

live

A BAPTIST RESOURCE FOR WOMEN ON A MISSION

JAN/FEB 2023

DECOLONIZING EVANGELISM

There's work to be done first

CREATION CARE AS MISSION

You have a part to play

DO I HAVE A WITNESS?

Leaders lead others to Jesus

GREAT COMMISSION

A call for all of us

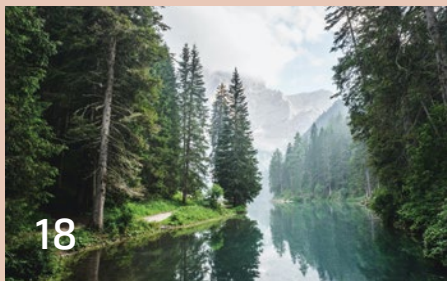


Contents

January/February 2023 — Vol. 96, No. 1



- FEATURES**
- 8 Embodying Mission**
Engaging with issues that matter to God
- 10 Live Among**
The commission and commandment to love our neighbour
- 12 Decolonizing Evangelism**
The essential work that precedes our mission



COVER PHOTO
GILBERTO OLIMPIO (UNSPASH.COM)

CONNECT TO GOD

- 4 2022 Executive Director Highlights**
- 6 Bible Study**
The Power of Mission
- 7 Shaped by Love, Shaped to Love**
Rev. Amy Yu

CONNECT TO MISSION

- 14 2023: A Year of Wholehearted Giving**
Where your gifts will make a difference
- 16 Truth Precedes Reconciliation**
CBM reports on 2022's National Day for Truth and Reconciliation
- 18 Creation Care As Mission**
Our part in the song of creation
- 19 Do I Have A Witness?**
Leaders lead others to Jesus
- 18 Engaging Kids in Mission**
Start when they are young

CONNECT TO OTHERS

- 21 Book Club 2023**
4 new titles for you
- 22 The Power of Love**
Quebec Baptist Women's Fall 2022 Retreat
- 23 A History Moment**
- 23 We Remember**

live

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You Matter to God

"...what are mere mortals that you should think about them, human beings that you should care for them? Yet you made them only a little lower than God and crowned them with glory and honor. You gave them charge of everything you made, putting all things under their authority..."

Psalm 8:4–6 (NLT)

LAST WEEK, my best friend texted me a photo of a page in her Bible that referenced Psalm 8:4–6. "I just read this again and the thought came to me that we matter to God," she'd typed. Those verses detail the psalmist's certainty that God values every person; has crowned every one with glory and honour; has given to each the power and authority to impact "all things."

Each person matters to God. No wonder almost every feature and article in this issue hits this note. Obeying Jesus' command to make and baptize disciples in the name of triune God (Matthew 28) rests on that foundational truth. Indeed, if we truly believed what Psalm 8 says about the high esteem in which God holds us, what would change in the way we currently "do" mission? Our interview with Rev. Cid Latty on decolonizing evangelism may help us answer that question.

Tonally though, I suspect that three shifts in our approach to mission happen when we believe.

First, we'll lean more into community than we ever have before. Jesus' context is quite clear in Matthew 28. He speaks, after His resurrection, to a large group of believers who've been worshipping. Our call to mission happens in the context of community, in the presence of others, and can only be worked out in and through community. Making and baptizing disciples is communal work.

Second, we'll more ably deconstruct the ministry divide we've created between evangelism and discipleship. Jesus' directive speaks to a way of living with others that looks like shalom – wholeness and peace. As Dr. Karen Wilk and Kylah Lohnes share in their features, we cannot embody, far less offer that shalom, unless we decide to show up and be present to those we meet "as we are going."

Third, Jesus' directive comes in the context of worship. Worship precedes and indeed shapes mission. So does prayer. In the Prayer Network program, we've been challenged to revisit the relationship between prayer and mission. Prayer is like breathing in the living Word of God, the love of God as expressed in Jesus. And then, we breathe out mission – we take God, *that* Word, *that* love, *that* Jesus into the world, discerning what He sees and hears, and what He wants us to engage.

That shift in understanding – that mission is ever only the outflow of our deliberate choice to spend time with God first – comes when we believe, with all our being, that God desires us, wants to spend time with us, wants to commune with us. Because we matter that much to Him and to His plan of redemption, here and now.

You matter to God.

