishes.

I went back to God. He graciously reminded me that we were here to “live among the people.” I knew He loved our kids. I was to be faithful in raising those beautiful little ones that He had entrusted to us. So, homeschooling it was.

We hired a helper to assist with the household tasks. It was a blessing, yet trying at times. We went through three helpers before finding one who was a fit for our family. I struggled with her family obligations that took her from work sometimes, yet I respected her care for family. She had to bring her three-year-old to work with her often, and this child became the preschool part of our homeschool. I appreciated our helper’s diligence, though our homeschool family struggled with her interruptions. I learned greater patience for others whose culture was not part of my upbringing. I learned to sift through my cultural values and find God’s values. I learned to love and appreciate her.

Our partner, Rob, was trying to get more natural colours for our yarn while I was developing the knitting side of the business. With a helper every morning doing my dishes, laundry, and other household chores, I could work on the yarn and design in the late afternoon and evening. We started to employ a few knitters to knit some products with our yarn.

A few years later, we had 40 contract workers. We had a few more colours of yarn and over a dozen knitted products. Then our spinners didn’t seem to be happy. What really was the issue? Why was quality declining? What were the rumblings about? Integrity, quality, and fair business practices were always forefront in our business ethics.

The time had come for me to learn to spin yarn. I sat with a couple of ladies and learned the principles. I watched the process and discussed properly spun yarn and poorly spun yarn. I could now talk “spinner” language to get the quality we needed. We learned something else: the spinners are all women. A woman needs to talk to them, if possible.

As a woman speaking with women, we gained their respect and they were more open to talking. I was able to pray with a few ladies with medical issues. They were seeing Jesus’ hands and feet in our actions to deal with the issues. We were living among the people!

The knitting department was flourishing. Then our helper had a request: could her mom knit for us? My initial thought was, “This woman lives in the boonies and gets to our city once a year. How in the world?” But the Spirit reminded me that we were to be His hands and feet. We devised a

plan and let her mom know we were serious about quality. The first two months went wonderfully. God was implementing His bigger plan.

God brought the right helper, one who became a worker in our company, and one who was thinking about how she could help her family. We needed more knitters, and a new deal was struck. We would drive to the village every month if they could find five knitters. From one knitter in the middle of nowhere, God gave us another group of people to live among.

After about two years of monthly visits, I came home excited. I was asked to move a massive grain chest while in the village. In village culture, you don't ask a guest to do anything. They asked me; therefore, I was no longer a guest. I was a welcome addition to the group that was trying to move it. In village culture, having the strength to help and willingness to do so is respected. I had respect as a hard-working person and became like family. Ministry was happening.

The homeschooling and the time in raising a family? The kids listened to us (most of the time) and were respectful to others. They were accepted into Canadian universities. Our community saw them grow up. We are godparents to that three-year-old child who would come to work with her mom. Our ministry, living among the people, means having the respect to speak into people's lives. They came to respect us because of our deed, which made them willing to hear the Word of God.

Over the years, we have had opportunities to pray with people, share medical advice, bring people to the hospital, teach them how to raise children, and open our home all while doing business. The long-term business means we are accepted as part of the community. Honesty and integrity mean our words are to be trusted. The business doesn't make any financial profit yet, but the Word is being shown and sown in people's hearts.

Irina has been serving overseas for 15 years. She was called into missions while attending Southview Alliance Church in Calgary, Alberta, when she and her husband were first married. They apprenticed at Toronto Alliance Church before going overseas. They have three adult children.

*Names changed to protect their identity



For Further Reading

Business as Mission: A Comprehensive Guide to Theory and Practice by C. Neal Johnson

As global economics become increasingly interconnected, Christian business people and entrepreneurs have unanticipated opportunities to build Kingdom-strategic business ventures. Johnson offers practical resources for how to do BAM, including strategic planning and step-by-step operational implementation.

Chapter 26

Moving from Shame to Honour

By Ruth*

At our project's new hair school, I found myself sitting in a salon chair staring into the eyes of a beautiful woman who was cutting my bangs as straight as humanly possible. These eyes were huge and full of determination. I was suddenly brought back to the first time I had locked eyes with this bright and confident 30-year-old woman.

We were at a Christmas party outreach our project had put on for women and girls we had built relationships with throughout the year. She had only looked my way in guarded glances. She was wearing revealing clothing, three-inch high heels, and caked-on makeup. She was constantly checking her phone, and although I was relatively new to our project, no one had to tell me she was most likely talking to male customers. We never spoke that day other than a smile and a quick hello in the local language.

We met again at another outreach party the following Valentine's Day. Again, she was dressed the same and clearly on a break from her work as a sex trade worker. Our national staff had been visiting her beer shop for two years. She had been drawn to the capital city with the promise of an amazing income that would help her family gain status and honour in her village. She left her village with a man and travelled 19 hours to the city where she was then locked into a brothel with no money and a debt to pay the man

After two years, she was ready to leave her known nightmare for an unknown future.

for bringing her to the city. With no ability to pay him or to travel back to her village, she saw no way out and began to work at the beer shop serving men whenever they came.

Our national staff visited her shop every week with opportunities for her to sell handicrafts for extra income—or even just time spent painting nails—but always with the goal to talk, to share Jesus, and to build trust. After two years, she was ready to leave her known nightmare for an unknown future.

We have countless stories like this. Women and children that, through some way or another, have found themselves in extremely dangerous situations with no seeable way out.

We have shelter homes that provide food, safety, and community for women and girls who leave their work. We seek to care for the body, heart, and spirit of each woman and girl. Our discipleship program is robust and healthy. We are creating a health project that will aim to care for our members as well as those still in the beer shops. We also are starting a psychological program through an organization that works with aftercare in human trafficking.

In our host country and culture, poverty is seen as one of the biggest shames. To be poor is to be cloaked in shame. It is more shameful to be poor than it is to have a daughter in prostitution. Being accepted and having a place in your family is also of extreme value here. If you are not connected to your family, you have no connections. This is vital to understand in our work and ministry.

If we save the individual yet do not give both a community and an opportunity for them to be accepted by their families—even though many times those members were the ones who pushed them into the dangerous situations—we are not helping them completely. Because of this, we believe we need to offer our project members a means to make an income and send money to their families. We attempt to help them reach the education level they want as well as look for ways for them to create and reach big goals. We have birthed a jewellery-making project out of this need, have a store in the city, as well as partners who sell internationally for us. We started a hair school through a partnership with a like-minded organization that builds beauty schools internationally.

Because women and girls can make an income through our projects, they are able to maintain relationships and honour in their villages. We are committed to reconnecting them with family, and we send our national staff with them to visit their villages. This provides them with a reconnection to their home as well as an opportunity to share the Gospel with least-reached groups. They bring gifts to their village and share their new hope. The woman at the start of this chapter went back to her village and shared what she had learned about Jesus. Ten people accepted Him and are growing in their faith!

We are also able to educate villages about the risks of human trafficking. Many villages have been tricked into sending their daughters with the hope and promise of good income. We had one outreach group go to a village and do a two-day presentation on unsafe migration and human trafficking. After

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"This is me. I've sent girls from this village to men who promised good work, and I realize now that I have been working with traffickers."

they presented, a man came up to them and said, "This is me." Caught off guard, they asked him what he meant, and he said, "This is me. I've sent girls from this village to men who promised good work, and I realize now that I have been working with traffickers." Through our project, we can teach and be proactive and help stop some of the trafficking that is rampant.

We also have a café that runs as a business and is incorporating an organic farm and store. These were started with the goal to build income for the shelter homes, but we have seen that running a good business is an incredible opportunity for ministry as well as educating and empowering the community.

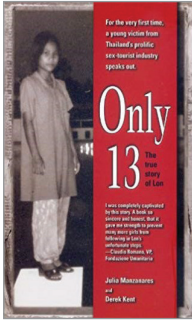
We are dedicated to using empowering strategies to raise up national leaders in our businesses. It required a shift in our perspective, but it has proven to be a successful and sustainable way of growth for our project. We want to have a healthy mix of foreigners and nationals, but we do NOT want a national group that is dependent on the foreigners forever and unequipped to grow.

Our future hopes and plans are to build a vocational training school that will bring safety and permanency to our shelter homes. It will give us validity in the community and an opportunity to help more girls and women as well as equip them with the skills and experience needed for good employment. We hope that this school will not only educate women and girls but will also be a place where people can come to know the Hope that never fades and the Redeemer who makes ALL THINGS new.

Ruth was born into a pastor's family and at a young age felt the call to serve the vulnerable and oppressed. Educated as a NICU nurse, she now lives in Asia with her husband and twin sons. Sent out from Rockpointe Church in Calgary, Alberta, they work alongside nationals fighting against human trafficking and work to bring the Gospel to those who have never heard the Good News. She misses Alberta beef but loves the Asian heat.

*Names changed to protect their identity

For Further Reading



Only 13: The True Story of Lon by Julia Manzanares and Derek Kent

Relentless attacks by all of her elder family members other than her father finally forced Lon to run away to Bangkok where she quickly became involved in the sex-tourism industry. She did anything imaginable to make it up to her family for her father's death and to make sure that her sisters had enough money for school so they would never have to do what she did.

Chapter 27

The Honourable Work of a Teacher

By Michaela*

The areas of the world that need the Gospel most are creative access countries (CACs). These are countries where you cannot get a visa to function in the traditional international worker (IW) role of preaching and teaching and where you cannot openly share the Gospel with people. In some CACs, the Church exists but there is little or no legal freedom. In other areas, the Church is very small or non-existent and there is often hostility toward Christ and His followers. International workers in CACs need to find creative ways to live in the country and connect with the people they hope to impact with the Good News of Jesus Christ.

Education, business, and social development are some valuable contributors and opportunities to engage the peoples of these nations in meaningful, wholistic ways. It's important to note that these avenues are not merely platforms to allow us to be in a country in order to do the "real work," but they actually are the "real work" as we serve others. Many of these roles, because of the status or sphere of influence they have, open the door for relationships and receptivity to the message we share in ways that the traditional IW role never would.

...teachers are expected to not only pass on knowledge to their students but also to teach them how to live.

Teaching English is an amazing way to invest in people's lives. The role of a teacher is one of high honour in many cultures, and teachers are expected to not only pass on knowledge to their students but also to teach them how to live. Several years ago, a local church leader told me that in her teaching experience about one-third of college students came to faith in Christ because of the influence of a believing relative, about one-third directly through God's leading in their lives, and one-third through the influence of a Christian teacher. What a high calling and privilege to have such influence in peoples' lives!

We have the chance to not only give them our language but also to challenge them to think more deeply about things of eternal significance—a journey that will ultimately lead them to God. We teach them with excellence, and we model that for them and also show them we care about them and that they have value and honour. Through opening our homes to them, we give them opportunities to practice what they have been learning in the classroom and to build relationships with us and have deeper conversations about what is happening in their lives and how God wants to be a part of that—to show the love of Christ to them in tangible ways.

We often pray through our homes, inviting the presence and the peace of God to come in palpable ways. It is common for students to talk about how peaceful it is in our homes. Comments like these then enable us to share with them that what they are sensing is the presence of God. Jerry was once such a student. He came over one evening with a friend to tell us that he had been kicked out of school for cheating. He was too ashamed to tell us that evening, but he and his friend stayed very late saying it was so peaceful that they didn't want to leave. "God is really here?" was Jerry's response when we told him why it was so peaceful. This led to further conversation about God and His love for us. On his second visit, Jerry finally got up the courage to tell us about his situation and we were able to extend God's love and grace to him which led to him giving his life to Christ.

We also regularly pray for opportunities, both in and out of our classrooms, to have meaningful discussions that will lead to spiritual things. Teaching about cultural events and holidays is a great way to encourage such discussions and stir longings in students' hearts. One of my co-workers taught about Easter in his classes, so he invited his students to attend church on Easter Sunday because there are churches in the area. After the service, I was able to connect with Lisa, one of his students, and introduced her to a Sunday school teacher who was wearing a cross they had made in Sunday school. It was made with several different colours of beads, each of which represented a part of the Gospel message. I shared with Lisa what the colours meant, and she was visibly moved. She told me that her teacher had told her about this and that she would like to have her own cross. The Sunday school teacher immediately took it off and gave it to her. Later that morning, I was able to have a follow-up conversation with her in which she decided to become

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a follower of Jesus. On Monday, she was wearing her cross necklace and told her teacher about her decision and shared with her classmates as well. Later that term, several of them ended up becoming followers of Christ too.

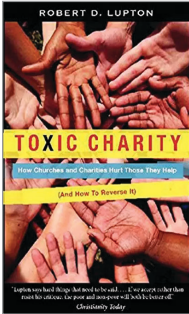
Business is also another avenue through which we have been able to share the love and life of Christ with our local staff as well as our customers and clients. The opportunities with local staff are particularly unique and abundant as we work side by side with them for many hours each week. They see how we treat them, how we respond to challenges and stresses like pressure from local officials to give bribes, and how we humble ourselves and apologize and make amends when we blow it. We also have the chance to develop them professionally as well as personally in our roles as leaders in their lives. Our team's experience with business only lasted for a few years, but it was one of our most fruitful times of ministry. Some of our customers who came to Christ later became part of our staff. Several of our former staff are now either serving God professionally in some capacity or are moving in that direction.

It is important to connect seekers and new believers with other local believers as soon as possible regardless of which creative avenue an international worker in a CAC ends up pursuing. This helps to build trust with others from their own culture and fosters reliance on one another rather than solely on the IW. This way, it is easier for new believers to wholeheartedly embrace Christ as "theirs" and express their faith in ways that are meaningful in their culture. It also enables them to stand firm in the face of the opposition they might face from their family, friends, or even the political environment. It allows for believers and seekers to still have the support and connection with others should the IW not be able to remain in the country.

Michaela is a Prairie girl and the product of a church family that began to ask God to make them a sending church even before Michaela became a believer. The influence of this body of believers not only led Michaela to faith in Christ but also helped her to mature in her faith, fostered in her a deep love for the church, and instilled in her a passion for the nations to hear the name of Jesus. Michaela is tremendously grateful for this rich heritage provided through these brothers and sisters as well as the vital partnership they have shared over more than 25 years of cross-cultural service.

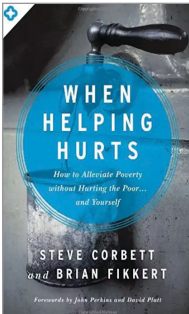
*Names changed to protect their identity

For Further Reading



Toxic Charity: How the Church Hurts Those They Help and How to Reverse It by Robert D. Lupton

Drawing on his 40 years' experience as an urban activist, Lupton argues that most charitable work is ineffective or harmful to those it is supposed to help. This book shows us how to start serving needy and impoverished members of our communities in a way that will lead to lasting, real-world change.



When Helping Hurts: How to Alleviate Poverty without Hurting the Poor...and Yourself by Steve Corbett and Brian Fikkert

This book shows how some alleviation efforts, failing to consider the complexities of poverty, have actually (and unintentionally) done more harm than good. It provides proven strategies for effective poverty alleviation, catalyzing the idea that sustainable change comes not from the outside in, but from the inside out.

Sea to Sea Region: Canada



Note: Maps are not drawn to scale

Chapter 28

Canada: A Welcoming Place

By T.V. Thomas

Pier 21 in Halifax was the primary entry point to Canada from 1928 to 1971 for over one million immigrants, refugees, and displaced persons. Most of them arrived from Europe.

Since the 1970s, mass immigration has allowed thousands of families from all over the world to settle in Canada. Canadian society is now a kaleidoscope of people whose distinctive cultures give colour and texture to the whole. Our country is rapidly becoming a welcoming global village because of seven realities.

Canada is a Nation of Immigrants

Immigration has defined Canada throughout its modern history. Most Canadians are immigrants or the children of immigrants who arrived less than 400 years ago. Only the Aboriginal peoples, who represent four per cent of the population, are indigenous to the land.

The number of annual immigrants admitted to Canada fluctuates with a variety of national and international conditions each year. Newcomers generally arrive with the intention of making Canada their home.

The steady drop in Canada's fertility rate combined with the corresponding aging population demands international migration to boost the economy. Since 1990, Canada's annual rate of immigration has been relatively stable at just under one per cent of the population per year. That is the highest in the world.¹ Over one-fifth of the Canadian population are foreign born with more than 200 different ethnic origins.² These faces are the "New Canadians."

1 Grubel, 2009, p.xv

2 The Daily, 2008

Canada's Immigration Policy Welcomes the World

Canada has been an international leader in developing immigration policies and practices coordinated between the federal and provincial governments. Canada's immigration program is envied around the world. Between the late nineteenth and the first half of the twentieth centuries, immigrants largely came from Europe and the United States. In 1971, Caucasians made up 96.3 per cent of the total population of 21.5 million.³

The long tradition of recruiting immigrants exclusively from "preferred" source countries was abandoned in 1961. With the introduction of the points system for selection, immigrants were allowed to qualify based on education, age, work experience, job skills, ability to speak English or French, and other predictors of employment success. These changes marked a significant shift in source countries.

Federal, provincial, and municipal governments, along with community agencies, collaborate to provide settlement services to newcomers by meeting the immediate needs of housing, health care, and education for children. Immigrant-catered support services like official language acquisition, translation, counselling, referrals, skill development, employment assistance, etc., are provided. What is amazing is that these service agencies are often staffed by other immigrants who have personally navigated the challenges of both immigration and integration.⁴

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Canada is a Premiere Destination of Choice

Thousands dream of making Canada their permanent home. Whereas some are motivated by economic reasons, lifestyle choices, or a better future for their children, others are forced from their homelands by natural disasters, political strife, civil war, and political or religious persecution. Canada offers a variety of programs by which immigrants can enter Canada—Economic Class, Family Class, and the Refugee Class.⁵

3 Statistics Canada, 1973

4 Siemiatycki, 2012, p.232

5 Kelly and Trebilcock, 2010, p. 426-439

With Canada's compassion and generosity, thousands of refugees fleeing from dangerous and desperate situations have found safety and security as they have permanently settled in Canada. Canada is the only country in the world that permits almost anyone to cross its borders while claiming asylum.⁶ This affirms dignity to anyone who files a refugee claim. Later, such individuals are granted a full quasi-judicial hearing to determine if that person is a genuine refugee. Canada also admits refugees selected abroad for resettlement, but they have to be sponsored by either the government or a private group, either of which are obligated to provide financial assistance for at least one year.⁷

Canada's Multiculturalism Policy is Winsome

In 1971, Canada became the first country to officially adopt a policy of multiculturalism, and it was enshrined in the Constitution Act in 1982.⁸ Ever since, multiculturalism has been a key element of Canada's reputation.⁹ Although only English and French remain as the official languages of Canada, everyone is to be culturally equal.

Ethnic groups are expected to conform to Canada's official languages in public institutions, but they are encouraged to pursue their distinctive ethnic identities, personal language preferences, and the lifestyle of their choice in their private lives.¹⁰ With such efforts, distinctive cultural identities are maintained and supported.¹¹

Under Canada's multiculturalism banner, people are accepted as no less Canadian and enjoy the same citizenship rights and entitlements regardless of their origin, creed, or colour.¹² Multiculturalism is about allowing the existence of other cultures and living together with differences without fear of prejudice or discrimination. Canadian multiculturalism has been recognized universally as a successful tool for the social integration and inclusion of immigrants.

Canadians see Immigration Positively

Canadians consistently express a favourable attitude towards immigration in surveys done across different countries.¹³ Canadians believe the constant

6 Bissett, 2009, p. 14

7 Kelly and Trebilcock, 2010, p. 439-440

8 Fleras and Elliott, 2002, p. xi

9 Siemiatycki, 2012, p. 232

10 Kallen, 1982

11 Citizenship and Immigration Canada, (2012)

12 Fleras and Elliott, 2002, p. 59

13 Adams, 2007, p. 20

influx of immigrants is of great value and brings economic, social, and cultural benefits. Canada has used immigration to maintain its demographic stability and social cohesiveness. Proportionately, Canada takes in more immigrants than the United States and more than most European countries.¹⁴

Canada Offers Easy Access to Citizenship

In comparison to several countries, becoming a citizen of Canada is fairly straightforward. Canadian regulations require an immigrant to establish a three-year residency in the country before applying for citizenship and then passing the knowledge and language proficiency test.¹⁵ Aging immigrants are motivated to become citizens. Those over 60 qualify for citizenship without writing the test, which makes the naturalization process easier. Canada has the highest per capita rate of naturalization in the world.¹⁶

Immigrants want to be Canadians even though there are few differences between the rights of immigrants and citizens. All the social, educational, health programs, and legal rights are available to the new immigrants. Becoming a Canadian citizen adds the right to vote, to hold elected office, to carry a passport, and to work for the national government.¹⁷ Only less than one fifth of immigrants are not Canadian citizens but embrace transnational loyalties with citizenship in one or more countries.