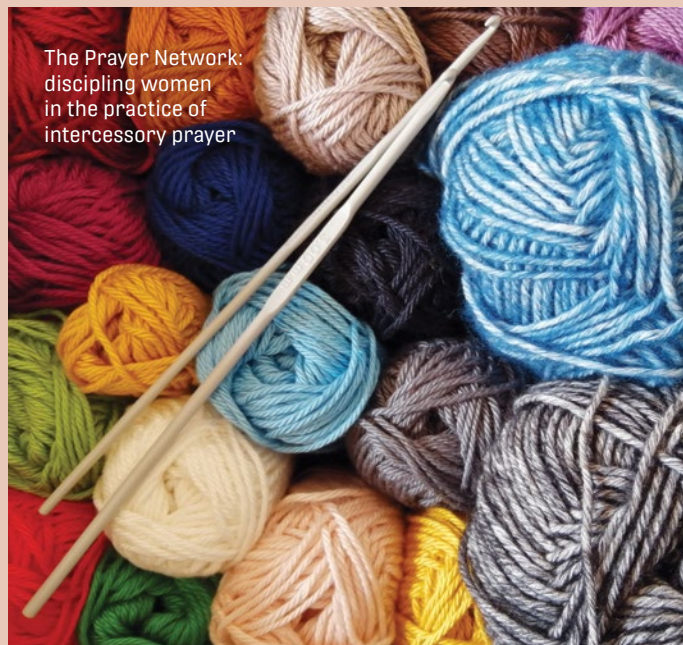
Renée James
Editor

Shaped by Love Shaped to Love

**“Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider how to stir up one another to love and good works.”
Hebrews 10:23–24 (ESV)**

Last September, I quietly marked my first anniversary as the executive director of Canadian Baptist Women of Ontario and Quebec (CBWOQ). When I stepped into this role in the fall of 2021, I committed the first year to learning about Baptist women, and in my learning, I took a posture of listening to what God was saying about who Baptist women are, and discerning what He was up to in our midst. As I reflect on these two things – what I have learned, witnessed and experienced, and also what I am hearing, the image that forms is of a great collective force or energy. It is a force harnessed by God and empowered by His Spirit to love and minister the reconciliation of Christ in our world. Its reach is not necessarily conspicuous, but it is pervasive. It gently, continuously does its work.

There is something special and powerful about women who unite under Christ and who are committed to loving and supporting each other, and to showing up in their communities. Our individual contributions may not seem overly significant, but when I consider the weight of the whole of what women are doing, what I see is stunning. I’m delighted to share a few glimpses with you of the view I am privileged to have.



In 2022, women grew spiritually.

Our staff and ministry leaders facilitated several discipleship programs in which women deepened their relationships with God and with one another. Women from across our associations participated. One commented on the “sacred ground” moments experienced by our Complete group.

After just the first few sessions of the Prayer Network program which launched this past November, one participant shared that it has been a “wonderful community of women meeting to learn how to breathe in from God’s abundance (prayer), so that we can breathe out (do mission).”

We also heard of many other women making use of our resources in their churches, communities, circles and friend groups. Praise God for this!

In 2022, women lived the Great Commission given by Jesus.

At a virtual SENT event with CBM staff in May we were struck by the impact of our giving to the projects in India. In September we were thrilled to give support to the ministry initiatives of two women through our Dorothy Neal New Initiatives grant. Rev. Diane McBeth’s work in Africa and beyond through her spiritual formation program, Life Circles, is significant. Jacqueline Bhatti is based in Burlington, but through her ministry, Women Arising For Destiny, she raises up and supports women who lead and minister in the countries of Pakistan, Thailand, Australia, the United States and Canada.

In 2022, women determined to position themselves to ensure future generations would continue to be cultivated.

Early in the year, the Board decided to take a fresh look at who we are, what we do, and to prayerfully discern the future God has for us through a guided strategic planning exercise. In April, we will be sharing the exciting outcomes of this at our 2023 Baptist Women's Gathering and AGM at Highland Baptist Church in Kitchener. Make sure to save the date and get registered!

In 2022, women invested deeply into the young, emerging leaders among us.

In December, our fourth Uptick cohort of six graduated from our intensive leadership development program for young women. All of these women are already leading – in our churches, with Baptist Women, our partner organizations, or in the marketplace. Our Uptick leadership team, who are exceptional seasoned leaders themselves, mentored and disciplined them with excellence. This group brings our Uptick alumni to 24. I am so proud of the quality and calibre of these young leaders and all that they already bring!

In 2022, women were informed.

Women shared their stories of how God had redemptively intersected their lives and how He was leading them now. At our annual conference in April, our Indigenous sister, Salvation Army Major Shari Russell, reflected honestly, theologically, and with poignant clarity about her journey as a child of the Sixties Scoop. Her message reverberated in our hearts and drew varied responses from those who listened.