Canada Strives for Social Inclusion and Integration

Equity and fairness dictate that immigrants be accorded equal treatment as the native born. Permanent residents have the same rights as citizens. Immigrants can access the same services of educational institutions, employment opportunities, and legal rights.¹⁸

Based on the six dimensions on newcomer integration (labour force participation, host country language acquisition, citizenship acquisition, educational achievement, mixed-race marriages, and religion), Canada has the strongest record of immigrant integration. Lynch and Simon conclude that “in every respect immigrants in Canada appear to be integrated both culturally and structurally into Canadian society” (2003, p. 259).

Two indicators—one public and one personal—illustrate this reality. Participation in the electoral process is a public indicator of social inclusion.

14 Reitz, 2012, p. 63

15 Anderson and Black, 2008, p. 50

16 Bird, 2005

17 Siemiatycki, 2012, p. 237

18 Siemiatycki, 2012, p. 237

Clear evidence that Canada's political system is more open to immigrants than other countries is the fact that Canada has the highest proportion of members of Parliament who are naturalized immigrants who were born abroad.¹⁹

A personal indicator of integration in a diverse society is mixed-race marriages. Hybridity is certainly on the rise in Canada's population.²⁰ There is growing evidence of increasing numbers of Canadians claiming that they belong to more than one ethnic ancestry.

Seizing the Kingdom Opportunity

When newcomers first arrive, most of them experience various levels of anxiety, apprehension, confusion, fear, isolation, and loneliness. Some may also experience discrimination, prejudice and rejection. They have moved far from their familiar and customary way of life and need massive help to navigate in their new environments.

At the very heart of the Judeo-Christian faith and heritage is the message that the God of the Bible is one with a welcoming heart. Our God is constantly seeking to draw family, friends and strangers into His circle of love.²¹ There is no structure or agency in the world that is better designed or better equipped to wholistically welcome the newcomers to a community like a local congregation of Jesus' followers. The Great Commission found in Matthew 28:19-20 compels the Church to embrace this incredible opportunity.

New arrivals sense severe rootlessness without their extended family. The longing to be accepted, valued, cared for, and included are universal human aspirations. Christian believers can genuinely receive newcomers with agape love, respect and dignity.²² They could practice hospitality to strangers by sharing resources and initiating genuine positive relationships.²³

Sometimes newcomers need advocacy and assistance. The local church could initiate creative approaches and work in conjunction with other privately and publicly sponsored programs to ensure more inclusive and embracing ministry. Partnerships could be forged with other congregations and mission agencies to help reach the newcomers with the Good News through word and deed. All of this demands that we proactively grow in our intercultural awareness and competence to be sensitive and effective in ministering to them.

19 Adams, 2007, p.69

20 Lynch and Simon, 2000, p. 254-7

21 Mains and Colhoun, 1999, p. 5

22 see Leviticus 19:16-18; Matthew 22:39

23 see Romans 12:13

As obedient disciples of the Lord Jesus Christ we must continue to respond enthusiastically to the newcomers and embrace them with open hearts, open arms, open homes, and open churches!

Conclusion

Canada has proven to be a welcoming place for millions of immigrants and refugees. These newcomers have come from a wide range of countries, cultures, ethnicities, speaking multiple languages, and practicing different religions. They have brought about Canada's rapidly changing demographic and increased its social-cultural diversity.

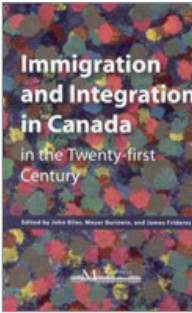
Immigrants have experienced respect for their personal dignity and there are low conflict interactions between native-born Canadians and immigrants. If we strive to pursue the Canadian ethos of mutual respect and understanding, Canada will continue to be welcoming in many more from around the globe.

Born in Malaysia, Dr. T.V. Thomas has studied in Malaysia, India, Canada, and the USA. From 1978 to 1994, he was on the teaching faculty of Canadian Bible College and Canadian Theological Seminary in Regina, Saskatchewan. In 1984, he served as the professor of evangelism for the Murray W. Downey Chair of Evangelism at both schools for 10 years. T.V. served as international minister-at-large with Every Home for Christ International from 1994 to 2000. His deep commitment to the cause of world evangelization calls for extensive national and international travel to minister at camps, churches, universities, and retreats. T.V. has been a plenary speaker at large events like Urbana and the Promise Keepers Conferences. He is a licensed evangelist of The Christian and Missionary Alliance in Canada. He and his wife attend Living Hope Alliance Church in Regina, Saskatchewan.

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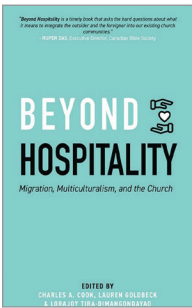
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For Further Reading

Immigration and Integration in Canada in the Twenty-First Century by J. Biles, M. Burstein and J. Frideres

This book looks at the social, cultural, economic, and political integration of newcomers and minorities and establishes measures for assessing the success of integration practices. It presents overviews of issues related to integration.



Beyond Hospitality: Migration, Multiculturalism, and the Church edited by Charles A. Cook, Lauren Goldbeck, and Lorajoy Tira-Dimangondayao

The contributors to this book believe it is time local churches moved beyond hospitality to engage with New Canadians and welcome them into vibrant congregational communities. This means working to understand their issues and challenges while re-establishing their lives and building new relationships.

Chapter 29

Canada: A Place of Refuge

By Joanne Beach

“I laid on the street for several hours pretending I was dead because the snipers would shoot anything that moved. Once the sound of gunshots seemed far enough away, I got up, ran home, gathered my family, and we fled to Jordan.” These were the words of a young Syrian man I visited in December 2014. At the time, he was living in a refugee camp, located just a few kilometres from the Syrian border.

An Alliance church within Jordan ministered to hundreds of Syrians who fled when war started in 2011. Member churches of Alliance World Fellowship provided assistance to this relief effort, and I was doing a follow-up visit. We heard story after heartbreaking story from families who had fled with whatever they could carry. Still, their stories expressed thankfulness to at least be alive.

One common thread that connected each story was hope. Even in the midst of a dreary barbed-wire enclosed refugee camp, there were dreams of a better future. I returned from this trip determined that the C&MA in Canada could do more than just send money to support relief efforts. We could be instrumental in providing individuals and families with a place of refuge—a new life in Canada through the government’s Private Sponsorship of Refugees Program (PSR).

The Canadian PSR program started in 1979 during the mass



A refugee camp near the Syrian border.
Photos by Lukas Verduijn

movement of Southeast Asians fleeing the violence of war. Many local Alliance churches engaged in this program in the 1970s and 1980s. This sponsorship program continues to be unique in the world today, offering Canadians the opportunity to apply to the Government of Canada to bring specific refugees to Canada and support them in resettling.

With the growing global refugee crisis, the C&MA in Canada applied to be a Sponsorship Agreement Holder (SAH) with the Government of Canada in 2012 to enable local churches to engage in refugee sponsorship. We promoted this opportunity to local Alliance churches, particularly telling the stories of the Syrian refugees, and by 2014, the Justice and Compassion office at the National Ministry Centre (NMC) was assisting twelve churches to sponsor refugees. The fact that only twelve churches had responded made me wonder if I was naïve to think that our churches would again respond to a nation that was experiencing the atrocities of war.

I was convinced that if I was going to ask churches in Canada to engage in refugee sponsorship, I wanted to personally respond as well. At my own small Alliance church plant, Ancaster Village Church, Pastor Aaron Gerrard and the lead team asked the church of 40 adults to consider it. After a month of prayerful discernment, the congregation agreed that we needed to step out in faith and raise the \$40,000 to assist a family's first year of resettling in Canada.

The C&MA had been partnering with the television show *Context with Lorna Dueck* for the episodes covering the Syrian crisis. At the taping of one of the shows, I met a Jordanian businessman who knew a Syrian family who desperately wanted to start a new life in Canada. In the meantime, Lorna had a major donor who wanted to fund a settlement for a family, but their own church was not interested. Lorna connected me and my church to this couple who wanted to provide the funds. Long story short, the Saloums and their two beautiful daughters arrived in November 2015. After one year,



The Saloum family's first winter in Canada, 2015.
Courtesy Joanne Beach

they were all fluent in English, both parents were working full-time, and the girls were excelling in school. They had definitely found refuge in Canada.

As the Syrian crisis escalated, C&MA President David Hearn and other church denomination presidents met with Prime Minister Harper during an Evangelical Fellowship of Canada Presidents Day meeting in Ottawa in the spring of 2015. They communicated to the Prime Minister that, as leaders of churches in Canada, they were committed to promoting refugee sponsorship to their local churches. Recognizing that several of those denominations were not SAHs, we invited them to partner with us under our SAH agreement so that their local churches could participate in sponsorship. This partnership discussion was well underway by August 2015.¹

In September 2015, the world was exposed to the shocking photo of lifeless Aylan Shenu who had washed up on the shores of Turkey.² Emails and phone calls to the National Ministry Centre increased exponentially. People were asking how the C&MA was going to respond to this crisis. How were we *going* to respond? We had been responding for the previous three years! It wasn't until the mass media brought attention to this global tragedy that Canadians, including church leadership, had a sense of urgency to respond.

Before we knew it, the NMC was interacting with close to 200 churches who were exploring the various ways they could participate in serving refugees. The Trudeau government announced a commitment to bring 25,000 government-assisted Syrian refugees to Canada by the end of February 2016. In addition to private sponsorship, there was an opportunity for local churches to volunteer with local community settlement services.

Since becoming a national SAH in 2012, the C&MA in Canada has submitted applications to resettle 920 individuals on behalf of 114 local churches as of December 2019. The current story would not be complete without highlighting the refugee sponsorship ministry of First Alliance Church in Calgary. Since becoming a local SAH in 2010, they have assisted 31 Alberta churches (16 Alliance) with applications to settle 598 individuals³. Combined, 1,518 individuals have found refuge in Canada through the ministry of 145 local churches in that eight-year chapter of our story.

Behind every sponsorship is a committed team of volunteers from local churches who give time and energy to assist newcomers to adjust to living

1 The denominational partners: Evangelical Missionary Church of Canada, Associated Gospel Churches of Canada, and the Fellowship of Baptist Churches in Canada.

2 Aylan Shenu is also referred to as Alan Kurdi, the name used in Turkey because of his ethnic background.

3 Included in that number are 221 Syrians in 2016.

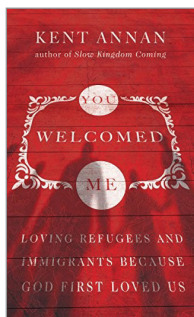
in Canada. Ultimately, they are the ones who create a place of refuge, yet they are also the ones who build relationships with these newcomers. As one member of a settlement team put it, “We don’t just do things for them [refugee families], we do life with them.” An entire book could be written to capture the hundreds of heartwarming stories in these communities.

The global refugee crisis continues to increase. It is our prayer that the Alliance family in Canada will continue to provide a place of refuge and display God’s heart for the foreigner in need.

He defends the cause of the fatherless and the widow, and loves the foreigner residing among you, giving them food and clothing. And you are to love those who are foreigners, for you yourselves were foreigners in Egypt (Deuteronomy 10:18-19).

Joanne Beach has been the director of Justice and Compassion since the role began in 2007. Previously, she served as the National Alliance Women’s Ministries director and the Eastern Canadian District mission consultant. She is married to Lee, a professor at McMaster Divinity College, who pastored in Alliance churches for 17 years and is still a minister-at-large with the Canadian Central District. Joanne has a Master of Theological Studies – International Development from Wycliffe College (University of Toronto’s School of Theology) and is on the preaching team of the C&MA’s Ancaster Village Church in Ontario.

For Further Reading



You Welcomed Me: Loving Refugees and Immigrants Because God First Loved Us by Kent Annan

Annan explores how fear and misunderstanding can motivate our responses to people in need. He invites us into stories that lead us to see the current refugee and immigrant crisis in a new light. He also lays out simple practices for a way forward: confessing what separates us, listening well, and partnering with, not patronizing, those in need.

Chapter 30

International Students: Missions on Our Doorstep

By Jacky*

The Vision

International Student Ministry (ISM) is one of the most strategic Kingdom ministries to fulfill God's mission. Through ISM, we can engage church members in global missions at home as they reach the least-reached peoples of the world and influence future leaders in economic, political, and professional spheres.¹ God has preordained international students to move to Canada so that they can seek Him (Acts 17:26-27). Alliance churches are well-positioned to partner with God to reach out to international students in our homeland. With the empowerment and guidance of the Holy Spirit, ISM can be a global-impacting ministry—like harvesting low-hanging fruit in our own backyard.

International Students in Canada

In 2018, Canada received a record number of 572,415 international students at all levels of study, representing a 154 per cent increase from 2010². Canada ranked fourth behind the USA, UK, and China in 2017.³ We had one of the most diverse international student populations from 186 nations in 2017. Figure 1 (p. 168) shows the top 15 countries of international student citizenship and the top 15 Canadian hosting cities/regions in 2017. Many international students in Canada come from creative access countries and least-reached people groups. For example, China and India are the top two

1 Chinn & Chinn, 2016

2 CBIE, 2019

3 CBIE, 2018

countries, sending over 274,000 students to Canada in 2017; that is 53 per cent of the students we receive!

Figure 1: Top 15 Countries of International Student Citizenship and Top 15 Hosting Cities/Regions in 2017 (CBIE, 2018)				
Rank	Country	No. of Students (% of total)	City / Region	No. of Students 2017
1	China	140,530 (28%)	Toronto	168,730
2	India	123,940 (25%)	Vancouver	109,995
3	South Korea	23,050 (5%)	Montreal	59,885
4	France	21,925 (4%)	Ottawa/Gatineau	22,235
5	Vietnam	14,095 (3%)	Winnipeg	18,445
6	United States	13,975 (3%)	Kitchener/Waterloo/ Cambridge	18,365
7	Brazil	11,775 (2%)	London	17,760
8	Nigeria	10,880 (2%)	Edmonton	17,550
9	Japan	7,905 (2%)	Hamilton	14,145
10	Saudia Arabia	7,640 (2%)	Calgary	12,495
11	Iran	7,415 (2%)	Victoria	11,575
12	Mexico	6,920 (1%)	Halifax	11,525
13	Bangladesh	4,310 (1%)	St. Catharines/ Niagara	11,160
14	Taiwan	4,095 (1%)	Windsor	10,450
15	Pakistan	4,070 (1%)	Quebec	7,060

The excellent educational system, cultural diversity, and political stability in Canada are some of the reasons international students come here. Upon graduation, many of them go on to obtain post-graduate work permits and become ideal candidates for immigration.⁴ Toronto, Vancouver, and Montreal received over 338,000 students (or 66 per cent) in 2017.

There are ample opportunities to reach out to international students in all Canadian cities. According to current trends, God will move an unprecedented number of international students to our doorstep in the future. Are we ready to participate in God's global mission at home?

Three Stories of ISM in Canada

The first story involves the significant growth of Chinese Alliance churches in Canada from the 1960s to 1980s. The first church was planted in Regina to reach out to Chinese students and immigrants through the cooperative efforts of Ruby Johnston (registrar of Canadian Bible Institute), Paul Bartel (former international worker to China), Arthur Louis (a Chinese student), Peter Kuan and his wife L.C. Wong, (Chinese medical doctors), and Augustus Chao (the first pastor from Hong Kong). These leaders were instrumental in planting many churches for Cantonese-speaking Chinese students.

When the Canadian government relaxed immigration regulations in 1967, many students applied for immigration and began to serve as key leaders and pastors in many churches. Other Chinese student leaders—such as Philemon Choi—returned to their homelands and have been faithfully serving in God's Kingdom.

The second story relating to ISM is conducted by members of the Cochrane Alliance Church. Bruce and Kerstin Littlejohn returned from overseas and joined ISM Canada as full-time staff in 2000. Bruce collected used beds and household items and gave them to international students. Bruce and Kerstin also cared for them in practical ways, such as airport pickups, hospital visits, meals, and fellowship meetings. Pastors and leaders of Cochrane Alliance are highly supportive of ISM. They financially support ISM ministries, mobilize church members to periodically prepare meals for the weekly Bible study meetings, and invite students to their homes for dinners during Thanksgiving, Christmas, New Years, and Easter.

The third story is a New Venture project called Catalyst Campus Church Halifax (CCCH), supervised by the Eastern Canadian District. Cal and Sharon Cheng took the Kairos Course in 2018 and received the vision of planting

4 El-Assal, 2018

a multi-generational, student-empowering church on mission to reach the nations on Halifax campuses. This vision centres on extraordinary prayer, extraordinary giving, and extraordinary mission.

CCCH members have been praying since the summer of 2018, and God has led them to gather core team members, partner with campus organizations, give away over 1,500 copies of the Bible in various languages, and celebrate Thanksgiving and Christmas with outreach dinners. The next ministry goals of CCCH are to have regular fellowship gatherings, to invite other Alliance churches to send mission-minded students to study in Halifax and be a part of CCCH, and to have a church planter to disciple a team of interns who will then reach out to and disciple other international students in the Halifax area.

Closing Remarks

We are living in an exciting time as God is moving thousands of students to Canada, many from least-reached people groups. By participating with ISM, we can mobilize Alliance congregants to share Christ with international students. From the three cases presented, we can identify the following practical steps:

1. Mobilization

- Praying
- Identifying leaders and conducting mobilization courses (e.g., *Kairos Course*)
- Training (e.g. *Every International*, <https://everyinternational.com>)

2. Relationship building

- Practical help
- Weekly fellowship meal, English conversations, and Bible studies
- Courses on dating and courtship, leadership and professional development, etc.
- Hospitality

3. Networking and partnership

- C&MA churches and like-minded churches
- International Student Ministry Canada
- InterVarsity Christian Fellowship of Canada
- Power to Change

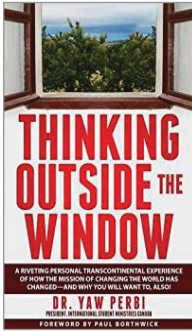
4. Discipleship for growth

- Planting campus churches
- Building ISM teams
- Discipling students
- Conducting missions with students who return to their home countries

Jacky and his wife, Anne, are international workers with the C&MA in Canada. Jacky presently serves as a global track leader, mobilizing churches for frontier and Diaspora missions. He also serves as a board member of International Student Ministry Canada and as a head facilitator for the Kairos Course in Canada. Jacky has a Ph.D. in International Development from William Carey International University. Jacky and Anne are members of South Edmonton Alliance Church, Alberta.

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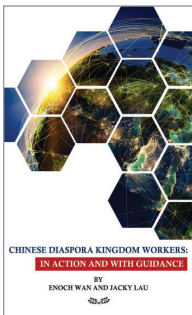
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For Further Reading

Thinking Outside the Window by Dr. Yaw Perbi

Mysteriously a memoir and a manifesto, this book reveals not only how the mission of changing the world has changed, but also how to respond appropriately. Perbi encourages readers to think differently about missions in our highly globalized, twenty-first-century world.



Chinese Diaspora Kingdom Workers: In Action with Guidance by Enoch Wan and Jacky Lau

God is using Diaspora for His mission purposes: the evangelization of the Diaspora people and the mobilization of Diaspora believers to actively participate in global missions. This book introduces seven guiding principles for field support ministries for Diaspora kingdom workers.