We also shared the story of the challenges experienced by the believers of First Oneida Baptist. Women responded in swift unison to show their love and support. In less than two weeks, our fundraising goal to assist the women at Oneida was exceeded. What a blessing and encouragement this was!

In 2022, women stewarded their resources for Kingdom impact.

Thank you for your generous giving! We thank God for every dollar set apart for the mission and ministry of CBWOQ. We also thank God for every woman who gave of her time, talents, expertise, gifts, and more. We cannot do this work apart from you and we are so grateful you're committed to it with us.



2022 Uptick Cohort *clockwise from top left:* Sydney Klassen, Kylah Lohnes, Rebecca Neal, Julie Vane, Maria Speare, Jackeline Riedstra

In 2022, women attended to issues of justice.

One of our focuses has been issues of racial justice. Let me share why we kept this focus through 2022. Racial injustice is experienced keenly by *a large majority* of our community and its impact is profound. Even so, racial justice is something *every one of us can do something about*. I believe the first step is awareness, and, according to Dominique Dubois Gilliard, author of our book club title *Subversive Witness*, understanding and leveraging our privilege on behalf of others is the next step, and is in fact, a kingdom call. If you have not read this title yet, it is not too late. I highly recommend it for your group's next Bible/book study.

There are so many more stories that deserve to be shared here, but I hope you have been encouraged by this sampling. As we look ahead to all that is new and in the works for 2023, we are sustained and encouraged by God's faithful presence and hand upon us. May it be so for you as well.

With gratitude and hope,

Helena Bergen

Executive Director, CBWOQ

THE POWER OF MISSION

BY LINDA ELLSWORTH

What you value determines your mission, and creates your vision for the present and future. The push today for any ministry is to build and move forward on the mission, vision, and value statements developed by, and for, the organization. But, you say, I am not the leader of an organisation. Even so, what does Scripture say about you? What is God's commission for your life?

Isaiah 6

How was Isaiah prepared to hear his commission? What were Isaiah's values before he was called? What was Isaiah's commission? How did Isaiah fulfill his commission? Was his mission an easy one? Explain.

The book of Esther

Esther was an apparently beautiful Jewish woman, likely raised by her uncle, living in a foreign society, and commissioned by God to the highest status in the land for His express purposes.

How was Esther prepared for her commission? From the book, can you discern Esther's values? How did Esther's values change? What was her commission and how did she fulfill it? What were the results?

Matthew 1–2:15, and Luke 1–2

Perhaps the most notable commissioning of a woman in all of Scripture is that of Mary, the mother of Jesus. Her lineage was seemingly of the working class, and although she was likely illiterate, she had been taught the Scriptures, including the promise of a Messiah.

What insights regarding the preparation for Jesus' birth can you detect in the Matthew account? In Luke 1:47–55, Mary gives insight into both her values, and the mission God has given her. What insights can you gain about Mary's character, preparation for, and calling to be the mother of Jesus?

As you have read and studied the lives of these three people commissioned to mission, take a moment and *list four things you value most.*

As we have learned, having a mission and fulfilling the vision of that mission requires character.

Matthew 4:1-16

As Jesus gathered and taught His disciples, so He calls and teaches you. *List all the character qualities for mission Jesus brings to light in these verses.*

Paul also gives great insight into the values and character required for mission in his letter to the church at Philippi in Philippians 1:27–2:1–16a. *List all the innate and expressed character traits Paul challenges the Philippian church to develop.*

Matthew 18:16–20

State what Christ's commission to His 11 disciples indicated, especially in terms of their previous three-year preparation for mission.

Acts 1:1-9

This amazing commission is repeated by Christ in this passage. *What was the great and precious promise He gave His followers which would enable them to fulfill their mission?*

In verse 8, Jesus broadened their vision in a very specific order. *In this vision statement, why does the order matter? (Think: Jerusalem= home, Judea= community, Samaria= the unloved, end of the Earth= the world at large)*

Here's your challenge (and mine).

Restate the values, Scriptural character traits required for mission, and God's calling, into your personal "life-mission statement." Keep in mind the importance of order.

You might start your statement with the words: "Father, as you develop Your character of _____, _____, _____, _____ in me, I accept the challenge to _____, beginning with _____."

God calls you to mission right where you are, based on the values you know God has instilled in you and is even now, wanting to develop in you, and with a vision of His kingdom. ❶

Linda is the member care coordinator for CCI, Canada



Shaped *by* Love, Shaped *to* Love

Rev. Amy Yu on love and commitment

Q: How have you and your call to ministry been shaped by Love?

Loved by God and His Church is a phrase to describe how I was called to ministry. During a mission conference, God opened my eyes to respond to His call to ministry. This was a year after my conversion. God's love not only transformed the purpose of my life, but also my relationship with my father. I was compelled by God's calling to help others to reconcile all broken relationships through the power of Jesus's salvation. That's why I committed to fulltime ministry. He died for the Church and I am called to love the Church.

Q: How has that shaping formed your approach to ministry and in particular your call to pastor?

After almost 30 years of church and para-church experience, I learned that commitment and love are the key values for my approach to ministry. Nowadays a lot of pastors look for a compatible church and they switch from one to the other. Then they become disillusioned because there is no perfect church. Only a pastor with God's calling will commit to a local church. And only commitment

will sustain a pastor's ministry through His calling. Some think that compatibility would guide a pastor's ministry, but I believe in commitment.

Q: What would you like to say to women who may be feeling a call to ordained ministry?

I encourage women to root their calling in both Scripture and the guidance of the Holy Spirit. Throughout the Old and New Testaments, God called women to be priests, prophets, missionaries and leaders of the Church (e.g. Deborah, Esther, Anna, Prisilla). Be confident that God chooses men and women for His kingdom work. Ordained ministry doesn't depend on gender, but gifting and calling.

Look for a mentor to pray with and for you. Eventually, be one if possible. Believe that there's a place for everyone in His church, men and women, in the will of God. If you need a mentor, feel free to connect with me at amyu@scbc.com. I would love to help you to discern the ordained ministry path with you. 📌

Amy is the Children Charge Pastor at Scarborough Chinese Baptist Church.

MARK THE DATE!

CALLED TO BE THANKFUL | ENCOURAGED TO TRUST

unshaken

BAPTIST WOMEN GATHERING

SATURDAY APRIL 29, 2023
2:00-4:30PM

HIGHLAND BAPTIST CHURCH, KITCHENER

"Therefore let us be grateful for receiving a kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe." Hebrews 12:28 (ESV)



Engaging with the issues that matter in a world that matters – to God.

BY KYLAH LOHNES

I GREW UP HEARING about missionaries. These missionaries were women and men who left Canada to live in another country where they planted churches and served the poor. Today, these missionaries are joined by many others, who serve in their home countries or regions, to do the work of caring for the vulnerable and building up local churches. However these ministry professionals are not the only, nor even primary, face of mission. The face of mission includes teachers, lawyers, caregivers, students, business professionals and the unemployed. The face of missions includes all of us.

Mission happens in all the places where God's people exist, regardless of the specific titles we carry or countries in which we live. Mission happens whenever and wherever God's people embrace God's mission in the world.

God's mission is broad, encompassing the reconciliation of all people and all things (Colossians 1:20). Jesus models this reconciliation in word and deed through His life of teaching, healing, feeding, comforting, and embracing suffering to draw others into relationship with God. As we follow Jesus' example of mission, we cannot help but deeply engage the world around us. This mission requires us to consider the issues that matter to our neighbours near and far – issues such as poverty, racial discrimination, mental health, climate change, affordable housing, addictions, Indigenous



Embodying Mission

rights, and human trafficking. God's mission in the world calls us beyond the Church and into our neighbourhoods. It asks us to notice the people and places in need of reconciliation and then to embody that reconciliation through hope-filled acts of enduring love. These acts will look very different in each context, but they will all be characterized by God's command to "act justly, love mercy and walk humbly" (Micah 6:8).

The good news of this expanded definition is that mission doesn't require us to leave our neighbourhood or give up our current roles. This is also the challenging news. When mission can take place anywhere and when it involves all of us, it asks so much more of us than financial support for those working overseas or committing two weeks to a mission trip. Mission that is embodied in our everyday lives requires us to give of our time, resources, talents, knowledge, and relationships in sacrificial ways. This kind of mission is a lifestyle, a daily choice to be good news to those you encounter and the wider world around you. It challenges us to think carefully about how our purchases impact our global neighbours and how our knowledge can be used to serve a stranger. It calls us to spend time caring for the people who may irritate us and to choose to cheer on our coworkers more than ourselves.