Chapter 31

Canadian Chinese Alliance Churches and Their Global Impact

By Aaron Tang

The Past

The growth of the Canadian Chinese Alliance (CCA) churches has been impressive. The movement has been going strong both locally and overseas since the founding of the first Chinese Alliance church in Regina in 1961. At present, there are 104 Chinese Alliance churches spread across Canada. According to the 2017 statistics from the Canadian Chinese Alliance Churches Association (CCACA), there were 268 pastors serving 21,459 inclusive church members. Also, there were 1,392 new believers and 862 baptisms! The total offering received in the same year was approximately \$36.6 million (CAD), including \$2.78 million (CAD) given to the Global Advance Fund.

Chinese churches form nearly a quarter of the churches of The Christian and Missionary Alliance in Canada. The emphases on deeper life and missions have been instilled consistently among these followers of Jesus. Of the top 25 churches supporting the Global Advance Fund, 10 of them are Chinese churches. Participation in short-term missions and hosting missions conferences are regular events in most Chinese churches. In 2017, they sent 31 fully-funded international workers, reaching out in both cross-cultural and Diaspora ministries.

Looking back, two major factors may have contributed to the growth of the movement. First, many students from Hong Kong and other Asian countries came to Canada to pursue higher education in the 1960s and 1970s. Many of them later settled down in Canada and became core leaders of the early



CCACA leadership training, 2018. Courtesy Aaron Tang



Joint Missions Conference, 2019. Courtesy Aaron Tang

CCA churches. The influx of Chinese immigrants in the 1980s, 1990s, and the early 2000s provided rich, fertile soil for the planting of new CCA churches. From 1980 to 2009, 65 new CCA churches were planted.

Second, a passion for evangelism and missions, passed on from the heritage of the C&MA, has provided the motivation to reach out both to international students and to immigrants. This passion is reflected in the success of Winter Conference and the Joint Missions Conference (JMC).

The first Winter Conference (previously known as the Christian Youth Conference) was held in December 1961 with the support of Ruby Johnston and Rev. and Mrs. Paul Bartel, with 35 people in attendance. This annual event kept growing over 30 years and gradually spread across Canada. Many young Chinese Christians experienced revival and dedicated themselves to full-time ministry through this event.

The first Joint Missions Conference was held at the Canadian Theological Seminary in Regina as a response to the handover of Hong Kong to China in 1997. Since then, JMC has been a highlight of the CCA churches. The highest-attended JMC was held at Brock University in 2005 with over 1,800 delegates when some 160 of them dedicated themselves to serve God in various capacities. Many of them are now serving as pastors or missionaries. We praise God that JMC keeps going strong. In 2017, over 1,200 people attended the event in Hamilton. Registration for the 2019 JMC in Vancouver

was nearly 1,400. The passion for evangelism and missions continues to provide the fuel to make this growth possible.

The Present

It's been nearly 60 years since the founding of the first Chinese Alliance church in Regina. How are we doing? What is the main challenge for our churches today? In terms of growth, these churches seem to have hit a plateau. Over the past 10 years, there has been only a small increase of eight churches. Even though the CCACA has successfully planted five new churches every year for the last couple of years, a few CCA churches have been closed. We are experiencing a transitional period in terms of composition and ministry development. Below are some of the challenges that these Chinese churches are facing:

- Slow down in the influx of Chinese immigrants. Since 1997, immigration from Hong Kong, mainly Cantonese speaking, has sharply decreased. Even immigration from Mainland China, where Mandarin is mainly spoken, has also slowed down probably due to the blooming economic situation in China. With the aging of the Cantonese-speaking congregations, the growth of the CCA churches may become stagnant or even decrease in the coming years if there is no strong increase in the Mandarin ministry.



Cornerstone Alliance Church celebrating her 30th Anniversary. Courtesy Aaron Tang

- The continuing struggle of the ministry to the second generation. After decades of efforts to tackle this challenge, there is still no proven model that works effectively among the second generation. Instead of developing them into devoted followers of Christ, we are sadly seeing many of them drop out of church.
- The challenges of doing ministry among Chinese international students. Thousands of Chinese students come to Canada every year for their education, ranging from high school to graduate studies. International student ministry was a key ministry for the CCA churches during the 1960s and the 1970s. Nowadays, the ways to reach out to these students are different and much more challenging.
- The complexity of leading trilingual Chinese churches. Most of the CCA churches today have congregations speaking three different languages: Cantonese, Mandarin, and English. With differences in language and cultural backgrounds, it increases the complexity and the logistics of doing ministry. It is usually harder for a trilingual CCA to find a senior pastor. It is also harder to plant another church when faced with such a complex structure.

The Future

In the face of all the challenges mentioned above, the opportunities that lie before the CCA churches are even larger and brighter. With the “one belt, one road” initiative of the Chinese government, we will see more and more Chinese scattered around the globe in the coming years. The Chinese Diaspora creates a great opportunity for CCA churches to spread the Gospel to every corner of the world. The CCACA is now working closely with Venture, reaching out in both Diaspora and cross-cultural ministries. We also work collaboratively with our counterparts around the globe through the Chinese Alliance World Fellowship.

While we have no control over the settings where we are serving, CCA churches should always be ready and prepared to spread the Gospel. It is a great tradition and practice that has been passed on to us from our Alliance heritage. It is in our DNA. “O God, with all our hearts, we long for you. Come, transform us to be Christ-centred, Spirit-empowered, Mission-focused people, multiplying disciples everywhere.”

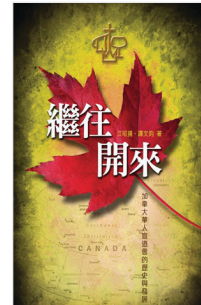
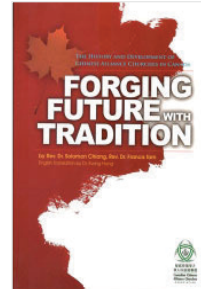
Aaron Tang has over 20 years of pastoral experience in North American Chinese churches. He got his Master of Divinity degree from Regent College and his Doctor of Ministry degree

from Fuller Seminary. He previously served as senior pastor of Emmanuel Alliance Church in Ottawa, Ontario, general secretary of Christian Communication Inc. of Canada, and is now serving as executive director of the Canadian Chinese Alliance Churches Association (CCACA). Aaron currently attends North Toronto Chinese Alliance Church.

For Further Reading

Forging the Future with Tradition by Francis Tam and Solomon Chiang

This is an English translation of the Chinese book shown below. It depicts the history and development of Chinese Alliance Churches in Canada since the early 1960s. The CCACA strives to continue on this mission in both Canada and the Diaspora, for our kinsmen and beyond.



Chapter 32

The Vietnamese Diaspora in Canada

By Thanh Trung Le

Canada, as well as other free countries in the world, opened her arms to receive Vietnamese¹ refugees after the fall of South Vietnam. Prior to this time, Canada only had about 1,500 Vietnamese, most of whom resided in Quebec.

In May 1975, Canada agreed to admit up to 3,000 Vietnamese and Kampuchians without relatives in Canada. The number of refugees from Indochina admitted into Canada between 1975 and 1978 totaled 9,060.²

In 1979, the Canadian government decided that the number of “Boat People” brought to Canada should be dependent on public support. In July 1979, the Private Sponsorship of Refugees program was introduced; the government would sponsor one refugee for each one sponsored privately. Churches, corporations, or groups of five or more adult Canadian citizens were eligible to sponsor refugees directly.

1 The term “Vietnamese” refers to all people who are ethnically and linguistically Vietnamese and who live in Vietnam. However, in this paper, the term “Vietnamese Diaspora” is a reference to the Vietnamese people from Vietnam who are ethnically and linguistically Vietnamese. These Vietnamese people are dispersed into different countries and currently reside outside of Vietnam. They are socio-culturally Vietnamese by self-identification and/or with objective markers; they are also called the “Viet kieu” (Viet sojourner). The term “kieu” in Chinese refers to “people who lead real lives in a country which is the place neither of their origins nor of their parents. Their economic, social, cultural, and political lives are grounded in their country of residence. They maintain links with their country of origin only in terms of sentiment and nostalgia.”

Dang, P. (2000). The Vietnamese Diaspora: Returning and Integrating into Vietnam. *Migratory Dynamics in Eastern Asia in Revue Européenne Des Migrations Internationales*, 16(1), 183-185.

2 Canada, Department of Employment and Immigration Canada. (1980). *Annual Report to Parliament on Immigration Levels*. Ottawa, ON.

The 2016 Canadian Census states the number of Vietnamese has increased to 240,615.³

Partnership for God's Kingdom

Many congregations of The Christian and Missionary Alliance in Canada (C&MA) welcomed the first group of Vietnamese refugees. International workers (IWs) to Vietnam who returned to Canada bridged the cultural and linguistic barriers between Canadians and the Vietnamese newcomers. They helped to provide initial spiritual leadership when there were no available Vietnamese pastors.

The Canadian churches helped the refugees find jobs and take care of health matters. Additionally, the churches held language classes and provided space for the Vietnamese believers to hold Bible studies. Gradually, these Bible studies grew larger and organized into congregations within a host church.

The Association of Vietnamese Alliance Churches in Canada (VCAF)

By 1990, eight Vietnamese churches existed in Canada, and the National Ministry Centre saw the need for these churches to connect for the common purpose of reaching out to other Vietnamese in their respected region or city. At the General Assembly in Quebec City, the Vietnamese Canadian Alliance Fellowship (VCAF) was organized.

The first VCAF Conference was held in 1992, and Binh Van Nguyen was elected as chair. In 2000, the name was changed to the Association of Vietnamese Alliance Churches in Canada (AVAC), and Thanh Trung Le was elected as director. In 2008, Cuong Thieu Do became the third director of AVAC. By then, AVAC had 21 churches in the Vietnamese language and two English-speaking churches for the second generation of Vietnamese Diaspora.

A Typical Vietnamese Diaspora Congregation

The Edmonton Vietnamese Alliance Church (EVAC) in Alberta was among the first established Vietnamese Alliance churches. EVAC's existence came into being in 1978 under the care of a couple who were former missionaries to Vietnam—Keith and Maxine Thompson—and a small group of believers.

3 Canada, Statistics Canada. (2016). Retrieved April 27, 2019 from <https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/Page.cfm?Lang=E&Geo1=PR&Code1=01&Geo2=&Code2=&Data=Count&SearchText=Canada&SearchType=Begins&SearchPR=01&B1=All&GeoLevel=PR&GeoCode=01>



Pastors and wives attending the AVAC Conference in Vancouver, 2018. Courtesy Thanh Trung Le

When the congregation grew too large to meet in a home, Beulah Alliance Church in Edmonton opened their doors to them.

In May 1981, the group had grown to over 70 believers. In August 1981, they joined another group and were officially organized as the Edmonton Vietnamese Alliance Church (EVAC), functioning as an ethnic congregation of the Western Canadian District.

The congregation felt their immediate need was to acquire their own church building for services as well as a symbol of their identity. This small group of Vietnamese refugee believers pooled their resources together, with the financial assistance of the Western Canadian District, and purchased an affordable church building in southwest Edmonton in June 1982. This building still serves as the home of EVAC. The church became a hub for newcomers not only for spiritual growth, but also for social interaction with countrymen while living in a foreign community.

The Lord blessed EVAC and its ministries to the Vietnamese Diaspora. Through EVAC's own resources and the government's sponsorship program, the church sponsored over 300 people.

The Lord also used EVAC to produce more workers for His Kingdom, with many of the members responding to God's call and entering full-time ministry. Most of them attended the North American Baptist College in Edmonton



Calgary and Edmonton Alliance Churches Family Camp, 2019. Courtesy Thanh Trung Le

so they could stay at home and be involved in EVAC's ministries. As of December 2018, EVAC has produced 16 pastors and international workers.

The Worldwide Association of Vietnamese Alliance Churches

Realizing the need to reach out to the Vietnamese Diaspora around the world, AVAC worked with the National Ministry Centre to organize the Vietnamese Diaspora Conferences.

The first International Vietnamese Diaspora Conference was held at the Cedar Glen Conference Centre in Bolton, Ontario, in September 2000. Historically, it was the first gathering of Vietnamese C&MA leaders from around the world. Also in attendance were representatives from Compassion and Mercy Associates (CAMA) in Vietnam, the executive committee of the Association of Vietnamese Alliance Churches in Canada, Vietnamese international workers from Cambodia, and former international workers to Vietnam. After three days of listening, discussing, and planning, the delegates expressed their solidarity through the Toronto Covenant.

In March 2006, in Phnom Penh, Cambodia, Vietnamese C&MA leaders from various countries, AVAC, the New Hope Ministry of Cambodia, the C&MA in Canada, and Evangelism Explosion International (EEI) met for the second Diaspora Conference. The purpose of this conference was to connect Vietnamese C&MA leaders from different regions of the world to

share their ministry experiences and resources and to strategize on how to reach other Vietnamese for Christ.

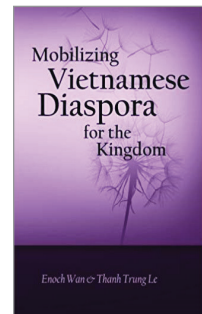
Evidence of God's blessing was clearly seen in this conference because everyone was united and shared the same vision. The most important approved motion was the creation of the Worldwide Association of Vietnamese Alliance Churches (WAVAC), which seeks ways to more effectively communicate, network, and support its member churches in order to reach other Vietnamese in the world for Christ.

Thanh Trung Le (Doctor of Divinity, Canadian Theological Seminary; Doctor of Missiology, Western Seminary) has been the senior pastor of the Edmonton Vietnamese Alliance Church in Alberta since 1986. He has also served as an international coordinator for the Worldwide Association of Vietnamese Alliance Churches (WAVAC) since 2004. He has served as a director of the Association of Vietnamese Alliance Churches in Canada (AVAC) (2000-2008) and instructor of the Alliance Theological College (ATC) in the areas of evangelism, discipleship, and church growth.

For Further Reading

Mobilizing Vietnamese Diaspora for the Kingdom by
Enoch Wan and Thanh Trung Le

This book answers the who, where, and why of Vietnamese Diaspora, as well as the reason and practice of motivating and mobilizing them for Kingdom purpose. Readers will find the case study on the non-formal lay leadership training program implemented in Canada, Australia and Taiwan informative and inspiring.



Chapter 33

Pinoys in Canada: National Building and Kingdom Advancement

By Sadiri Joy Tira

“Pinoys” refer to Filipinos. Their diachronic and synchronic immigration to Canada can be traced in waves. Pinoys started arriving in the late 1960s soon after Canada changed its selective racial immigration policy and opened the door to immigrants based on a point system.¹ Early immigrants from the Philippines arrived as well-educated professionals, including many medical professionals, engineers, and teachers.² Since my own arrival in Canada, I have met many Filipino-Canadians who arrived to fill labour shortages and have contributed to nation building and to Kingdom advancement.

Paul and Bien were pillars of the Filipino community in Edmonton, Alberta; they arrived in Canada in the 1960s. Shortly after their arrival, Paul and Bien were sent to Lac la Biche, Alberta to teach elementary students. Over two decades later, at Paul’s funeral service, over a dozen Indigenous leaders attended to show their respect and give their last tribute to their beloved teacher who they called their “very own *Ama*.”³ Paul and Bien represent thousands of Filipinos who contribute to the economic growth and development of Canada.

The first great wave of Filipinos arrived from the 1960s through to the late 1980s. In 1988, the Filipino community in Winnipeg sent the first Filipino-Canadian Member of Parliament, Dr. Rey Pagtakhan, to the House of Commons.⁴ The second big wave, beginning in the early 1980s and cresting in the late 1990s, saw an influx of domestic workers and live-in caregivers.⁵ The

1 Simons & Clancy, 2017

2 Friesen, 2011

3 Ama is “father” in Tagalog

4 Members of Parliament

5 Josephine, 2012

2016 Canadian Census reports that 851,410 people of Filipino descent live in Canada. During my last visit to the University of Alberta Hospital, the nurse who assisted me was Pinoy. From the hospital, I went to Tim Hortons in my neighbourhood where I was greeted and served by Filipinos. Speaking English, the server asked, “Good morning, Sir. What coffee would you like? Double Double?”

The 2016 Canadian Census reports that 851,410 people of Filipino descent live in Canada.

I responded in Tagalog, “Thank you, please give me a medium coffee—no milk, no sugar, and NO doughnuts!”

She looked at me, *Pinoy din pala kayo*, which translates to “Oh, you are also Filipino.”

I asked what part of the Philippines she was from. With a big smile, she answered, “Fifteen years ago, I left Manila. I worked in Saudi Arabia and then a couple of years in Oman. Before coming here, I was in Dubai. The economy was not as good, so I immigrated here. By the way, I am a Christian and looking for a church. Do you know a lively Christian church, sir?”

Filipino Canadians and the C&MA

In 1983, as the first wave of Filipino migration to Canada was surging into the next wave, The Christian and Missionary Alliance in Canada launched its first Filipino fellowship via a host or “mother” congregation at Millbourne Alliance Church (MAC) in Edmonton. Composed primarily of Filipino students studying at the University of Alberta, immigrant “first generation” youth who had arrived in the first wave as children, and young professionals, the Filipino fellowship at MAC quickly grew into a self-supporting, self-propagating, and self-governing congregation. In June 1989, the First Filipino Alliance Church (FFAC) of the C&MA in Canada launched out of its mother church’s nest.⁶



Sunday worship at Central Edmonton Alliance Church, 2019. Courtesy Sadiri Tonyvic Tira

With a vision to be a catalyst in church planting and missions,

6 Tira, S.E. (n.d.); Tira, S.J., 2018



Volunteering at The Mustard Seed.
Courtesy Sadiri Tonyvic Tira

FFAC became the incubator for many promising leaders who would go on to pursue theological and ministerial training in Canadian seminaries, particularly at Canadian Theological Seminary, then in Regina, Saskatchewan. Upon graduation, these FFAC students accepted ministry positions across Canada, with the mission of planting Filipino churches throughout the country.

This first generation of Filipino C&MA pastors and workers in Canada launched the Council of Filipino Alliance Ministries in Canada (later changing the name to Conference of Filipino Alliance Ministries in Canada). From this generation, some would go on to serve as international workers with

the denomination, often deployed overseas to creative access countries with large expatriate Filipino populations.

FFAC was also an incubator for community outreach organizations that assist Edmonton's migrant populations. A number of non-Filipino community and church leaders can also trace their early ministry to migrant communities to staff positions at FFAC.

FFAC's missions engagement later led to the formation of the Filipino International Network (FIN) in 1995.⁷ For two decades, FIN existed "to motivate, equip and mobilize the Filipino Diaspora to help fulfill the Great Commission" via evangelism, discipleship, and leadership training, as well as through prayer movement initiatives and family support ministries. The Filipino congregation of the National Evangelical Church of Kuwait, with over 800 members from around the globe, celebrated its twenty-fifth anniversary in March 2017. FIN was instrumental in discipling and training its leadership team.

This Filipino-Canadian congregation has seized divinely-appointed opportunities to make an impact locally and globally. Though relatively young,

7 Tira, S.E., 2011

the impact of its mission initiative is disproportionate to its size, reaching across geographical spaces. Today, recently renamed Central Edmonton Alliance Church (CEAC), it is a growing multicultural congregation.

The Filipino scattering is not regional, but global. In 2013, the Commission on Filipinos Overseas reported that 10.2 million Filipino nationals live overseas in every region of the world.⁸ Though faced with a seemingly crippling history of colonial occupation, political instability, and economic hardship, these factors have given Filipinos the tools and the disposition to become relational bridges. Seen through the lenses of history and missiology, we conclude that the Filipinos can celebrate their unique colonial redemption and missional advantages.⁹

Conclusion

Pinoys who come to Canada are contributors and collaborators to the building of a stronger Canada. They are also potential Kingdom workers who partner to fulfill the Great Commission. Their local congregations, particularly those affiliated with the C&MA in Canada, must become incubators for future pastors and international workers. Current leadership must learn from FFAC's humble beginnings and benchmark on what was started by early leaders.

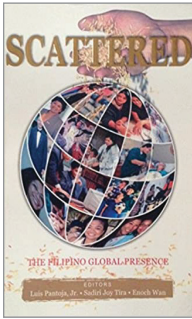
Sadiri "Joy" Tira (D.Miss., Western Seminary; D.Min., Reformed Theological Seminary) is The Lausanne Movement's catalyst for Diasporas (formerly known as Lausanne Movement's senior associate for Diasporas). He also serves in the following ways: as a Diaspora missiology specialist at the Jaffray Centre for Global Initiatives at Ambrose University, Calgary, Alberta; for the advisory council of Gospel Life, a resource of the Billy Graham Center at Wheaton College in Illinois; and on the board of directors for SIM (Canada) and MoveIn International. Joy is an ordained minister of the C&MA and founding pastor of Central Edmonton Alliance Church. Joy and his wife, Lulu, are members of Millview Alliance Church in Edmonton, Alberta.

8 Philippines, Department of Foreign Affairs, 2013

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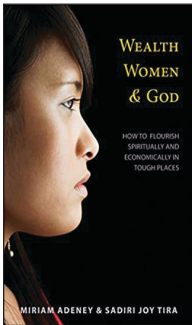
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For Further Reading

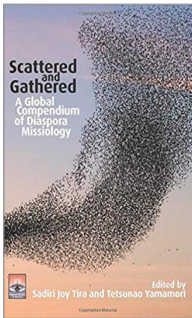
Scattered: The Filipino Global Presence by Luis L. Pantoja, Jr; Sadiri Joy Tira; Enoch Wan

Recent studies indicate there are more than eight million overseas Filipino workers in 180 countries. They establish churches locally and send the workers as missionaries into a borderless world.



Wealth, Women & God: How to Flourish Spiritually and Economically in Tough Places by Miriam Adeney and Sadiri Joy Tira

Through migrant women, God's grace is at work. In this book you will find: primary research not available anywhere else; globalization, Diasporas, and massive culture change; Jesus women—maids, nurses, pastors—experiencing rape, jail, and the opportunity to mentor hundreds; and a guide for group Bible study.



Scattered and Gathered: A Global Compendium of Diaspora Missiology edited by Sadiri Joy Tira and Tetsunao Yamamori

Massive population movements of the last century have radically challenged our study and practice of "mission fields." Where the church once rallied to go out into "the regions beyond," Christian missions is currently required to respond and adapt to "missions around."

Part C

GLOBAL MINISTRIES: GOING AND MAKING DISCIPLES

Chapter 34

Ralph and Ruth Shareski: Part of a Much Bigger Story

By Ruth Shareski

It was 1960 in Brandon, Manitoba, when Ralph's father, Mel, asked his sister, Della, to pray for the noon meal. She had just returned from her first term as a missionary in Germany, and as she began to pray in German, five-year-old Ralph felt the first stirring of the Holy Spirit in his heart. His inner reaction was, "Someday, I want to be able to pray in German."

Both of us were privileged to grow up in homes where the Gospel was taught and lived and in churches where Jesus was honoured and His heart for the nations was clearly communicated.

My home church in Hamilton, Ontario, had a fabulous missions conference every year. The church basement was changed into an international wonderland, complete with things like African huts, food samples, and displays of blowguns that shot poisoned darts, beadwork, jewellery, batik pictures, woven materials, pots, carved animals—all kinds of things to stir the imagination of a child.

The church basement
was changed into an
international wonderland...
all kinds of things to stir the
imagination of a child.

These people were our heroes not just because they travelled, saw amazing things, and experienced incredible

miracles, but because they reminded us that we are all part of a much bigger story God is writing in history—the story of redemption. God used them to plant seeds of longing in our young hearts to take part in that bigger story.

In the early 1970s, revival swept across Canada. Both of us were touched by the Holy Spirit as teenagers and came into an experience of the filling of the Holy Spirit which has marked our lives ever since. God continues to stir our hearts with a hunger for more of Him, deeper intimacy with Jesus, and a greater experience of His gifts and graces.

During this time, we both experienced and developed a love for “Body Life,” as it was then called. There was a hunger for fellowship that was not based on coffee and donuts but on encounters with the living God.

The Holy Spirit was inspiring the writing of new worship music, characterized by a more intimate singing *to* God rather than *about* Him. Worship remains central to our spirituality and is one of the values we teach wherever we go.

These movements of the Spirit in the Church profoundly impacted both of us and planted in us the desire for a church based on the understanding of Jesus dwelling in His Body; a church not solely focused on the gifts of one man, but a place for the priesthood of all believers and the gifts of the Spirit to be lived out. This desire continues to mark our ministry and led us to establish churches that reflect these values.

Noticing Each Other

As teenagers, we both spent time in Europe. These European experiences led us both to fall in love with the places, the culture, and the people God would later send us to, who in spite of their rich religious heritage have, to a large extent, written off Christianity as a tried and failed experiment without having met Jesus. In ways we can’t explain, our hearts were drawn to this continent. We would need this heart-level connection later.

During our time at Canadian Bible College (1974-1979), we were both part of the European Prayer Band. Ralph began ministry shortly after graduation as a youth pastor in Tsawwassen, B.C., and I served in Kelowna B.C., after six weeks in Taiwan with the Alliance Youth Corps.

Many seeds for our future ministry together in Germany had already been planted when we finally “noticed each other” in January 1981 at a prayer retreat, so it didn’t take us long to realize we belonged together and got married that July.

It was still not clear that we would be sent to Germany. Europe is an expensive place to live and there was not much spiritual openness. Since we were both so sure that was where we should be, we held on to that and turned down other invitations. In the meantime, we pastored a small church in a town with many European immigrants, which gave us an important foundation for future ministry. During this time, our two sons, Andrew and Stephen, were born.

Blessed Beginnings

Our sending church in Tsawwassen sent us out with prayers and blessings, as did several other groups of people in other churches where we had contacts.

We are both also eternally indebted to our parents who blessed, encouraged, and supported us in our desire to serve overseas, even though it meant not seeing us or their grandchildren as often as they would have liked.

With all this background, support, and blessing, we eagerly explored our new home in the city of Mannheim, settled into the furnished apartment God beautifully provided for us, and started to learn how to live in another culture.

Everyone who has to learn a language finds out how humiliating it is, especially when you are a communicator, to suddenly be reduced to sign language and every day is filled with the insecurities of not knowing how things work. Everyone has their stories of language mistakes, like the time Ralph told the congregation to “explode” when he meant “sit down.”

One of the biggest challenges of our early days came quite unexpectedly. As far as we knew, we had come with all the necessary documents to be able to stay long-term in the country as long as we applied within the first three months for our visa. We were met with what we have learned to know as German “frankness” with the statement that we were there illegally and must return to Canada immediately.

With the help of a lawyer, and because the official who had originally stamped our passport was also not aware of recent changes in the law, we could leave the country briefly, visit a German Embassy in Luxembourg, and apply for a visa from there. Because of that detour, God allowed us to be part of leading a family who had fled from Iran to faith in Jesus. Soon after, Ralph was able to baptize them, his first baptism in Germany. Only God knew that 30 years later, Ralph would be privileged to witness the baptism of almost 100 Iranian believers and have an opportunity to be involved in their discipleship as Iranians fled their home country again and found refuge in Germany.

Highs and Lows

We followed the news with amazement as the Berlin Wall fell and Germany changed in many ways. We now had the opportunity to place international workers into Poland and Eastern Germany; it was an exciting time covered in prayer.

We began a Bible Study with three women, which turned into a group of 20 new and re-awakened believers who gathered in a home for Bible Study, prayer, and monthly worship nights. We came alongside a young pastor in a church that had been started by C&MA missionaries. We began gathering more people in Mannheim and were joined by Doug and Val Hooze, and then Murray and Denise Baker. Our first public event was a Freedom in



Prayer card with Stephen, Ruth, Krista, Ralph, and Andrew Shareski, 1990. Courtesy Ruth Shareski

Christ seminar using the teachings of Neil Anderson, which gave us essential tools for ministry.

Our daughter Krista, made in Germany and born near the palace in Mannheim, completed our family.

There was much to be thankful for, but the work of reaching out in Mannheim was slow going. This was the time we needed the heart connection to this country that God

had built into our hearts years ago and the sense of calling we had received from Him. It seemed one of us was ready to give up and get on the next plane, but the other was sure we should stay. We were able to take turns encouraging one another.

During this season of difficulty and discouragement, our son Andrew also made the decision to attend Black Forest Academy for his final years of high school. It was hard for us to have him leave home so early. I was also having some health issues, specifically with high blood pressure and depression as a side effect of medication.

God stepped into this dark time in several ways in response to the prayers of many precious friends. Ralph, who of course knew all the “right” things to tell me from scripture, found none of it was landing with me and was crying out to God for help. One night, he had a dream where he saw me in a white dress with my hands lifted in worship. Unfortunately, in the state I was in, I allowed the Enemy to whisper that this meant I would soon be in Heaven! But God had other plans.

Prophecy

One day, we had breakfast with a couple who had just arrived in Germany hoping to church plant among U.S. military personnel. We decided on the way there that we would not tell them how discouraged we were since they had just arrived, and we didn’t want to discourage them as well. We shared superficially over breakfast; afterwards, we had a time of worship in their living room. At one point in the worship, Charlie stated, “I just saw a picture. It was you, Ruth, in a white dress with your hands lifted in worship.”

By the tears streaming down my face, he could tell this picture meant something to me! He went on to prophesy encouragement and blessing over us both, also telling Ralph “the mentor you have been hoping for is

coming,” a desire Ralph had had in his heart but had not voiced to Charlie. He encouraged us that worship would be a huge part of what God wanted to do with us—a word we had also received from Mavis Klassen at the previous Assembly.

This encounter was so significant for us. Not only was God telling us we were seen and known by Him and He had good things for us, but He opened a whole new aspect of how He communicates with us and sent us on a treasure hunt to develop the gift of prophecy, an adventure we continue to pursue.

Soon after that, He spoke to us through another encounter. We were at a coffee shop in Mannheim and realized we could probably be the parents of everyone else in there. It is hard to admit to getting older, but in that period of time the Holy Spirit began speaking to us about our role as a spiritual father and mother and we became willing to pick up that mantle. A sense of urgency overtook Ralph, “We have to do something for students.”

Mentoring the Next Generation

We began a monthly English worship event called “Powerhouse” and found that many students and other young adults were attracted to the music, and to English in particular, which gave them a fresh perspective on faith.

God arranged connections for us to engage with leaders in a major Christian student organization at the university. As many students sought

In the next three years, the size of the congregation doubled each year, and many were baptized in the chilly waters of the Rhine.

mentoring, they also became part of our fellowship and recommended it to others seeking a church. Soon, half of the people attending our Sunday gatherings were students. The influx of enthusiastic Jesus followers and seekers also brought a sense of momentum that drew in people of other age groups as

well. In the next three years, the size of the congregation doubled each year, and many were baptized in the chilly waters of the Rhine.

A young couple named André and Jessica had just finished their studies and moved to Mannheim and were looking for a church home. One Saturday, we had them over for breakfast and they asked if we would be willing to mentor them. We were getting used to that role and loving it, so we agreed. After they left, we looked at each other and said, “I think we found the next leaders of the church.” A couple of years before, we had been asking God to provide leaders we could mentor and bring up from within the church to lead.

Because of our value for the priesthood of all believers and our desire to see churches multiply more easily, we founded *Haus des Herrn* (House of



Hospitality is an important value in our ministry. Courtesy Ruth Shareski

the Lord) based on cell groups. These smaller units were the place where discipleship and pastoral care took place (Body Life) with all the groups meeting together on Sundays for corporate worship and teaching. It was a sort of “in-between” model because we soon discovered that our dream of the house church was looked on with too much suspicion in a country where most people consider anything besides the State churches, Lutheran or Catholic, to be a sect.

We found places to rent just for Sundays to keep costs and maintenance low. We trained a team of men and women to preach. We devoted time to training and coaching the house group leaders. House groups were always actively inviting new members and multiplying leaders and groups.

Through Sickness and Health

On July 1, 2018, we celebrated 20 years of *Haus des Herrn*, (HdH) thanking God for His faithfulness. André and Jessica continue to lead along with a group of five other dedicated leaders. There is no full-time pastor. All the other team members also work and, at the same time, give themselves to the Kingdom work of building the church. They are a thriving body made up of 14 house groups, with influence in the city, connection to other churches, a strong prayer focus, and who have sent and supported many missionaries.

They estimate that over 2,000 people, mostly students, have passed through the church and moved on to influence the places where God has called them. We are so thrilled to see what God has done and continues to do.

A daughter church began in a nearby city, which is now at about 70 people, also based on house groups and led by a team of dedicated people

who are busy working and raising their families. They also use the team preaching model.

A ministry called epiCenter was also birthed out of HdH. It includes a prayer house, worship training and events, song-writing, and discipleship. Our son Stephen and daughter-in-law Uli are part of the leadership team.

In 2010, Ralph became very ill with chronic lymphocytic leukemia (CLL), and after undergoing chemo in Mannheim, we were advised that he would need a stem cell transplant. As it was time for us to be going on home assignment for six months to Canada, we decided to have the procedure done there. The planned six months became 26, and the journey was not easy. Ralph says he would not want to repeat this time, but he also knows he is a different person because of how God met him in this season of life.

We were both carried by God and by our community of faithful friends. God stirred our hearts for new things as we prayed about the future. Prophetic words had been spoken about us not being finished in Germany. One morning, God simply spoke, “Heidelberg.” We were both in agreement.

Heidelberg

We love to mentor young adults and we love international students. Heidelberg is full of both groups. From the start, we were amazed at the favour we received from other pastors—especially from the Lutheran Church who allowed us to use some of their buildings. Once a month, we had an evangelistic service in one of the beautiful church buildings in the centre of the city and have seen many come off the street to hear of God’s love and receive prayer.

Opportunities opened for Ralph and one of our interns to disciple Iranian refugees and see many come to faith. We began a discipleship training track

that taught believers from various churches to walk in freedom in their true identity.

Opportunities opened for Ralph and one of our interns to disciple Iranian refugees and see many come to faith.

We also finally had the chance to begin a house church where everyone has a chance to bring what God has given them into the community, and people are welcome to belong while still on their way to believing. In this world of broken families, the church

must be family. Not only are the coziness of family and belonging needed, everyone needs to know they are part of God’s bigger story, part of seeing His Kingdom established on Earth.

After five exciting years, it’s hard to believe our time in Germany is ending. We leave with the assurance that He continues His work here



Ralph disciplined some of these Iranians. Courtesy Ruth Shareski

calling, equipping, and sending committed disciples into His work in the world. The word “retirement” does not appear in Kingdom vocabulary. The adventure continues.

Chapter 35

Jim and Dawn Sawatsky: Life's Pauses

By James Sawatsky

In music, a pause can be a thing of beauty, creating anticipation or adding suspense. In public speaking, it allows our listeners to absorb what we have just said, or it can be a signal that something important is about to come. I believe our Heavenly Father brings pauses into our lives to bring in beauty, to help us reflect on what He has said or help us anticipate what lies ahead. He is a master at using pauses at just the right time for His reflective purposes, or perhaps even to completely change our life's trajectory.

The Initial Pause

At age 15, my life's trajectory was a straight line into being a jazz musician. I loved the trumpet and played bass fiddle in Chilliwack High School and jazz bands. I had it all figured out.

I was brought up in a Christian home; my parents were founding members of the Chilliwack Alliance Church, but I had thrown Christianity out of my life. Music was what I lived for.

I was sleeping in on a Saturday morning, as most 16-year-old boys love to do. The previous night, I had just snuck into the church after a missionary meeting had started and sat in the back seat as the slide presentation was about to begin. I wore my black leather jacket, collar up to hide my identity, but was powerfully drawn to the missionary presentation. Before the meeting was over, I left and walked home. I don't remember what was said or any of the pictures, nor the identity of the missionary, but I was in a lethargic slumber late the next morning.

I dreamed that I saw myself standing near a large river, handing out Christian literature and telling people about God. They were people of another culture and race. When it came to me what was happening, I immediately

sat up in bed and said aloud, “God, this is ridiculous! I don’t even know who you are, how can I tell anyone about you?”

How dare He give me such a vision and call me to be a missionary? Yet, I knew He had! This “vision” was a brief but huge, unexpected pause to my daily routine and I didn’t like it. The moment that I recognized this vision to be God’s call on my life, I started to run away from Him.

About this same time, I explained to my parents what I thought was a great ambition and plan for my life—a jazz trumpeter with my own big band. They were dead set against it.

At age 17, I became an angry young man—angry at God and my parents. I couldn’t wait to graduate so I could take off and be on my own!

A Complete Break in the Proceedings

I was running hard and landed in a logging/sawmill camp 90 miles north of Prince George. I tried to lose myself among the rough and tough loggers, but God had already put up a curious array of barriers. Ninety-five per cent of the whole logging and sawmill crew were Bible college students earning their next year’s tuition. They had their own Bible studies, church services, and prayer meetings—praying for me!

At the end of the summer, Dad landed a job in the Vancouver area and invited me to work for him. He was a building contractor.

During this time, in my brother’s front room, through a conversation about music and singing, he challenged me to give my life to Jesus. It was a natural bridge from the conversation we were having, but I wouldn’t comply. Yet with his challenge came the recognition this was a “now or never” opportunity. It seemed like I was heading for skid row, but here was the opportunity to make a change. Through much prayer on the part of my brother and his wife, that night at age 18, I finally blurted out, “Lord be merciful to me, a sinner!” And He was!

The Long Pause

I remembered the vision from years before and began making plans to become a missionary. Having attended a C&MA church in my youth, I knew about Canadian Bible College and made plans to attend the following year.

God had other plans. He took me through an extended pause of just over ten years of preparation, including two degrees, one marriage, two children, and six years of pastoral activities before I was ready to leave for language study on the way to the Congo, known then as Zaire.

At the age of 31, on September 19, 1972, my wife and I, with two toddlers, crowded into two seats and flew to Paris, France for language studies.

Many Unscheduled Pauses

The blast of the hot, humid air almost took my breath away as we stepped out of the DC-3 passenger plane on to the red dirt runway. It was 1973, and the president of the C&MA church in Zaire, Pastor Joel Kuvuna, along with other church leaders, was at the airport to meet us. President Kuvuna gave us the same advice he gave to all missionaries, “Love the people, love the country, and love your work!” He also added that the church people will quickly recognize if you love all three or not. If you don’t, you will not have an effective ministry. His words were taken to heart and we knew he was right.

Maduda

Although officially welcomed, our practical initiation came at the hands of four single women in the grand village of Maduda, deep in the heart of the Mayombe forest. Our home of locally-made brick with a cement floor and hot tin roof was surprisingly comfortable. We taught at the Christian high school, being forced to use our newly-acquired French skills—a good continuation of our previous nine months of French language studies.

I thought I knew what it meant to make Jesus Christ Lord of my life and even to preach it, but I had no idea what it meant to be a “servant” for His sake.

I couldn’t speak the local language of Kiyombe, so I was relegated to “goffering.” I soon learned how to “goffor” the mail, go for the diesel fuel for our generator motor, go for parts, fix the motor, fix the water system or the electrical system, all taught by the single women at the station.

There was malaria, hepatitis, parasites, and amoebas of all kinds, but an even more bitter pill to swallow was the fact that my ego was being demolished. Maduda was a great experience of having the “Zechariah pause”—having “priestly duties” but not being able to speak! Being a humble servant was a difficult lesson to learn.

A Miracle Pause

Not long before we were to be moved to Kinshasa, I was urgently called to the “girls” house. Trudy Hawley, Norma Hart, Ruth Stanley, Gretha Stringer were our senior co-workers whom we admired and respected. I went over and saw a young girl sitting in the front room with the missionaries all around. When she looked at me, I knew she was troubled.



The Sawatsky family at CBC/CTS as
Missionary-in-Residence, 1977-78.
Courtesy Jim Sawatsky

The previous year, when the grade twelve students were studying for the government exams, an incomprehensible wave of hysteria occurred. It seemed that none of the students were in their right minds and they couldn't study. They were all sent home to preserve the school from a greater calamity.

This same catastrophe was about to be repeated. Some girls had bad headaches and fled into the forest. The girl sitting before us was one of the high school leaders. She said that she felt she was "going off her head" as the saying goes in French or Kikongo, and that she was having bad dreams and horrible visions in the night that were scaring the whole dorm. She came for help.