In my own life, mission has looked different depending on my circumstances. As a teenager, it looked like volunteering at a local drop-in centre for those experiencing poverty and homelessness. It also included local and international trips to serve alongside churches and Christian

organizations. As a university student, it looked like volunteering at the student-run food bank and the local church's hot meals program. Now, I am privileged to work in a position that focuses on global mission, but this is not the extent of mission in my life. Mission for me now includes stewarding my financial resources to support mission work in Canada and around the world, advocating for climate justice and Indigenous rights, and choosing to have conversations about justice, integral mission, and the Church with anyone who will listen.

The face of missions is not only a professional trained in ministry and outreach. The face of missions is the church member who starts a new ministry for youth struggling with addictions and mental health challenges. The face of mission is the one who organizes neighbourhood prayer walks that lead to conversations with their neighbours. The faces of mission are the youth who march for climate justice. It's the anonymous donor who keeps the food bank running and the senior who knits mittens for the cold and vulnerable. Every time we step up to embody reconciliation, to choose love, to work for justice, we become the face of mission. **1**

Mission that is embodied in our everyday lives requires us to give of our time, resources, talents, knowledge, and relationships in sacrificial ways.

Having spent much of her life in Mi'kma'ki (Nova Scotia), Kylah recently moved to the territory of the Mississaugas of the Credit First Nation (Mississauga, ON) where she works as a Program Officer with Canadian Baptist Ministries.



LIVE AMONG

*The commission and
commandment to
love our neighbour*

BY DR. KAREN WILK

BY DR. KAREN WILK

JESUS INSTRUCTS His followers to – in their everyday going – make disciples teaching them to obey everything He commanded (Matthew 28:19)

What did the Lord command? *You shall love your neighbour as yourself.* (Matthew 19:19b)¹

“Do it and you’ll live,” Jesus says. (Luke 10:28 MSG)

Paul explains, “If you love your neighbour, you will fulfill the requirements of God’s law (Romans 13:8b)” “For the whole law is summed up in a single commandment, “You shall love your neighbour as yourself.” (Galatians 5:14).

James 2:8 affirms that loving our neighbours is the ‘royal law.’

Clearly the command is a ‘biggie’ and thus it shows up in our vision statements, on the wall in our foyers, on the bumpers of our cars and at least occasionally, in a Sunday sermon. But we don’t really do it, do we?

Well, I didn’t. I was too busy planning outreach events and seeker-sensitive worship services to get people (my neighbours?) to come to ‘church.’ I had no time to *love them*. But they weren’t coming and in fact they couldn’t care less so I began to wonder, what if Jesus *really* meant that we were to *really* love our *actual* neighbours?

What if the Spirit was already at work in our communities *for God so loves the world* (which might include my neighbours!)? And what if the church wasn’t the pews, the programs and professional staff, but rather, all those seeking to discover, participate in and bear witness to good news that the kingdom of God has come near?

That could change everything.

Can you imagine what might happen if ‘ordinary’ Christians in their everyday ordinary lives right where they live, began to affirm in their being

and doing, God’s agency in them and their neighbours and began to conform their very lives to this greatest of commandments (Romans 8:29, 2:12)? At some point over a dozen years ago, I felt called and convicted to find out ‘what might happen’ and it has changed our lives. We have been learning to live among and ‘do life’ with our neighbours ever since.

Jesus, it seems, was very intentional about (and criticized for) living among ordinary folk, his Nazarene neighbours for 30 years, then other fisherfolk, women, ‘tax collectors and sinners,’ the outcasts and unclean. He identified Himself as embodying the kingdom of God *among* the people (Luke 17:21). And numerous passages invite us – like Jesus – to do the same.²

It sounds so simple and obvious doesn’t it, just be with and love your neighbours! – but simple is not the same as easy.

It sounds so simple and obvious doesn’t it, just be with and love your neighbours! – but simple is not the same as easy. We are busy. We are afraid. There are Christendom narratives and defaults that make it difficult for us to embrace new-ancient postures and practices. There are shifts required that challenge our previous attitudes and assumptions – about God, church, gospel, kingdom, ourselves, and our neighbours.

So how do we begin? By practicing faithful presence as listeners, participants, and guests seeking the peace and wellbeing of that very place and people where God has sent us to remain (Jeremiah 29:4–7). Jesus sends us, “the seventy” (Luke 10) to enter in humbly, vulnerably,

receptively, and graciously to everyday life with our neighbours. As we go for walks, share garden advice, borrow a cup of sugar, care for one another’s homes, pets, kids, enjoy a meal together in a neighbour’s kitchen where all are welcome and included, celebrate each other’s milestones and successes, grieve setbacks and losses – in all these precious moments, if we’re paying attention, we discover God at work and point to God’s kingdom come near.