I felt immediately that we had to deal with the devil and his evil spirits, who were trying to bring down our Christian school for the second time. I read Scripture and prayed, claiming authority in Jesus and that all principalities and powers are under His feet. We commanded Satan to leave the school alone and not to send any evil reinforcements, in the mighty Name of Jesus.

During this time the girl was fidgety and uneasy. I took a positive approach and demanded in the Name of Jesus for the evil spirit to reveal his name. She voiced the name "Legion."

In our praying, we bound "Legion" together with all his cohort evil spirits and cast them out of this girl and the whole school. We pronounced the school free from the grips of Satan, in the powerful Name of Jesus Christ. Then the girl testified that she felt much better, her head was clear, and she had no more fear.

The girls who fled came back to their rooms; both the girls' and the boys' dorms were quiet. Everyone studied and passed with high marks, a testament to God's grace, power, and mercy.

Now that the school year was ending, Director Klein came to Maduda for a visit. He was grateful that our French was better and that we were willing to stay in the Bas-Zaire area, but for a long time the C&MA church in Zaire had been requesting at least one missionary family to come and help the ministry in Kinshasa, the capital city with a population of about two million at that time.

I felt immediately that we had to deal with the devil and his evil spirits, who were trying to bring down our Christian school for the second time.

The Language Pause

Another language learning pause was on the horizon. When asked what he wanted us to do in Kinshasa, Director Klein simply said, "Learn the

language!” His challenge was taken. By the time we reached Kinshasa, I had my goals set. After three months, I spoke my first message in Lingala to a small church and thought I was making progress. Lessons were done, and ministry was about to begin, but again the Lord stopped me in my tracks.

In the middle of a market place, I saw a white man expressing anger to a Zairian so fluently in Lingala that all who saw and heard it had jaws dropping! Right there, the Lord said to me, “If this man can express hatred and anger so fluently in Lingala, how much more fluently should you be able to express my love to all who will listen?” I went back to studying and learned the language well.



Riding to a TEE class in an inaccessible area, 1980.
Courtesy Jim Sawatsky

Sango Malamu (Good News)

I had been praying for six years for a group to bring home to Canada—just to let people know what “missions” had accomplished. This vision happened after our first visit to the C&MA church in Maduda.

As we walked in, we were bombarded with the most beautiful singing I had ever heard! I tried to sing, but all I could do was weep, overcome with emotion. My first thought was, “People at home need to hear this!” My second thought was, “What in the world am I doing here? These people already know God and are praising Him as I have never heard anyone do before!” But God had a plan to use my love for music.

After six years, He gave me the green light to approach the Tsasa brothers to see if they would like to try something together. This pause and break in my routine of teaching and church planting changed the whole trajectory of my life.

The Sango Malamu Trio (later known as the Kinshasa Band I and II) travelled together ministering in worship evangelism all over the area of Kinshasa, the Bas-Zaire, in several other provinces of the nation, and in other nations of West Africa. We made three trips across Canada and the USA, and one trip to Europe sharing what missions had accomplished in Zaire.

The Sango Malamu Trio was the first of its kind in Zaire—singing and playing their own instruments. We did that for 10 years and had the privilege of reaching hundreds of thousands for



Sango Malamu Trio, 1980.
Courtesy Jim Sawatsky

Jesus. The venue didn't matter: from the smallest remote village of 30 people to the 120,000 who crowded into the largest stadium in Kinshasa it was Christ Jesus as Lord whom we preached. We were just servants leading people in worship of our Saviour and, through this worship, paving their way to freedom in Him.

After our last trip to America, we came back with recording materials and started the first professional Christian recording studio in Zaire called *Studio Sango Malamu*. During the 10 years we had sung together, other Zairian groups started to follow our example. So much so, that when we established the SSM recording studio, for the first three or four years we recorded over 100 albums a year and only a few groups recorded more than one album.

Soon the groups wanted to do music videos, and God granted their requests. We now pluralized our name to Studios SM and began the first three-camera video/TV studio for Christian artists. Out of all this music, the first Christian radio station was established and then the first Christian TV station. Also, from this ministry, a post-production studio and distributing house and a music school were established and later developed into a radio/television network called SSM Ministries that continues to this day.



SSM/TV editing studio.
Courtesy Jim Sawatsky



A day of prayer at the stadium, 1997.
Courtesy Jim Sawatsky

Many wonderful “God stories” came about during the ministry of the Sango Malamu Team. All these stories of God breaking through eternity into our time and space are written in the book, *Some Called Him Maverick*.

A Story Pause

It took us a while to get there, but we arrived in midafternoon and immediately started to set up in a clearing at the centre of the village. I asked some of the locals if the people had ever heard the Gospel message or heard about Jesus before. They said no.

I never thought I would have the privilege of bringing the Gospel to people who had never heard of Jesus before. This day of ministry suddenly took on new meaning and excitement. When we started to play and sing, it didn’t take long for the whole village to come out. By the time we finished, it was dark, and we showed the *JESUS* film in a language they could understand. Then our evangelist preached for almost an hour.

The invitation was given, “If you understood the message and the film and you want to stay and pray with us and receive this message of Jesus, we will pray with you. The rest of you can go to your homes.”

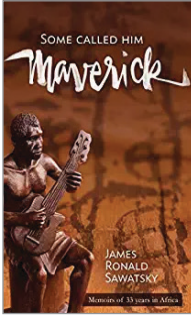
We started to play again, just softly, to send off the people with a little bit of music, but nobody moved. You would think after four hours that they had had enough, but they all just sat there. We said it again. This time more forcefully. Again, nobody moved. It happened a third time before it finally hit us. The evangelist said, “Do you *all* want to receive this message, and do you *all* want to pray and receive Jesus into your lives?” There was a resounding “Yes!”



Jim and Dawn Sawatsky, 2016.
Courtesy Jim Sawatsky

What an exhilarating experience to pray deep into the night with the whole group and then on a one-to-one basis with many. The whole village accepted Jesus into their lives that night. Sins were confessed and forgiven, angels were rejoicing in Heaven and we came home very late, tired, but happy! What an experience to share the good news of Jesus with those who had never heard it before and then for them to accept that message as an entire village! It was a night we will never forget!

For Further Reading



Some Called Him Maverick: Memoirs of 33 Years in Africa by James Ronald Sawatsky

As God captured the heart and imagination of young Jim Sawatsky, the dream began to take form. Together with his wife and three children they followed God's compelling call to the Congo (DRC). Over a period of thirty-three years in the heart of Africa Jim saw this vision grow through the reach of media to influence a nation for God.

Chapter 36

Harold and Maureen: Beyond Imagination

By Harold*

A poet penned it well, “I blinked my eyes and, in an instant, decades had passed.” It seems like yesterday when I yielded to God’s rule as a teenager. Several years later, while at Bible College, God led me to a life-mate who had also yielded her life to God in her teens. With God’s calling to each of us came the passion and longing to serve Him. Wholeheartedly serving God for us as a married couple meant going to the far reaches of the world with the Gospel. Walking on God’s pathway in obedience for the past six decades, we have seen God “do immeasurably more than all we could ask or imagine, according to His power that is at work within us” (Ephesians 3:20).

Seasoning in the Cold North

Maureen and I drove through a snowstorm as we travelled north to our designated place of ministry. Mile 300 on the famous Alaska Highway would be our place of preparation for overseas cross-cultural ministry. Imagine a farmer moving onto a barren piece of land in the dead of winter. That’s what it felt like; the community of faith wasn’t very visible. A major community exodus had left behind three adults, three teens, and a few children. Welcome to Fort Nelson Alliance Church!

Thomas Edison is credited with saying that “opportunity is missed by most people because it is dressed in overalls and looks like work!” With God’s strength, we threw ourselves into planting seeds of the Kingdom into the lives of the long-term locals, tourists travelling the highway, First Nations neighbours, and newcomers to the community. Night and day, whether we slept or were out and about, the spiritual seeds sprouted and grew (Mark 4:20-29). Spring had arrived in our spiritual and tangible worlds. We donned literal overalls, too, to construct a larger place of worship that has been a place of refuge for many for 50 years.

The Fulfillment of our Dream!

Our first overseas assignment was to the Dayak people who lived in the interior of the Indonesian province of East Kalimantan on the island of Borneo. Ministry to the Dayaks took us two to four days upstream from our home at the mouth of the river system. In the midst of visiting 17 different villages on an early trip into the belly of Borneo, we experienced what we had envisioned missions to be like.

Maureen and I, along with our two pre-schoolers, were comfortably tucked in under our family mosquito net on the floor of a Dayak home when the wake-up call came. A French company's longboat was leaving within minutes and a ride was available that would get us to our next destination some three hours upstream. The four of us huddled together in the middle of the boat, under a small tarp. On the bow of the forty-foot boat, a man was directing traffic under the light of the moon, signalling dangers to the operator at the stern. Amazingly, a father with his pre-school daughter met us at our destination at 3am! We still don't know HOW he knew about our coming.

Four decades had passed since Dr. Robert Jaffray, along with two Chinese missionaries, came to reach "the wild man of Borneo." Within a decade of C&MA ministry in Indonesia, thousands of animistic people had entered into God's Kingdom! We were given the privilege of discipling these precious believers by preaching and teaching in longhouses and churches throughout the jungle. The Dayaks were eager to learn and grow, often following us from one village to another.

But transportation was a challenge for the Dayak church. There were sixty churches in the district and no efficient way to reach them. The district needed a boat. More than 1,000 delegates gathered at the 1978 district conference, our last one before moving to Java. God blessed these events with fellowship, worship, expounding of the Word, and large youth choirs that sang far into the night. The district viewed itself as impoverished, but little did we know that was about to change. The Lord gave a few of us an idea, and the leadership responded to it.

The first service was interrupted by the typical, loud shouting heard when Dayaks are tackling rapids on a raging river. A young Dayak couldn't get the canoe moving with the district superintendent sitting in it. "I need help!" he shouted. The next night, three individuals carrying fishing gear, a basket of books, and a shovel interrupted the service. They planned to sell fish, books, and peanuts with the proceeds going to the district boat. The delegates caught on. For the next hour, God's Spirit moved them to respond; a stream of people surged forward announcing how they would participate. Nikolas, a young pastor from far upstream, was one of the first

to come. He planned to harvest rattan for three days. He returned to drop his watch in the offering plate!

A senior pastor remarked that he had never witnessed anything like it before. God's Spirit was really at work. By the final service, the boat was fully funded, and the district has never looked back. The Kingdom of God has advanced unabated right up to the present. What a joy to be able to see God at work way beyond anything any of us could have imagined!

Java - the Heart of Indonesia

Java, one of the most densely populated islands in the world, was always on Jaffray's radar, but colonial powers refused to grant permission for the Alliance to minister there. Long after Jaffray's death, *Kalam Hidup*, the leading Christian publishing house Jaffray founded, was moved to Bandung, Java. For 14 years, we served with *Kalam Hidup* in the areas of literature promotion and short-wave radio, both of which ministered without borders, spilling beyond Indonesia to Malaysia and further abroad. Getting God's Word widely planted was an important component of the JAVA 552 program, which had the goal of planting 500 churches, including five flagship churches in major cities, by the year 2000.

The National Church was well established in the outlying regions, and they were prepared to send their choice servants of God to Java. These ministers came with one-way tickets! They planted spiritual seeds in the soil

Strong relationships,
paired with low-key
evangelism, led to the
birth of many churches.

that God had made fertile. The doors to Java villages were wide open. Strong relationships, paired with low-key evangelism, led to the birth of many churches. Forming organized congregations of believers with their own building did bring challenges and some opposition. All praise be to God, by the

year 2000, 325 places of worship had been established, including flagship churches. The most predominant flagship church was founded by Paul and Priskila 35 years ago, and they are still going strong.

Paul and Priskila (Pris)

Pris' parents were among the first converts on the island of Bali and were baptized by Jaffray. Paul's father was a convert from a major traditional religion and was trained and discipled at the Bible school Jaffray founded. Paul and Pris, while working for *Kalam Hidup* in Jakarta, moved into a bedroom community of the capital. Judy, a C&MA international worker, was instrumental in starting several congregations through Sunday schools, and

began a Sunday school in that community. It wasn't long before 70 children gathered, and that is when parents requested that there be a service for them.

Paul and Pris stepped into leadership and the congregation developed into a strong flagship church, which has birthed six thriving congregations and ministered well beyond Greater Jakarta and Java. Paul served as president of the National Church for eight years while Pris coordinated nation-wide women's ministries, all while still in their pastoral positions. We've journeyed with them for many years. They were able to join us on staff at a flagship church here in Canada for a year. When God was redirecting our steps back to Canada, they released us with the blessing, "You're free to go now. You've left yourself in us."

Bandung International Church

While we were living in Bandung, we were part of a small Sunday school for missionary kids that God used to expand into a ministry to expatriates as well as local Indonesians. This ministry became known as Bandung International Church (BIC). The growth of this church started when I invited seven employees of the Boeing factory on a missions trip into the interior of Borneo. These employees who had never flown in a one-engine three-prop Cessna landed on a dirt airstrip carved out of the jungle and were welcomed royally by Dayaks with hearts filled with the love of Jesus. It resulted in BIC members providing funds for a house for the teachers at a Bible school as well as a trust fund for the JAVA 552 program that fully supported five students full time from the interest alone.

Learning to Love Cousins¹

We first met Cousins when we were beginning our language study. The gardener, the cook, and the one who looked after our two pre-schoolers were all Cousins we loved deeply. When our youngest daughter was born, the Sundanese lady working in our home filled the role of a mother for us.

Some years later, under some unusual circumstances, we invited Ibu* to join our household since she needed employment. She came to experience new life in Jesus, along with two other employees, as Maureen taught the Word of God to them.

Ibu began weeping one day as she ironed one of Maureen's dresses. Wrapping her arms around this beautiful lady, Maureen asked her what was troubling her. Ibu shared a dream she had before she knew about Jesus.

1 Cousins is the term of respect that is commonly used to refer to the followers of the Islam religion.

“In my dream, I saw a white woman holding the hand of her little girl. This lady told me about Jesus. This is the dress she was wearing!”

Ibu had been married off to a widower at the age of 14. The eldest of her husband’s four children was 12. Life was not easy for her. One day Maureen discovered that Ibu was making weekly trips to the outlying area of our city, ministering to her own people, the Sundanese. “What do you do when you’re there?” Maureen asked. “Whatever you tell me, I tell them!” she responded. She was baptized and continues to faithfully follow Jesus!

Living Beyond Dreams

Huddled in that longboat in the middle of the night going up the Mahakam River early in 1975, we thought we were living our dream. God delights to work beyond our dreams! We expected ministry in Indonesia to be for life, but God had even better plans. After 25 years, God suddenly re-positioned us from Indonesia to Canada. Age-wise, we were just a decade away from the acknowledged retirement age. Ministry-wise, we were at the beginning of something brand new, though it didn’t feel like it at the time.

We returned to Canada with a heart for least-reached people groups, particularly Cousins. While still jetlagged, we met a young Iranian believer from the major traditional religion (MBB) with a heart and passion that resonated with ours.

God brought another MBB our way five months later. Within twelve months, God assembled an international team of like-minded people with the same heart and passion. This team originated from four different countries and consisted of a seminary student, a widower with four teenagers along with a grandmother, a young couple with a toddler, and us “grandparents.”

God brought us to a place where we had to take our eyes off the rear-view mirror of our lives and focus on the highway that was opening up before us! Since 1997, we have been on a wonderful new journey of faith in God!

An Avenue to the Nations

By 2003, our international team needed a structure, and so we prayerfully established a Canadian charitable organization. The team worked tirelessly in personal ministry, Bible studies, and an annual gospel concert that contributed to the birth of an African congregation. In the past two years, this small congregation of refugees has birthed a congregation of over 1,000 refugees living in Kenya, complete with a place of worship.

This charity has a ministry in various Canadian cities, but its headquarters is in Edmonton. A centre was opened in 2008 to provide a safe place for refugees and newcomers to have needs met, helping them not only survive

but to thrive. God has raised up a unique multi-national, multicultural, and multi-generational team that administers love, justice, and compassion in the name of Jesus. This team meets needs by serving as advocates, teaching English, setting up homes, dealing with a wide range of issues, and truly becoming Canadian friends and family to the refugees.

The newcomers to Canada come with a wide range of languages, cultures, and religions. The walk-in clientele has come from over 80 countries. Staff and volunteers speak multiple languages. The ministry team provides hope for newcomers without a support network, who have arrived in a country that is foreign, with a language they find weird, weather that is unbearable, and people who can be insensitive.

Prejudices between East and West evaporate as trust relationships are built. Seeds of the Gospel are planted in the soil of various cultures. The non-western Gospel is already working its way into the nooks and crannies of the world along family networks.

Bob, a Saudi-trained Cousin leader, came to the centre looking for a bed. While chatting with a staff member who spoke his heart language, he also shared a physical need that he had. The staff member was quick to pray with him on the spot for healing in Jesus' name. This created a curiosity in Bob. He was open to receive a Bible and to study it with the staff member. As he studied, he became braver and began going to church. In early 2015, Bob decided that he wanted to follow Jesus and was baptized. He later visited his homeland in the horn of Africa, in a village without power or running water, and began to meet with others under the shade of a tree to share his new faith. The Holy Spirit is bringing forth fruit. Praise the Lord!

God has raised up wonderful partners in ministry who pray, get personally involved, and share the resources entrusted to them. The charity in turn partners with any group of believers and congregations who desire to reach the least-reached people in Canada.

Conclusion

Jesus said to His disciples when they witnessed unusual events happening, "Fortunate, the eyes that see what you are seeing...to hear what you are hearing..." (Luke 10:23-24, *The Message*²). Although there are many areas of God's wonderful work that have been left unsaid and have yet to be written, we feel extremely blessed! To God be all the glory!

*Names changed to protect their identity

Chapter 37

Bob and Louella Gould: A Tap on the Shoulder

By Robert Gould

While in line wearing cap and gown waiting to enter Canadian Bible College's graduation ceremony in 1960, District Superintendent Roy McIntyre tapped my shoulder and said, "Bob, I am appointing you as the pastor at Lake Windermere Alliance Church in Invermere, British Columbia."

Being "tapped on the shoulder" with such a deliberate move to ministry is an awesome call, like John's touch in Revelation 1:17-18. It seemed beyond me—growing up in an unobscured non-religious family where alcohol and physical violence prevailed; however, such a motif in receiving direction winds its way through my life and ministry.

My sister's tragic death motivated my parents to seek a church, and they found The Christian and Missionary Alliance. My father never consumed alcohol after encountering Christ although his temper remained.



Bob Gould in high school.
Courtesy Bob Gould

The church atmosphere inspired a similar change for me. Learning God's persistence with Moses, Gideon, and others found me walking down the church aisle, not only as a brand-new believer but with a sense of "God tapping my shoulder" to serve Him with my life, even suspending my promising athletic goals.

Invermere, B.C. (1960-1962)

It was hard to focus on the graduation ceremony after that tap on the shoulder. Questions filled my mind. Where is Invermere? How will I get there with no car, no money, and parents with little income? After the ceremony, one of the

college professors shocked me with the keys to a 1939 car that cost fifty dollars! Winter salt had eaten holes through the floor, but the motor worked. Although grateful for the trust, I had little to buy gas.

I was excited to tell the congregation at my home church, Moose Jaw Alliance, of my first appointment. The people promised to pray for me and our pastor, Alf Orthner, announced there would be a love offering. I was overwhelmed to receive \$350.

I arrived in Windermere Valley at the home of the board chairman to find they weren't expecting me. Having waited for three years, the congregation didn't expect a pastor and nearly half the congregation started another church. This was devastating to the remaining congregation and to me!

Another alarm was learning the church was in a building program. The congregation met in the basement with the upper level in unfinished construction. My first reaction was that I couldn't handle this and needed to go back home; however, after prayer, I decided not to leave these dear people in such despair, nor would I run from the "tap on the shoulder."

The board formed a plan: a \$100 monthly salary, an elderly lady gave me a basement room with breakfast, and church families would rotate supplying dinners. Lunch was mostly bread, peanut butter, and jam. As summer approached, meals became less and I felt alone.