I point to God’s kingdom come near when neighbours respond with love and care to a household that has recently lost a loved one; when a book-club conversation leads to truth and reconciliation with our Indigenous neighbours; when neighbours work together to create a sustainable food forest and when we sit together, sharing stories around campfires, at community potlucks, block parties and fundraisers.

You can too. In fact, I believe the Spirit is inviting all of us to step out of our comfort zones, our church buildings and programs, and take notice because the kingdom of God, in flesh and blood, has moved into our neighbourhoods (John 1:14 MSG).

The question is: How will we receive and enter it – with all that we are and with all of our love? After all, Jesus’ priority, greatest commandment, greatest gift, is *love*.

Lord Jesus, Your kingdom come, your will be done, – on my block – as it is in heaven, Amen.

I think I’ll go have tea with my neighbour. 🍵

Karen is one of our book club authors. Find our 2023 bookclub lineup on pg. 21.

Dr. Karen Wilk works with Resonate Global Mission and Forge Canada teaching, coaching and practising what it means to discover and join the Holy Spirit on God’s mission in our neighbourhoods. She has been a pastor for 35+ years in Edmonton, Alberta, where she also enjoys being a wife, mom and neighbour.

¹ See also Matthew 22:36–40, Luke 10:27, 28, Mark 12:29–31.

² Living Among is articulated in verses such as Matthew 4:23, 18:20; Mark 6:6b; Mark 9:19a; Luke 7:16, 17:20–21, 22:27, 37, 24:36; John 1:14, 20:19; John 1:26, 27; Acts 2:22, 4:12; 1 John 4:9; Revelation 21:3.

Decolonizing Evangelism

The essential work that precedes our mission.

An interview with CBOQ's Rev. Cid Latty



What does “decolonizing evangelism” mean?

Let’s talk about “decolonizing” first. We must recognize that history plays a part in our seeking to do evangelism.

History gives us context.

Yes. History is like skimming pebbles across a pond – we see the ripples long after the pebbles have disappeared. Canada is, still, a colony. Colonization produced ripples – and those ripples have affected us. Colonization is not apparent, but it is still there.

Is colonization negative?

Colonization produced beliefs, behaviours and ways of thinking that were reinforced by the way colonial countries educated their colonies. Education reinforced the ways of

thinking, behaviours and beliefs that the colonizers wanted their colonies to have. So today, in Canada, we have structures, principles and form – all of these intentionally put there by colonizers.

Some of the things colonizers did were good – they were seeking to be humanitarian. Others were not and we see this in the history of Indigenous Peoples in this country.

What is the link between colonization and evangelism?

Colonialism produced a system that prefers one ethnicity above others. Therefore, when it comes to evangelism, we must ask: Are the ways that we think, believe and behave coming more from the culture of our colonizers or from

the culture of Heaven? We need to remove the shroud that covers our behaviours, beliefs and ways of thinking, and prevents us from reflecting the culture of the kingdom of God.

What will it mean for our churches to engage in decolonizing evangelism?

It will mean several things. May I list them?

Go ahead!

Decolonizing evangelism means uncovering our preferences and biases because these cause us to see and respond to some things and not to others. I’ve spoken with church leaders who say there are no families in the church’s extended

neighbourhood and yet there's a huge public school two minutes down from the church. Others have insisted that their church area is homogenous and homelessness doesn't exist when in fact different ethnicities *do* live in the church's area and people *are* homeless. This is the ripple effect of colonialism.

What do you mean?

When it comes to evangelism, colonialism has taught us to say, "These people are significant and these people are not." We will not see what's around us because of the way we've been educated.



So one aspect of decolonizing evangelism means we recognize our assumptions.

Yes. It means we admit that we speak and think in certain ways that hinder evangelism. For example, there may be an underlying tone in our communication and a posture that prefers white men. All these things hinder our approach to evangelism.

Tell us more.

One of the ripple effects of colonialism presents itself in our belief that we needed to prefer the educated, the wealthy and those in power. (Historically these have been white men.) The assumption here is that there are multiple races and that some races are to be valued over others.

Decolonizing evangelism means we'll need to re-define race, and in fact, recognize that we are surrounded

by multiple *ethnicities* and multiple *cultures*, not multiple races. In Revelation 5, John reminds us that persons from every tribe, language and nation who believe, become part of God's kingdom; priests who serve God. We are equal and we are one before God.