Windermere Valley had many tourist motels, so I asked the district office to print a brochure promoting our church and schedules. Distributing these brought visitors to our Sunday services. One motel owner asked if this church was like Beulah Alliance Church in Edmonton. Assuring him it was, he replied, "See you Sunday." He later provided a complimentary unit as well as a used car—with no holes.



Bob and Louella's wedding, 1962.
Courtesy Bob Gould

Gradually, church friendships developed, attendance grew, church construction resumed, ministries flourished, and two nearby towns also received ministry throughout the summer. A Queen Scout, I was appointed Commissioner for East Kootenay, which helped develop community relationships. My confidence in God's call strengthened.

Marriage and Ministry Partner (1962)

I married Louella Branstrom following her graduation. She had come to know Christ through a high school friend and later had a

life-changing encounter concerning missions. Her parents were dismayed that she changed her music plans for ministry. Over time, her psychiatric nursing studies, Biblical Studies degree, leadership master classes, and on-going Bible and music education opened many doors for ministry.

Ordination at the Calgary District Conference was a particularly moving experience, as was witnessing the birth of our first child—a son we named Darrell.

Assiniboia, Saskatchewan (1962-1968)

Another “shoulder tap” from a district superintendent came when we were asked to pastor a church in Saskatchewan. Although it seemed too soon to leave my congregation after building a new church, I knew I must obey. It was difficult leaving my first church surrounded by its stately mountains.

I liked the new church building in Saskatchewan. A new parsonage provided a lovely place for our growing family, with Gerald and Joanne being welcomed into our household.

Together, we strengthened existing church programs, provided creative mission conventions and seasonal events, introduced new ministries, a Vacation Bible School which spilled over into the nearby public school, and a weekly Bible study held in the nearby town of Limerick. These all contributed to our church growth.

A medical emergency saw Louella admitted to the hospital. In a psychotic state, the head psychiatrist warned she may never recover. I drove home to our three pre-school children and quickly realized the importance of the ministry Louella had within the home, church, and community. Her illness also meant our dream for overseas missions had to be cancelled.

Louella returned home after extensive treatment, contrary to her specialists’ counsel. We saw God’s restoring power aided by a caring congregation.

Our six years in this community were life-altering before another tap on the shoulder led us to the Morden Alliance Church.

Morden, Manitoba (1968-1972)

The church was well respected in the community and we created additional ministries, enlarged the congregation, and extended its impact. I also became director of the Christian Education Program for the Canadian Midwest, extending my district vision with church communications and trips to the district office in Regina, Saskatchewan.



Gould Family at Morden Alliance Church, 1970. Courtesy Bob Gould

Morden had a family-oriented population, which opened various evangelistic and discipleship opportunities. Louella developed the Pioneer Girls program and taught in various capacities including a Winkler Bible School class. Our passion for the church and district grew.

Canadian Midwest District: Assistant to the District Superintendent (1974-1975)

A surprise call came from Rev. Orthner, who invited me to move from pastor to administration to cover all of Saskatchewan through to Thunder Bay, Ontario. Trusting this "shoulder tap," the affirming Morden congregation gave us a new car to handle all the driving this position would demand.

We felt blessed under the tutorship of Alf and Arlene Orthner who provided us both with teaching and experiences that helped us through future ministries. When appointed first Canadian Ministries Director, his district position opened. Humbled, I was elected the new district superintendent, then one of three in Canada.

Canadian Midwest District: District Superintendent (1975-1981)

I revisited the Canadian Midwest District (CMD) leaders and shared my heart for this tenure and in turn, heard their hopes. Reinforced were the panoramic responsibilities of district leadership and partnerships. A new initiative, we mandated a CMD minimum wage for pastors with churches establishing respective maximums.

Added to this was implementing decisions pertaining to the U.S. national Alliance goals, and later, Canadian national decisions affecting the cooperation of district and local churches. Ministry was never merely a profession, but part of the heart and calling of God upon me.

We engaged First Nations and Inuit workers, appreciating their ministry challenges and successes. Good results from these respective ministries added to the diversity that made serving this district so positive.

The district growth of the Women's Missionary Prayer Fellowship was noteworthy. Louella, assisted by quality women, enlarged its involvements and resources. A member of the North American Executive, and later the Canadian Alliance Women General Committee, she continued expanding ministry to women. She also wrote *The Elder's Spouse: Exploring their public ministry opportunities*.

The successful district quizzing team in a Regina church was travelling to a tournament in Brandon, Manitoba, when their car was hit by a truck, killing

the team leader and two young quizzers. The effects motivated remaining members to reach the international finals in the USA. Our son and daughter, both on the team, claim its impact on changing their life goals.

Unexpectedly, I was diagnosed with acoustic neuroma requiring lengthy surgery. Left with permanent hearing loss in one ear and a slight interior mouth paralysis, I returned to ministry with these impediments. Divine healing, coming in many guises, remains in my preaching Christ's sufficiency.

The pain of a wayward child is universal. Our son Darrell chose a life path different from his siblings. Remaining in ministry was a hard but necessary choice for us. This experience provided empathy when attending pastoral families facing similar challenges.

A happy involvement in Canadian autonomy was being a member of the Canadian Study Commission (1977) and of the Fraternal Committee (1978-79). Other chapters in this book tell of prominent steps taken when the C&MA in Canada became autonomous in 1981.

This historical event saw the superintendent role vacant in the Eastern and Central Canadian District (ECCD). Unexpectedly, the new board of directors requested I fill this unexpired position by appointment.

Eastern Canada: District Superintendent (1981-1995)

Leading this district placed me in the most populated portion of Canada, spreading across Ontario, Quebec, and the Maritime Provinces. Along with faithful district office personnel, DEXCOM members, and pastors, significant



Bob welcomes Jess Jespersen as the first district superintendent of the St. Lawrence District, July 1983.
Courtesy Bob Gould

goals for the Eastern provinces were set. Growth within the district was obviously God-directed.

Early pioneer work took place in Quebec with faithful Canadian home workers along with Chinese pastors and national leaders combining creative efforts to expand in this province. Jess Jespersen was director of French Ministries in the district. After two years together, I gave oversight to the organization of the St. Lawrence District (SLD) with Jess as its first district superintendent. Ann Jespersen has chronicled the steps Jess and Quebec workers took towards this and the SLD's continuing development¹.

1 Jespersen, Jess and Ann. (2018). How We Learned to Depend on God. *The God Made Known: Through Ordinary People Leading Extraordinary Lives* (pp. 182-184). Toronto, ON: The Christian and Missionary Alliance in Canada.

Chinese churches existed and operated under the district constitution. The next decade's church-planting opportunities increased, especially with 10,000 people annually immigrating to Toronto from Hong Kong. District partnership, the Canadian Chinese Alliance Churches Association, and existing Chinese churches saw 10 new Chinese churches in four years. At least 22 Chinese churches existed in the ECCD by 1995.

Other cultural start-ups (e.g. Vietnamese, Filipino churches), along with Caucasian groups, expanded the ECCD in the 1980s-90s with churches applying for district financial approvals for land purchases and building programs. With rising pastoral personnel, our district credential and ordination activities increased too.

Previously, the district inherited a 17-acre property in West Burlington, Ontario, containing a small nursing home subject to continuing its function while family residents lived there. Former leadership had constructed a home for the existing nursing home administrator and another for the district superintendent with a district office (later becoming a seniors' residence).

The district expanded this ministry. With the expertise and partnership of Stu Gillis, we took oversight of constructing and administrating a 64-bed CAMA Woodlands Nursing Home complex. Leaders later enlarged this to 128 beds, continuing its comprehensive community care. Renovating the former nursing home still provides a spacious district office.

District sponsored activities for men, women, youth, camps, children, pastoral in-service training, retreats, and specialty events (e.g. an annual youth music festival), etc. encouraged inter-church fellowship. ECCD also hosted two Canadian General Assemblies.

Now called "Alliance Women", Louella and her executive provided resourceful oversight of area and local church women leaders, seeing district retreats reaching 1,000.

Seventy-two churches existed in Eastern Canada (Thunder Bay to Newfoundland) in 1981. In Ontario and the Atlantic Provinces, 57 churches remained, after forming the St. Lawrence District in July 1983. By July 1995, this total grew to 111 churches. Seeing 54 new churches—nearly doubling church numbers in 12 years—was a numerical highlight of my 15 years as district superintendent.

David Lewis (and Janie) was elected to lead the Central Canadian District and Doug Wiebe (and Judy) led the Eastern Canadian District.



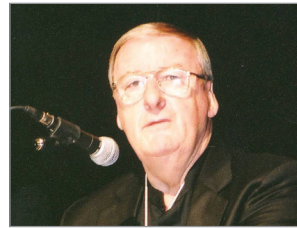
Bob and Louella with young people at North Toronto Chinese Alliance Church, 2016. Courtesy Bob Gould

I am humbled with these leadership positions including being a member of the Canadian Bible College / Canadian Theological Seminary Board of Governors for 25 years, the Canadian Corporation of The Christian and Missionary Alliance, the Canadian Board of Directors for eight years, and as Moderator at two Canadian General Assemblies. Serving with many Canadian colleagues and my gifted district assistants, David Freeman and Gordon Bucek, has been a great privilege. God's "tap on the shoulder" comes with shared grace and blessing.

Throughout our years of ministry, we were involved with missions. I was speaker at various international General Assemblies, Field Forum Conferences and other overseas involvements. Some eighty countries fanned our mission concern. Following a sabbatical, we received a "tap on the shoulder" to pastor a church in Thailand. Becoming international workers was a desire fulfilled.



Bob and Louella with then president Arnold Cook and his wife, Mary-Lou, 1996. Courtesy Bob Gould



Bob Gould as Moderator, General Assembly. Courtesy Bob Gould

International Church Ministry (1996-2004)

The Evangelical Church of Bangkok (ECB), the largest evangelical English-speaking church in Bangkok, targeted some 250,000 resident multi-nationals and saw 54 nationalities in attendance. I applaud past and future leaders



Evangelical Church of Bangkok. Courtesy Bob Gould

whose planting and watering continue experiencing God-given growth (I Corinthians 3:7-8).

By 1998, growth required building another floor to the existing Christian Education building as well as enlarging the church sanctuary.

In four terms, we increased substantially; increased ministry and quadrupled budgets provided ministry to all ages with regular and special events, including hotel services with luncheons attracting 800-1,000.

As Director of Women's Ministries, Louella and her teams influenced hundreds of English-speaking women through programs focused on their needs, fellowship, outreach, and leadership opportunities. Such involvement flourished in each department led by assisting international workers with board members, volunteers, and Thai staff contributing.

ECB contributed to national Alliance church projects including seminary and Bible college scholarships for Thai students; sharing facilities with a Thai congregation and a Vietnamese pastors' Master Degree program with thirty-four graduating. Other mission organizations received offerings and volunteers, and we reimbursed allowance costs for ECB international workers to Canadian and American global offices.

With hundreds of people filling our church services, we had to look at enlarging our premises. In 2002, we launched a building plan with a public fundraising campaign. Along with the reserve fund, millions of baht were raised, which was important in a cash society.

In 2004, an adjoining property, long prayed over, was purchased. For me, holding that deed was a significant step toward my eight-year "dream" while serving this strategic church.

Overriding all the ministry growth were multiple conversions, regular baptisms, and spiritual growth. The transformation stories and interactions were abundant.

In 2004, an unusual "tap" came to me when a heart problem emerged. Ongoing lung issues for Louella emphasized that it was time to go. It wasn't easy leaving, but with a quality board and congregants already embracing the ongoing development plan, the following leadership saw it to completion.

Return to Canada (2004)

Our return saw medical help and healing. By 2005, itinerant conventions through Ontario helped promote our C&MA work abroad. We found missions "alive and well" in our district churches and thanked them for their prayer support through those eight years abroad.

In 2005, our son Darrell died from AIDS contacted through a needle. Through conversion, professional counselling, studies, and an encouraging

marriage, his last years made a positive impact. This family journey prompted Louella to write *A Stone Heart Softens* focusing on principles through prodigal trauma.

In 2006, our Bayview Glen home church in Toronto invited me to interim as lead pastor. The six-month arrangement stretched into two years. With the new pastor, he and the board asked that I remain in an assisting pastoral capacity for another two years. Louella took an active role in volunteering and leading in various local church ministries as well as being the speaker at off-site conferences and special events.

In 2008, I was invited back to Bangkok and was honoured to open the new ECB complex which now has an attendance of over one thousand.



Women's Bible Study at Bayview Glen Church in Toronto, 2009. Courtesy Bob Gould



Women's Bible Study in Bali, 2012. Courtesy Bob Gould

Return to Missions (2010-2012)

In 2010, another surprise "tap" signaled a return to the international church ministry in an interim capacity. We accepted a position at the International Christian Fellowship Church in Warsaw, Poland. Following a successful interim, we left overwhelmed at the realities overcome in this country where many centres are seeing revival.

From 2011-2012, we accepted an interim position to the Gateway Christian Fellowship Church in Bali, Indonesia, financed in part by First Alliance Church in Calgary. This ancient Hindu island saw God blessing our efforts in Sunday service attendance and baptisms. A highlight for Louella was leading a weekly Bible study for over 25 multi-national women from various religious backgrounds.

All these ministries resulted from the same Gospel that ignited the early Canadian missionary Robert Jaffray, who first arranged for the C&MA's entry in Bali. Louella wrote *Bali - Bleak and Beautiful*, which briefly chronicles C&MA history as well as a review of our ministry there.



Bob and Louella Gould, 2019.
Courtesy Bob Gould

District Ministry Opportunities Continued (2012-present)

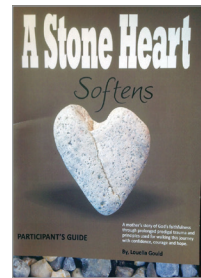
When I'm asked, "When will you retire?" I respond, "When God stops tapping my shoulder!" Despite various physical challenges, we continue to accept opportunities He gives us. After 60 years of ministry, memories of His "taps on my shoulder" continue to evoke praise to God.

For Further Reading

A Stone Heart Softens by Louella Gould

A mother's story of God's faithfulness through prolonged prodigal trauma and principles used for walking this journey with confidence, courage, and hope.

Louella is currently working on an updated version of her previously sold-out *Manual of Principles*, which should be available in the near future.



Chapter 38

Joseph and Helen Lee: Blind Obedience

By Joseph Lee

It was February 27, 1982, while we were working through our Spanish language studies in Costa Rica when my wife, Helen, called to me. She was in labour a month early.

I was at a loss, murmuring, “I’m not ready yet!” Helen prepared a prayer letter for our supporters, and I read a book on childbirth—what turned out to be my lifesaver.

Our first baby girl, Jayne, finally arrived. That was our first major life experience without family nearby. It was to be our lifestyle for the following 30-plus years.

Our Background

I was born in Szechuan, China, in 1945. I lived in Hong Kong from 1949 to 1968. In 1967, during the political riots in Hong Kong, I served with the auxiliary police. Because of the dangerous situation, my sister in Vancouver, B.C., applied for the whole family to come to Canada. We arrived in Vancouver in 1968 as immigrants.

Helen was born in Hong Kong in 1948 and, in 1967, immediately after her high school graduation, also immigrated with her parents to Vancouver. Helen worked as an administrative assistant. She actively served in her home church. We met each other at our home church, the Vancouver Chinese Alliance Church, in 1968, and married in 1975. Both of us were raised in a Christian family.

A major influence in our lives in Canada was one of Helen’s closest friends, Sonia, a sister and leader in our youth fellowship. Sonia had a good income and a respected profession as a professor at the University of British Columbia, but she resigned and joined the Overseas Missionary Fellowship (OMF) to serve as a missionary to Thailand. Culturally, it was unheard of for a single

woman to forfeit such a good profession and income and “forsake” her elderly parents to serve God in a foreign land.

Heeding the Call

While teaching Sunday school to a grade three class, I realized the importance of reading and learning more about the Bible and contemplating the real purpose of our lives in this world.

God spoke to me through Romans 12:1, “Therefore, I urge you, brothers and sisters, in view of God’s mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship.” The phrase “proper worship” is also translated as “reasonable service” in both the NASB and the Chinese Bible. Through the counsel of a Hong Kong pastor, Reverend John Pao, I decided to go for further study at Prairie Bible Institute.

God called Helen in another way. As she actively served the Lord in her church and witnessed to the people around her, the Lord had been consistently burdening her heart with the desire to spend her days bringing people to Christ. Sonia’s example was also a huge encouragement to her and gave her a glimpse of missionary life.

On her 24th birthday, she took inventory of her Christian life and, in overwhelming thanksgiving to the Lord, asked Him what she could give in gratitude to Him. The Lord answered, “Give your life to me.” During a devotional rally in 1973, she dedicated her life to serving the Lord in overseas ministry. When I proposed to Helen in 1974, both of us were of the same mind in our desire to serve the Lord. We agreed to be married and to be trained at Prairie Bible Institute.

We had no idea where God wanted us to serve when we graduated in 1979. We intended to serve God in Hong Kong, but He directed us to C&MA overseas missions. The requirement was for me to complete two years of graduate studies in missiology at the Canadian Theological College (later called the Canadian Theological Seminary). We stayed in Regina, Saskatchewan, until 1981. Our hearts were open to whatever ministry God would have for us.

Persistent Obedience

Before Christmas 1980, we received a letter from a missionary, Belinda Kwok of Hong Kong who was working in Lima, Peru. She was asking God for a Chinese couple who could work with married couples in the church. We were ready to commit ourselves to God in blind obedience.

Arnold Cook, the first overseas director for the C&MA in Canada, graciously accepted us as missionaries to Lima, Peru. We left Canada in September

1981, first to Costa Rica for language study and then on to Lima, Peru, in 1982, to serve on the field.

Our blind obedience was tested even before we left Canada! Two months before our departure, Helen became pregnant with our first child. Her doctor advised her to abandon the idea of flying in a high altitude to Costa Rica during the first trimester of her pregnancy, especially since she was an older first-time mother. On the other hand, we knew that we needed to trust the Lord by faith, even in her condition. That was a difficult decision for both of us. After much prayer, we decided to obey God and left for Costa Rica in September 1981.

Language learning was not easy. The consequence for failing the language test was to be sent home to unpack our barrels and look for other ministries in Canada. Helen struggled in her language studies due to her pregnancy, and I was trying to finish my ordination preparation. By God's grace, we passed the language exam. We returned to Vancouver for my ordination before our departure to Lima, Peru, in early September 1982.

Lima, Peru

A week after our arrival in Lima, I was installed as the pastor of the Lima Chinese Alliance Church. The Chinese settlement in Lima was over 100 years old, and many people in the church spoke Spanish.

Four young people from our congregation went into the Lima Alliance Bible Institute for theological training. Our dream was that, one day, daughter churches would be added to the growing Chinese church. As the church developed, we planned to move our congregation from a rented facility to a permanent location. The Lord enabled us to purchase property at the end of our first term. It was located at the crossroads of two main thoroughfares with the greatest concentration of the Chinese population in Lima.

At the beginning of our second term in 1986, we continued with the building project in addition to our pastoral responsibilities. Around the same time,

some of our Bible institute students came to help with our ministry. We were able to focus on expanding the ministry to reach more Chinese by launching two weekly, half-hour radio programs for those who worked long hours.

The church had enough income to continue building; however, church finances were diverted to provide



Baptism in Lima. Courtesy Joseph Lee

scholarships for our Bible students and pay for their summer ministries in our church. Also, the large and rather rapid depreciation of the Peruvian currency affected the value of our members' donations. Thankfully, Canadian C&MA Chinese churches were able to give financial gifts to help with the construction project. By the end of our second term, the "shell" of the church had been completed. We patiently waited for God's resources to furnish the church in our third term.

Building the Church...Together

The political climate of Peru steadily deteriorated over the years, especially in Lima. We experienced an average of ten bombs per month. Blackouts were common when terrorists blew up transmission towers. Inflation went up a million times. Most people became "millionaires," but their money had no value. However, God did not abandon Peru.

The turning point for Peru came during our third term, with the election of a new president. The country's political and economic situation improved each day, but bombs were still common in daily life. Meanwhile, back at the church, a drop ceiling and church pews needed to be installed. These were things the church could not afford. Then, early one morning in 1993, a bus loaded with 300 kilograms of explosives was detonated on the bridge near our church. All the glass windows and doors were blown out.