We are born with our ethnicities. We've inherited them from our parents and we cannot change them. On the other hand, culture is made up of the stories we tell that shape us; that form and reinforce our sense of who we are as a collective in the world. And in every culture there are things that reflect God's image and things that do not.

And so, as we decolonize evangelism, we will begin to see and celebrate things we haven't before. We will welcome people we don't normally welcome. We will celebrate the stories from different cultures that reflect the image of God.

Cultures are important.

That's right. Decolonizing evangelism means we recognize that how people speak, dress and eat will impact the process of evangelism.

For example, food says: *I like your culture because I am eating the food you eat.* Through food, we can change the tone of our evangelism. Could we, in our respective churches, reveal some of who Jesus is, and who we are, in how we host church meals? Jesus was so generous. Could we use food and show God's generosity? At the Lamb's marriage supper, everyone is welcome. Could we use food to restore relationships and community in our church neighbourhoods?

Some of us have much to unlearn! Where do we start?

First – go talk to some strangers. Second – as we read in John 1, God sent His Son. He didn't send an edict, a decree or put on an event. He sent a person. So evangelism is relationship, not a series of events. Third – let's not count events. Count conversations instead: *How many conversations can we have with our communities?* Fourth – we ask God to help us notice things; to notice what's around us. We need to pray Elisha's prayer so we can see (2 Kings 6). Let us do prayer walks and ask the Lord: *Help us to see what you see.* Fifth – we must learn to listen, and to listen with intent, where we understand what's being said and we reflect back what we've heard. Why? Because our communities are trying to tell us something about how they want to engage and be. Are we listening to understand? 🗨️

Rev Cid Latty is CBOQ's congregational development associate where his current focus is church planting and church revitalization.

PHOTOS FROM LEFT ANGSU PURKAIT, IRENE STRONG (UNSPLASH.COM)

2023: A Year of Wholehearted Giving

“Then the people rejoiced because they had given willingly, for with a whole heart they had offered freely to the Lord.”

1 Chronicles 29:9

BY **HELENA BERGEN**

AS KING DAVID PREPARED to hand over his throne, he took the lead in a spectacular giving campaign to fund the temple building project earmarked for his son, Solomon. David understood how privileged he and his people were to be able to give as liberally as they did. With great humility, he acknowledged God as the source of their abundant possessions, and that it all, truly, belonged to Him. “Who am I,” he asked, “and what is my people, that we should be able thus to offer willingly? For all things come from you, and of your own have we given you.” (1 Chronicles 29:14).

David goes on to say, “In the uprightness of my heart I have freely offered all these things, and now I have seen your people, who are present here, offering freely and joyously to you.” (1 Chronicles 29:17)

This attitude towards giving is startling: freely, joyously, whole-heartedly, and without ulterior motive or agenda. At CBWOQ, we receive your offerings with deep gratitude. These gifts do not belong to us – they belong to the Lord – and we steward them with much prayer.

As we look to the year ahead, here are some of the ways your gifts will be channelled.

Global Mission with CBM

Livestock for Widows in South Sudan Funding goal: \$15K

In this project, we will be supporting widows in South Sudan to improve their incomes and household assets. Thirty widows who have been identified as being particularly vulnerable are involved in this project. They are all returnees who had earlier been displaced from their homes during the civil war and had lost all their properties. The widows are provided with dairy cows for milk production for their households and for sale in local markets.

Children With a Future in Bolivia Funding goal: \$10K

This preventative program targets vulnerable children and youth who are at high risk of living on the streets and becoming involved in prostitution. The aim is to empower and strengthen these children and youth by helping them to discover their gifts. The children are challenged to make use of their abilities and to dream about their future while being supported in setting real goals. They are also provided with learning opportunities, nutritious meals, and medical assistance.



Widows



A boy being observed in the ophthalmology clinic



Oasis-Dufferin
Community Centre

Local Mission

Funding goal: \$15K

For many years, we have supported the mission and ministry of several newcomer and community outreach organizations and we will continue to give support in 2023. These include four Matthew Houses across Ontario, the Oasis Dufferin Community Centre in Toronto, and the Friendship House in Brant. As we all have heard, needs have deepened exponentially due to the pandemic and other national and global events, and more and more people are accessing the services these organizations provide.

Through our Dorothy Neal New Initiatives Grant we also provide support to women in our churches who God is stirring to ministry. You can read about two grant recipients from 2022 in the Sept/Oct and Nov/Dec issues of *Live*.