Our field chairman came and prayed with us and notified our national office in Toronto. As a result, not only did prayers go up for us, but a church in Vancouver responded with a large donation to help us. We were able to install the drop ceiling and pay for the pews.

The Chinese church had become self-supporting, self-governing, and self-propagating, and we knew in our hearts that the time had come for us to transition to another country where there were no witnesses for Christ. But where would we find a Chinese pastor to shepherd the Lima church?

Over the years, we had mentored a young second-generation Chinese man, Miguel MacChiu, who had graduated from the Lima Bible Institute and was working part-time alongside us. As a demonstration of his willingness to accept the challenge of serving the Lord, he abandoned his part-time job. The congregation confirmed his call to be their pastor with a 99.9 per cent approval vote.

Blackouts were
common when
terrorists blew up
transmission towers.
Inflation went up a
million times.

The Lord had completed His work through us there, and we left Lima in 1995 in peace with our three children, Jayne, Caleb, and Noelle.

Guatemala City

We spent the next two years on home assignment to adjust the timing of our terms so that our children could graduate with their high school classes at the Alliance Academy in Quito, Ecuador. As we waited and prayed, the Lord convinced us not to accept the proposal to work in Israel and Tijuana, Mexico. In His time, He led us to Guatemala City to work alongside Brian and Gloria Cheng.

We left for Guatemala City in 1997 without any prior knowledge of what the country was like or any opportunity to visit it beforehand. Again, it was blind obedience to be led only by our Lord and our mission leaders. We were on a two-year assignment to Guatemala City to work with the Chengs and the new Chinese church plant there, but we were also tasked with exploring the spiritual needs of the Chinese in Latin American countries with a view to planting new churches.

We were to oversee the Chinese church the second year while the Chengs went on their home assignment. The plan was that, when they returned, we would move to a country in great spiritual need. Our hearts and hands were open to God.

Spiritual Take-Off

During our second Christmas in Guatemala, in 1998, our regional developer, Harold Priebe, asked us to stay in Guatemala to continue developing the church as the Chengs were to go to Venezuela. Most of the Chinese in Guatemala were new arrivals from China and Hong Kong even though Guatemala did not allow new Chinese immigrants. Most of the Guatemala Chinese Alliance Church people were business owners while most of the Lima

Chinese Alliance Church people were labourers. It was necessary for us to change our strategy and attitude to work harmoniously with the church leaders.

At one point, the church grew to over 80 people. By God's provision, we were able to worship in a rented Lutheran church sanctuary for just \$50 (USD) per month. After worship, the people would drive



Joseph and Helen Lee (2nd row, centre) with the Chinese Alliance Church congregation in Guatemala City, 2012. Courtesy Joseph Lee

their cars to our home for Sunday school. All other church activities took place in our home. The growth of the church was, therefore, limited.

Another problem was that the Lutheran church was in the path of airplanes landing and taking off. Every Sunday service, preaching or praying would need to stop during take-offs. The church and our supporters in Canada prayed faithfully for a new location.

In 2000, the third year of our first term there, God allowed us to locate and buy a warehouse in a residential area close to where we lived. The church's annual theme that year was, "A New Era and a New Challenge," with teachings from the book of Malachi. God's people obeyed their Lord in the challenge of faithful tithing to the church and in building God's house. It was truly amazing that construction of the main sanctuary and a three-story Christian education building was completed before our departure for home assignment in May 2001!

When we returned to Guatemala City in 2002 for our second term, to our surprise, the church had paid back the personal loans from the congregation for the construction. Furthermore, they had saved enough to purchase a photocopier and a new car for their pastor. We had a debt-free church!

Attention was able to be returned to the Word of God to ground the people in His Word. The congregation was trained in personal evangelism, worship, literature publication and distribution, financial management, church administration, and property management. Missions was introduced to the church after the first six months. A scholarship fund was also started to help young people who dedicated their lives to God in full-time ministry.

An annual missions conference was introduced to teach the church to reach out to the nations. One year, a young man, Paulo, responded to God's call of full-time ministry. He was supported by the scholarship fund to study at Ambrose Seminary. Today Paulo and his wife, Phoebe, are international workers in Spain to refugees from North Africa.

Eyes on El Salvador

Around 2004, the church set her eyes on the Chinese in El Salvador and began to pray to the Lord of the harvest to send His labourers there.

For our third term in Guatemala, starting in 2007, the goals were to establish pastoral care for the Guatemala church as well as to find a missionary for El Salvador. Before our home assignment, we came across a semi-retired



Guatemala Chinese Alliance Church
Christian Education wing.
Courtesy Joseph Lee

couple, Kwok-Wah and Cecilia Chan, who came to El Salvador several times with the short-term teams and were willing to go to serve there permanently. They started their ministry in 2008.

The Guatemala Chinese Alliance Church's scholarship fund was quite abundant. Mary Samamé, who used to be the church secretary in Lima and had a desire to be trained for ministry, was given support to study at the seminary in Guatemala. She graduated with high honours and married another graduate, Rubén Arias, from El Salvador. The church invited them to become pastors of the Guatemala Chinese Alliance Church. This enabled us to conclude our ministry in Guatemala after 15 years. In January 2012, with grateful and joyful hearts, we returned to Vancouver for retirement.

Passing the Baton



Joseph and Helen Lee.
Courtesy National Ministry Centre

Again, God was not yet finished with us. We were invited by our regional developer, Murray Derksen, to be the team leaders of the Chinese international workers in the Caribbean Sun region and recruiters of new candidates across Canada for four years until the end of 2015, when I hit my big 70.

But the work is not yet done! We are now based in Canada challenging God's people to take the Gospel to the nations that He has brought to our doorstep.

We know we will continue the rest of our lives by listening to the Lord of the harvest and willingly living in blind obedience to serve the One who is forever faithful and true to His Word, and who has not failed us once! To God be all the glory!

Afterword: Remembering Those for Whom No Table Has Yet Been Set

By Arnold Cook

Whenever the late Einar Mickelson, veteran Alliance missionary to Indonesia, presided at a communion service, he prayed an unvarying prayer: “Lord, today we remember those for whom no table has yet been set.” Einar Mickelson had a great heart for the lost.

The communion service *should* be a time for remembering not only Jesus’ atoning crucifixion but those who are yet unreached. When we look at the Lord’s table through Matthew’s eyes, we read,

Then he took a cup, and when he had given thanks, he gave it to them, saying, “Drink from it, all of you. This is my blood of the covenant, which is poured out *for many* [italics mine] for the forgiveness of sins” (Matthew 26:27-28).

Or read in John 17 Jesus’ high priestly prayer following the Last Supper. First, He prayed for His disciples (17:6-19). Then He abruptly refocused His prayer, “My prayer is not for them alone. I pray also for those who will believe in me through their message” (17:20). Jesus had the yet unreached in mind.

I’ll never forget Marilyn Laslow, a Wycliffe translator working in Papua New Guinea. Speaking at an Urbana missionary conference, she told about a group of men coming from a distant village upriver from where she worked. They urged her to send some workers to their village because they wanted to know about this Jesus.

“We really can’t do it,” Marilyn explained. “There’s no one to send.” But the men insisted, and finally, after some months, a group of workers did visit them. As they walked through the village with the people, they were surprised to see a church.

“What is this church building all about?” the workers inquired. “We didn’t think you knew anything about the Gospel or Jesus.”

“We don’t,” the villagers answered. “But we have seen that you have these buildings in your villages, and so we built one while we were waiting.”

No Macedonian Call

Those upriver villagers in Papua New Guinea were some of the ones Jesus had in mind when He spoke of His “blood [being] poured out for many.”

When He prayed for those who would believe in Him through the message of His disciples, He was thinking of the yet unreached, including us. We in the West can thank God that Paul responded willingly to the Macedonian call that redirected him from Asia to Europe (Acts 16).

Ten Thousand Villages

C.T. Studd, pioneer missionary to Africa, said, “I see the smoke of 10,000 villages where there is no church.” Thank God many missionaries have gone to the south, the west, and the east of Africa where God has moved mightily. But what about the north, which is solidly Muslim? What about people who are lost now and lost forever, for whom no table has been set? What do we do? How do we respond?

I remind you that these lost people know certain things, according to the Scriptures. They are without excuse,

...since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God’s invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse (Romans 1:19-20).

As missionary Don Richardson observed, God has placed eternity in the heart of every man and woman, and they know they have a need.

They also know there is a life to come. In Egypt, visiting the pyramids, I saw the large pyramid of King Cheops. Alongside it, in recent years, they have excavated his boat that was buried with him. Why the boat? To help him get across the great Nile of the world to come. The museums of Cairo bear witness to the Egyptians preparation for the next world—eternity is in the heart of every man and woman. They knew.

What if They Knew This?

It was Australian Bishop Jack Dane who made the statement at the end of the 1974 Lausanne Congress, “When I realized that men without God were lost now and would be lost forever—even nice folks, even my family and my friends—I vowed that I would burn out one life in telling others the fabulous good news Jesus has brought to our world.”

There are multitudes for whom no table has yet been set. Will you keep them on your mind and in your heart?

Adapted from a brochure by the same title published in 1994 by Christian Publications

Arnold Cook is a former president of The Christian and Missionary Alliance in Canada. He first worked in Latin America (Argentina, Colombia, Peru) for 16 years and then served

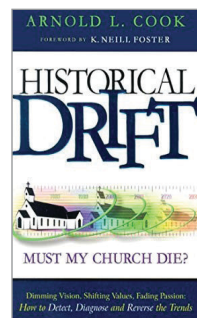
20 years at the C&MA in Canada's National Ministry Centre as vice president for Global Ministries under President Melvin Sylvester, and then he became president. Following this, he served a four-year term as president of Alliance World Fellowship. His doctor of missiology degree was from the School of World Mission at Fuller Seminary.

For Further Reading

Historical Drift: Must My Church Die?

by Arnold L. Cook

This book is a powerful reminder that God is not finished with His Church and that the foundation of biblical truth will establish a platform for renewal and revitalization.



Afterword: Called to Action

By David Hearn

Hanging on the wall in my study is a portrait of Susana, a young Yazidi girl. Her eyes are dark and desperate, reflecting the terror and horror she had to endure when ISIS terrorists invaded her home town. She watched as they attacked her village, killing members of her family and kidnapping her and her sisters. She was eleven years old when she was sold to her first soldier. Over the next three years, she was sold another sixteen times to be battered and terrorized.

I remember hearing her story as she spoke with a unique mixture of fear and courage. She shared how she was taken to a major city and treated like a possession rather than a human. In heart-wrenching details, she spoke of the day the Iraqi military broke into the home where she was living and gunned down over twenty terrorists in front of her. She escaped out a side door and ran down the streets as bombs and machine-gun fire erupted all around her. She made her way to a city further north and was given shelter in one of the many refugee camps around the city.

It was here she met the pastor from an Alliance church. His kind words and caring spirit made her feel safe and loved. With great tenderness, he told her, “Jesus loves you, and we have been sent because we love you too. All the black things that you have seen and experienced, God can make completely white again.”

The simple call of missions can be summed up in that one powerful phrase, “Jesus loves you, and we have been sent because we love you too.” Jesus felt deep compassion for the lost, the broken, and the discarded. He declared, “As the Father has sent me, I am sending you” (John 20:21).

It is this powerful commission that stirs our hearts to action. We are not bystanders watching a story unfold before us but full participants writing the chapters with our lives, bringing hope, freedom, and grace to those trapped in darkness.

We are not bystanders...but full participants, writing the chapters with our lives, bringing hope, freedom, and grace to those trapped in darkness.

When I look into the eyes of Susana, something takes place deep within me. I am moved by the Holy Spirit to act. The stories contained in this book call us to action. They are a look into the eyes of the most desperate and needy

in our world with the design of disrupting our routines and disturbing our complacency.

We live in a time of unprecedented opportunity to advance God's Kingdom. We see global turmoil that has opened the doors for the Gospel in places around the world that have been tightly shut. Imams are coming to Christ in Senegal, Yazidis are finding hope in the Middle East, thousands of Egyptians are coming to Christ in North Africa, Rohingya young men are being delivered from the darkness in South East Asia, and thousands of new churches are being planted through our partnerships in our South Asia Gateway initiative. In this moment of great global shaking, the Church in the West must be awakened! We cannot be static. We must be energized.

I want to suggest three responses to the stories contained within this book.

1. **Inspiration.** To inspire is to motivate, stimulate, and encourage. In a sense, it means to shock the system into a different way of seeing, feeling, and thinking. My desire for you, for us, is that we will see the world differently. We need to be centred on Christ and empowered by the Holy Spirit so that the divine narrative touches our imagination. Jesus is doing all the heavy lifting, but we must pay attention to what He is doing and join Him.

One of the most inspiring moments of my life was sitting in a room with over 40 young men who had escaped the genocide in Myanmar. They shared stories of abuse at the hands of human traffickers, beatings, starvation, and extortion. Now, in Malaysia, they were trying to find a future; however, they were often the target of further abuse from law enforcement and cruel employers. They only felt safe for 90 minutes every Thursday night when they attended an English class taught by C&MA international workers. I watched how fear melted away when they entered the room and laughter began to break out as they realized nobody was going to harm them. The class began with singing. It was stunning to hear these young men who have suffered so much singing with great passion, "God is so good, He's so good to me." Hope filled the room. Joy was released. Rohingya boys are being set free. Be inspired!

2. **Imagination.** The invitation of these stories is to expand our horizon, to broaden our perspective, and to get us dreaming again. Our vision tends to get smaller, not larger. We can become so focused on the daily activities of our lives that we become utilitarian rather than altruistic, yet now is a time for us to dream.

When I was serving in Hong Kong on a short-term mission experience, I visited a camp that had been purchased for only one dollar. International workers shared the need for this camp in several Alliance churches, and a young girl was moved to dream. She went home, emptied her piggy bank, and gave one dollar to the project. Moved by her faith, the international workers offered the sellers of the property one dollar for the land. To their shock, the offer was accepted. Radical faith is still alive.

3. **Innovation.** Innovation is a willingness to explore, to expand, and to experiment. We are challenged to step out of the expected and enter the unexpected, to move out of stagnation into greater risk, and to take a step out of our comfort zones into a new experience that could change us forever. Ask God what He would have you do.

Consider contacting Envision Canada (envisioncanada.org) to learn more about:

- Engaging in one of the seven-to-ten-day trips to one of our sites. Whether you're in ministry or a small group interested in serving, we invite you to come alongside, partner with, and learn from our long-term workers and their ministry partners.
- Stepping into an opportunity to serve international students who are coming to study in Canada.
- Connecting with your local church missions committee to help tell the story of what God is doing to advance His Kingdom.
- Experiencing discipleship and opportunities to grow in your faith through hands-on ministry as an intern.
- "Testing out" a lifestyle of ministry in a cross-cultural setting at one of our Envision sites for two to nine months.
- Becoming an apprentice for two years, a commitment that is part of the long-term development strategy for raising up leaders. As an apprentice, you will engage in authentic ministry experience and use your vocational skills, gifts, and passion for missions as you explore a call to full-time ministry.

- Learning more about serving in an international ministry as a career with Global Ministries. Our international workers serve in four main types of ministries: church development, marketplace, justice and compassion, and worker support.

In my most recent trip back to the Middle East, I inquired about Susana. I was thrilled to hear that she had participated in our “Hope Center” programs, which are designed to assist young girls as they recover from trauma and abuse. She not only completed the training but became a volunteer to help other girls find freedom and hope. She is on a journey of being set free. This is “why” we do what we do. The Susanas of this world matter to God. Look into their eyes and be changed forever!

David Hearn grew up in a godly home in the Okanagan Valley, BC. As he became a passionate follower of Jesus, he began to sense a call into church ministry. His calling was confirmed at Canadian Bible College, where he met his wife, Agnes. He pastored in Brampton, Ontario, and Winfield, BC. He served as district superintendent in the Canadian Pacific District and then was elected president of the C&MA in Canada in 2012. His Master of Divinity degree is from Regent College in Vancouver and his Doctor of Ministry degree is from Alliance Theological Seminary in New York.

Appendix: The Context and Rationale for Canadian Global Ministries

By Wallace Albrecht

The Canada Revenue Agency (CRA):

The Canadian Council of Christian Charities (CCCC) and their lawyers exist to assist Canadian charities to maintain compliance with the changing terrain of laws governing charities in Canada. In the mid-1990s, we often heard the phrase “care, custody, and control” from these advisors. It was the task of the treasurer for the C&MA in Canada to ensure that we were in compliance with the law and above reproach in every aspect of the administration of charitable donations to our organization. Paul Lorimer was ever vigilant at keeping us informed and squeaky clean in the area of finances.

The Canada Revenue Agency (CRA) was becoming increasingly concerned about charitable funds sent off-shore and rightly so. Our world had entered a new era of geopolitical upheavals involving civil and international wars, revolutions, and terrorism. It was known that some Canadians were sending money to fund war efforts in their countries of origin. The CRA’s responsibility was to ensure that Canadian charities were not funding revolutions or illegal activities overseas in violation of their charitable purposes.

Canadian charities were expected to carefully monitor how their funds were spent both in-country and off-shore to ensure they were used for legitimate charitable causes. They wanted to see evidence that the officers of Canadian charities visited the places where funds were spent to ensure they were properly dispersed in accord with the intent of donors.

The C&MA in Canada was on safe footing because the largest proportion of its income was spent supporting its employees (international workers) who happened to be working overseas but on the payroll of a registered Canadian corporation that regularly submitted the required income taxes, Canada Pension Plan, and other required deductions. But these funds were funneled through the C&MA-US.

The tension was caused by the fact that a significant amount of our Global Advance Fund (GAF) was sent to the offices of the C&MA-US. A “Joint Ministry Agreement” was required between C&MA-Canada and C&MA-US so that the CRA understood the reason for these large amounts of charitable

Canadian donations going to a US-based religious body. This was not an ideal arrangement. Paul Lorimer, treasurer of the C&MA in Canada, explains:

The C&MA in Canada didn't have the "care, direction, and control" over its 200+ missionaries that Canada Revenue Agency expected of Canadian charities doing overseas ministry. The CRA continued to raise the bar for Canadian charities, and their requirements meant that a significant change was needed in the Joint Ministry Agreement terms in effect at that time. There was a desire to continue to partner with the C&MA-US in areas of common benefit, but the C&MA in Canada needed to have more autonomy in directing its own missionaries in a way that honoured both God and "Caesar."¹

VP-General Services Ken Paton attended meetings sponsored by the CCCC where he was made aware that the C&MA in Canada required:

...more financial accountability on how Canadian charitable dollars were being spent. Initially, this push was not from inside C&MA Canada but rather from the Canadian Council of Christian Charities (CCCC). The CCCC conferences were dominated by discussions about the Canada Revenue Agency (formerly Revenue Canada) exerting pressure on Canadian charities to make sure the charities had care, custody, and control of Canadian charitable money wherever it was spent.²

Mr. Paton recalls that he spent many hours in attorneys' offices and thousands of dollars in legal fees to adjust the C&MA in Canada's Joint Ministry Agreement to bring it into compliance with CRA regulations.³

Understandably, C&MA leaders in the USA found it difficult to accept the fact that Canadian charity laws drove the required changes since their government was quite disinterested in a charity's off-shore spending at that time. In subsequent years, the movement of money across international borders was tightened considerably in response to events like the destruction of the World Trade Centre in New York in 2001 and a plethora of other terrorist actions.

My wife and I observed this reality when we returned to overseas ministry in Indonesia in January 2002 and quickly discovered that moving any amount over \$10,000 across international borders required reams of documentation. Though the CRA did not anticipate the events resulting

1 Personal email letter from Paul Lorimer on June 6, 2018.

2 Personal email letter from Paul Lorimer on May 31, 2017.

3 Ibid

in these new regulations, they did help us prepare for these realities as an organization involved in international operations.

Changing Demographics

The changing demographics of global missions also impacted how the C&MA in Canada spent its money. For generations, the primary missionary-sending bodies were in Europe and North America. The emerging church in the majority world was now becoming increasingly capable of sending missionaries. Latin American nations with stronger economies, like Chile, and other countries like South Korea and the Philippines were emerging as sending nations. Dr. Cook embraced a philosophy of sending every qualified Canadian Alliance candidate, even some slightly over the established age limit.

The Chinese Alliance churches in Canada were growing in number and strength and actively joined the Great Commission cause. The number of Canadian Alliance missionaries was increasing steadily. This demographic change was taking place in Canada during a period when the C&MA-US's numbers plateaued and even decreased a little. These trends precipitated an increase in our percentage share of the administrative costs of the Division of Overseas Ministries (DOM), a factor that contributed to the financial challenge the C&MA in Canada was facing.

Financial Constraints

The Canadian dollar's value was dipping below \$0.70 (70 cents) compared to the US dollar during the mid to late 1990s.⁴ Many outside the C&MA in Canada's administration were unaware that we paid our fair share of the administration costs of the Division of Overseas Ministries in the USA and on each field where Canadians served. If Canada fielded twenty per cent of the personnel, it paid twenty per cent of DOM's real costs both at the Colorado Springs office as well as in field offices. This included real estate acquisitions/rents, heat, light, and salaries of the VP-DOM, regional directors, and their entire staff. The weakness of the Canadian dollar meant the C&MA in Canada was paying as much as CAD \$1.50 for every dollar spent by DOM in the administration of our missionaries.

In January 1997, the treasurer of the C&MA in Canada received the DOM's assessment for the administrative costs of Canada's share of the joint missionary administration for the current year. It was in that meeting

4 Historical Exchange Rates Graph. (n.d.). Retrieved from <https://fxtop.com/en/historical-exchange-rates.php?A=1&C1=CAD&C2=USD&MA=1&DD1=&MM1=&YYYY1=1994&B=1&P=&I=1&DD2=09&MM2=12&YYYY2=1999&btnOK=Go!>

of the President's Cabinet (PC) that the officers present received the news and wondered how this amount could be paid and still remain committed to sending every qualified Canadian candidate. Paul Lorimer, treasurer and PC member at the time, recalls that several factors were taken into consideration. He commented:

I recall PC weighing each of the factors thoroughly before reaching a final decision, with a desire to maintain strong fellowship with the C&MA-US. I think the process of coming to the January 1997 decision was made after many months of consideration.⁵

Since Mr. Lorimer lived closer to the task of maintaining compliance with the shifting regulations of the CRA and the matter of managing the C&MA in Canada's income in a responsible manner, these concerns had weighed on him for quite some time. My focus was on recruitment, screening, recommending the appointment of Canadian Alliance missionaries to the board, and representing them at meetings of the Committee of Administration of the Division of Overseas Ministries (CA-DOM). Though I was aware of the factors that gave rise to the PC's decision, the prospect of this change was not uppermost in my mind.

Negotiating Finances

The first meeting of the CA-DOM in Colorado Springs was challenging for me. To get things started, I drafted and presented the broad strokes of how the relationship between C&MA-US and the C&MA in Canada might function with regards to both nations' respective missionary endeavors. Among other details, the paper proposed:

1. Canadian C&MA missionaries⁶ who were assigned to unreached people groups or essential to C&MA-US operations remain under DOM administration. The C&MA in Canada would continue to share equitably in the costs of their involvement in U.S.-led fields as we had in the past.
2. The C&MA in Canada would be free to initiate ministries among unreached people groups of their choosing and redeploy Canadians from U.S.-led fields to areas of higher priority as we understood.

⁵ Personal email letter from Paul Lorimer on June 6, 2018.

⁶ Because our overseas work is no longer what has become known as traditional missionary work, we now use the term "international worker."

3. If the C&MA-US chose to assign American personnel to C&MA in Canada's fields or initiatives, they would equitably reimburse us for costs incurred just as we reimbursed their American partner for costs incurred by Canadian Alliance missionaries on their fields.
4. The C&MA in Canada assumed complete member care of its missionary staff and provided health, life, and evacuation insurance through a Canadian insurance provider.

The new arrangement proposed by the C&MA in Canada was based on the assumption that the two missionary-sending bodies would operate as equals, each respecting the other's autonomy. Over the following months, DOM provided input to the shape of the new agreement. Several versions emerged.

By mid-year, negotiations bogged down. A meeting was called involving the respective denomination board chairs, presidents, the two vice presidents responsible for missions, and the Canadian vice president of general services. Three points needed resolution:

1. What would the partnership agreement include?⁷
2. How would Canada's portion of administrative costs for the current year (1997) be handled?
3. How would equities be divided?⁸

The meeting was both amicable and helpful. A brief document outlining the broad strokes of the new partnership was quickly decided. The first concern was addressed.

During a break in the schedule, Dr. Cook made a unilateral decision to pay in full the assessment DOM had calculated earlier in the year and assured Dr. Paul Bubna, President of the C&MA-US, that Canada would

7 A Joint Ministry Agreement was still necessary because C&MA-Canada would still be sending some funds to the C&MA-US.

8 Of mutual concern was the question of shared equity. Surveys of field finances revealed that many fields, especially older fields, held considerable cash balances in various designation and accounts. The fact that the C&MA-Canada had been contributing to these accumulated funds for the past ninety-two years implied that it could claim ownership of a certain percentage of these balances, not to mention mission properties that had been purchased over the years in part with Canadian contributions.

not fudge on this obligation. That was a huge step of faith since the sum was formidable. Dr. Cook personally committed himself to trust God for sufficient donations to the Global Advance Fund in 1997 to both send every qualified missionary candidate and pay the DOM's assessment for its administrative services. God blessed us with increased giving that summer that covered the additional expenses. The second issue was resolved.

Research into cash balances held by the field and property values were required before the third issue could be satisfactorily resolved according to the C&MA-US leaders.

The issue was how to divide the worldwide assets based on the proportion of the funds supplied by Canada over the years.

Similar to the situation in 1980, C&MA Canada decided not to claim ownership of resources.⁹

Thus, the third issue, which could potentially have been the thorniest of all, was resolved.

Growing Pains

When a colleague heard about the C&MA in Canada's move toward managing its mission resources, he asked a thought-provoking question: "Have you thought carefully about the possible unanticipated outcomes that may arise?" A very good question, I thought, and easy to answer in hindsight. The following were outcomes that we did not anticipate initially.

When major adjustments like this are implemented, there is always the possibility that some will attribute less than honourable motives to those initiating the change, such as the perception that an independent or nationalistic spirit may be motivating the decision to assume greater control of our global endeavors. This did occur, but for the most part, our Canadian Alliance staff were receptive and moved in step with the changes.

Another unanticipated outcome was the status of C&MA international workers of mixed nationality. There were just over a dozen units where one spouse was an American citizen, while the other was Canadian. After considering the administrative awkwardness this presented, the decision was made that both Canadian and American administrations should urge these couples to unite on one side of the border or the other. There is no doubt that this became an awkward necessity for some of those couples.

We are grateful for God's goodness to us over the years since this transition occurred. As a Canadian Alliance family we continue to develop a distinct

9 Personal email letter from Paul Lorimer on May 31, 2017.

missiology and take on responsibility for strategic initiatives that address many of the fast-changing global issues. Our Canadian Alliance churches leaned into this decision and have continued to engage with us as we seek to reach the least-reached of our world.

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Glossary

A

Alliance Justice and Compassion:

Alliance Justice and Compassion is a department within the Canadian C&MA integrated with Venture that helps to resource, network, and promote local, national, and international ministries that seek to bring wholeness and well-being to people made vulnerable by circumstances of poverty, disaster, and injustice.

Alliance World Fellowship (AWF):

A global association of Alliance churches in 50 member countries with six million members in 22,000 churches. The mission of the AWF (awf.nu) is to facilitate cooperation amongst its members as they work for the fulfillment of the Great Commission.

Arab Spring: A series of anti-government demonstrations and uprisings that swept many of the Arab nations. Arising in large part in reaction to economic stresses, societal changes, and entrenched corrupt and repressive rule, the Arab Spring began in Tunisia in 2010.

Asian Spice Region: A Canadian C&MA defined region that encompasses South East Asia to East Asia.

B

Body Life: The Church is referred to as the Body of Christ with Jesus as the Head. Body Life is how members of the Church relate to one another showing unity, interdependence on one another, and dependence on the Head. (see Ephesians 4:11-16; 1 Corinthians 12:14-26).

Business for Transformation (B4T):

Another name for Business as Mission; profitable and sustainable businesses which are intentional about impacting people and nations for God.

C

CAMA Services: The compassion arm of the C&MA-US and used now as Compassion and Mercy Associates.

Canadian Bible College (CBC):

An official school of the C&MA, CBC was the undergraduate ministry training school, located in Regina, Saskatchewan, which later became Ambrose University in Calgary, Alberta.

Canadian Bible Institute: An early name for Canadian Bible College (see above).

Canadian Midwest District:

One of the six districts of the C&MA in Canada, which

encompasses C&MA churches and official workers in Manitoba, Saskatchewan, Nunavut, and Ontario west of the 90th meridian.

Canadian Pacific District: One of the six districts of the C&MA in Canada, which encompasses C&MA churches and official workers in British Columbia and the Yukon.

Canadian Theological Seminary (CTS): The official graduate theological school of the C&MA in Canada, which later became Ambrose Seminary in Calgary, Alberta.

CANAL Project: A partnership initiated in 1996 between the C&MA in Canada and several national Latin American churches with the intent of creating cross-cultural ministry teams.

Caribbean Sun Region: A Canadian C&MA defined region that encompasses Latin America and the Caribbean.

Central Canadian District: One of the six districts of the C&MA in Canada, which encompasses C&MA churches and official workers in southwestern and northern Ontario.

Chancellor: The honorary head of a college or university.

Church plant: Birthing a new faith community.

Compassion and Mercy Associates (CAMA): The compassion arm of the C&MA-US.

Creative Access Countries: Countries that do not allow open mission work and require creative means to gain entry.

D

Deeper life: A term used by Alliance Founder A.B. Simpson to indicate a fuller, more intense walk with Jesus.

Desert Sand Region: A Canadian C&MA defined region encompassing West and North Africa.

DEXCOM – see District Executive Committee

Diaspora: A scattering of people from their original homeland to other places by forced movement or immigration.

Disciple: A follower of Jesus.

Discipleship: Involves the nurturing, equipping, and releasing of Christ-followers into God's mission.

District Conference: Each district of the C&MA is composed of the C&MA churches and official workers in a particular region, as established by the Board of Directors. District Conference is the legislative body of the district. It convenes biennially and includes times for reconnection, worship, hearing from God's Word, prayer and discernment, as well as healthy discussion. Actions of District Conference are binding on churches and workers in that district.

District Executive Committee (DEXCOM): The DEXCOM is elected at District Conference

and cares for the administrative work of the district between district conferences.

District Missions Consultant: A position on a district lead team that promotes missions.

District Quizzing Team: A group of Alliance teens that meets to discuss and memorize scripture and then competes against other teams in quizzes about what they have learned.

Division of Overseas Ministries (DOM): Previously the C&MA-US equivalent of the C&MA in Canada's Global Ministries; later became known as International Ministries and now is called Alliance Missions.

E

Eastern Canadian District: One of the six districts of the C&MA in Canada, which encompasses C&MA churches and official workers in eastern Ontario and the Atlantic provinces.

Enemy: A reference to Satan.

Envision Canada: Envision Canada is a department within the C&MA in Canada that identifies, equips, and launches future missional leaders (18-35 years old) who innovate, establish, and strengthen communities of faith in Canada and around the world. Envision does this by connecting young adults to unique experiences that prepare them for global careers, church

leadership, and the deeper life with Jesus.

Envision Summit: A one-week leadership conference of Envision Canada that offers young leaders a space where they can collaborate and be equipped for missions within their local church and globally.

ETAQ (Enseignement Théologique de l'Alliance au Québec): A French theological training centre in Montreal.

Ethnocentrism: Judging another culture by the values and standards of one's own culture.

Evangelical Fellowship of Canada (EFC): A national association of evangelical Christians in Canada and a member of the World Evangelical Alliance. It provides a national forum, fosters ministry partnerships, conducts research on religious and social trends, and provides a constructive voice for biblical principles in society.

F

Faith-promise: A signed commitment to contribute a sum of money to missions during a certain period based on faith that you will have the funds, even if you don't currently have them.

Field Forum: A periodic gathering of international workers in a field or region for fellowship and business discussions.

Fourfold Gospel: A C&MA expression of focusing on Jesus

as Saviour, Sanctifier, Healer, and Coming King.

G

GAP-Year-Semester Programs: Opportunities for hands-on ministry experience in a cross-cultural setting ranging from two to nine months. A program of Envision Canada.

General Assembly: The ultimate authority under God for The Christian and Missionary Alliance in Canada. It is a biennial gathering of C&MA church delegates and official workers from across Canada. Assembly is where the business of the C&MA is conducted and its leadership is elected. It includes times for reconnection, worship, hearing from God's Word, prayer and discernment, and healthy discussion.

Global Advance Fund (GAF): The pooled mission fund of contributions from Alliance churches and supporters used to deploy international workers.

Global Ministries Leadership Team (GMLT): Leaders from the various offices within the Global Ministries department.

Global Vault: A missions' resource website - globalvault.ca.

Great Commission: The command given in Matthew 28:19-20 in its fullest, and in the other three Gospels and Acts 1:8, to go into

all the world and make disciples of every ethnic group.

H

Home assignment: A period of time, often months or a year, that international workers spend back in their passport country between overseas terms of service.

Honour and shame culture: A worldview where ethics is about proper relational connection and breaking that connection is immoral.

I

Inca Link: A mission agency aiming to reach the 300+ million youth in Latin America with Christ's irresistible love through evangelism and discipleship, training leaders, connecting people, and compassion ministries.

Indigenous: Generated from within or originating from within the local context.

Indigenous churches: An effort by the international worker to plant churches that fit naturally into their environment and to avoid planting churches that replicate Western patterns.

Indigenous movement: A rapid reproducing and birthing of new churches from within.

International Fellowship of Alliance Professionals (IFAP): A network of Alliance professionals working internationally.

J

Jaffray Project: An annual Canadian Alliance emphasis that provides educational awareness and prayer resources and raises funds to send and support workers sent to people groups to bring access to Jesus where few or none have heard.

Java 552: A ministry outreach program in Indonesia.

Joint Ministry Agreement (JMA): Similar to a Memorandum of Understanding between two entities for a defined time frame, for example a 5-year agreement between a National Church and a mission agency on how to best work together.

Joint Missions Conference (JMC): A combination of three language groups (Mandarin, Cantonese, and English) meeting for the purpose of exploring, encouraging, and expounding on missions in the Chinese Alliance Church context.

L

Leader development: Training and equipping leaders.

Least-Reached People Groups (LRPGs): Are defined by distinct language, culture, and/or identity where less than two per cent are evangelical in faith and less than five per cent have any expression of Christian faith.

M

Macedonian call: A reference to Acts 16:9, Paul's vision of a man in Macedonia calling for him to come and help.

Marriage Encounter: An enrichment workshop working towards God's ideal for marriage.

Member Care: The concept that mission members need to be cared for while on mission. This generally begins with assessment to help sending agencies select, prepare, and place missionaries with a view towards maximizing the fit between the missionary and his or her tasks, teammates, and host culture.

Minister-at-Large: An unassigned minister in a denomination.

Mission: (1) The purpose of God that all nations be discipled; (2) everything the Church is doing that points toward the Kingdom of God.

Mission, The: This term is used to refer to the foreign sending agency in a particular country. The Mission brings resources into a country, both human and financial, for its Kingdom purposes.

Missions (or Missionary) Conference (Convention): A church-hosted series of meetings focusing on missions, with reporting and challenge to engage.

Missions: The activities carried out in order to fulfill God's mission.

MK School: An international school for the children of global workers. MK stands for “missionary kid.”

N

Nation: An ethnic unit or people group with its own language, customs, and culture rather than a politically defined country or region.

National Church, The: A term used to describe the local in-country body of believers that The Mission has brought into existence through Holy Spirit inspired evangelistic and church-planting strategies.

National Ministry Centre: The headquarters of the C&MA in Canada, located in the Greater Toronto Area.

New Venture: A C&MA multiplicative initiative with an innovative approach to systems and structures for new churches and new leaders.

P

People Group: A significantly large grouping of individuals who perceive themselves as having a common affinity for one another because of their shared language, religion, ethnicity, caste, etc., or a combination of these.

President’s Cabinet: An Alliance leadership team consisting of the president and vice presidents, currently called the Lead Team.

R

Redeployment: A term that refers to the moving of human and financial resources from a reached mission area to a more strategic unreached area or people group.

Regional Developers: A couple assigned to oversee and develop a Global Ministries region.

S

Sea-to-Sea Region: One of the five regions developed by the C&MA, which includes all of Canada.

Short-term Missions (STM): This often refers to teams, often youth, from churches that travel to mission fields or countries for durations of one to several weeks for ministry purposes.

Silk Road Region: A Canadian C&MA defined region that encompasses Europe, Middle East and Central Asia.

St. Lawrence District: One of the six districts of the C&MA in Canada, which encompasses C&MA churches and official workers in Quebec.

Szepalma Declaration on Theological Education: A Global Ministries think tank event held in Szepalma, Hungary.

T

Term: A period of time that an international worker is on mission somewhere; often this is a four-

year term, but it can also be a one-year or two-year term.

Third Culture Kids: People who have been raised in a culture other than their parents' or the culture of their passport (e.g. missionary kids – MKs).

Tri-district Conference: A gathering of the three existing Canadian Alliance districts held in 1967, 1974, and 1978 for fellowship and discussion on issues relevant to each district.

U

Unreached People Groups (UPGs): Are defined by distinct language, culture, and/or identity where there is no access to the Gospel and no internal adherence or expression of Christian faith. The C&MA prefers the term least-reached people group with a statistical description because of the confusion as to when a people group is considered reached.

V

Vision Prayer: Rather than a vision statement, the C&MA in Canada adopted a prayer in 2000 as a guide to its internal decision-making: "O God, with all our hearts, we long for You. Come, transform us to be Christ-centred, Spirit-empowered, Mission-focused people, multiplying disciples everywhere." This is the second version of the Vision Prayer.

W

Western Canadian District: One of the six districts of the C&MA in Canada, which encompasses C&MA churches and official workers in Alberta and the Northwest Territories.

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- **Pray** - Start praying for unreached people groups (cmacan.org/lrpg) or the least-reached people to which we have sent Alliance international workers.
- **Give** - Start giving regularly to the Global Advance Fund which financially supports Canadian Alliance international workers. You can give through any Alliance church or online, at cmacan.org/give.
- **Go** - Consider engaging globally (envisioncanada.org), finding a Kairos course near you (kairoscourse.ca), as well as connecting with and befriending a new Canadian near you, on your street, at work, or in your school.

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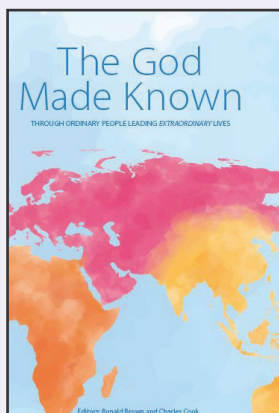
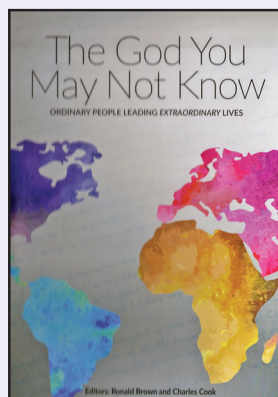
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Ronald Brown, DMin, was raised in Africa by missionary parents and later worked there for 26 years with Global Ministries. Ron then worked for 13 years as a Missions Coach in the Western Canadian District of The Christian and Missionary Alliance in Canada.



Charles Cook, PhD, was raised in Latin America by missionary parents and later worked there for seven years with Global Ministries. Since 1989, Charles is the Professor of Global Studies and Mission at Ambrose University.



“We are not bystanders
watching a story unfold before us
but full participants, writing
the chapters with our lives, bringing
hope, freedom, and grace to those
trapped in darkness.”

- Afterword, Dave Hearn, President,
The Christian and Missionary
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