Uptick Baptist Women
2022 cohort

Leadership & Discipleship

Uptick Baptist Women

Funding goal: \$20K

Did you know that Uptick Baptist Women is a 10-month intensive leadership and discipleship experience for emerging Kingdom leaders between 22–35 years? Currently, we have an alumni group of 24 remarkable young women who are leading in the church, in missions, and in the marketplace. We are seeking individuals, churches, or groups to sponsor the next cohort that will start up later this year. Please reach out for more information on sponsoring one (or more!) young leader.

2023 Funding Goal

Overall funding goal: \$300K

A great deal of the work we do is that of making disciples who make more disciples. Your giving to our general fund enables us to provide leadership support, programming and resources for equipping, empowering and supporting the women of our churches.

We've enclosed a remittance envelope for your convenience.

You may also donate online at baptistwomen.com/donate

I pray that everything we are setting out to accomplish this year gives you as much joy as it does me, and that together we will be able to give to this work whole-heartedly and with great anticipation of the outcomes. ①

Helena Bergen is the Executive Director of CBWOQ



Welcome Tracey

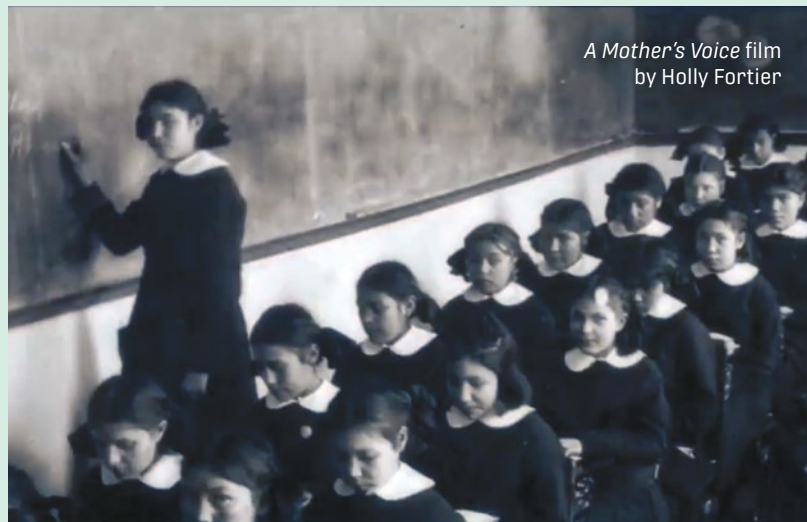
CBWOQ is pleased to welcome Tracey Bagley to the Baptist Women's staff team as the Director of Leadership & Discipleship.

Tracey has ministered within the Canadian Baptist family for many years and is currently the interim pastor with South Cayuga Baptist Church. She is a certified spiritual director, having recently completed a program with Emmaus Formation Centre in Mississauga.

Starting in January, Tracey will divide her time between South Cayuga Baptist Church and Baptist Women. She will focus on giving leadership to our discipleship/spiritual formation programming, developing a supportive network for women who lead, and providing a mentoring/coaching presence for them. You can connect with Tracey at tbagley@baptist.ca.

Truth Precedes Reconciliation

Lament is an integral part of mission.



BY **JESSICA BANNINGA**

TRUTH COMES BEFORE RECONCILIATION. These words have become ingrained in my mind after hosting and attending our Canadian Baptist families' second National Day for Truth and Reconciliation online event.

On Friday, September 30, 2022, over 350 Baptists from the five time zones across Canada gathered online for a time of remembrance and reflection. Through stories, prayer, responsive readings, songs and a sermon, attendees heard dark truths about Canada's colonial past and present, including residential schools, cultural genocide and the removal of children from their families during the Sixties Scoop.

Sadly, Indigenous children continue to be disproportionately removed from their homes. According to 2016 Census data, 52.2% of children in foster care are Indigenous, but account for only 7.7% of the child population in Canada.

Admitting and taking ownership of past wrongs is a vital part of our journey towards reconciliation. Residential schools were built to "kill the Indian in the child" and integrate them into white, Christian society. Indigenous children were abused in the name of Christ.

This nationwide policy was a sin and a gross failure to see our Indigenous brothers and sisters as *Imago Dei*. We must cry out for forgiveness to our Creator God for how we have dehumanized the people God has made and said were "very good" (Genesis 1:31).

We may protest, saying "I didn't do any of that" – however we, as a nation, still benefit from the stolen land and the oppressive systems that grew this country at our brothers' and sisters' expense.

Facing the truth must lead us to lament. "To lament is to join with those who are suffering," said Rev. Dr. Danny Zacharias of Acadia

Divinity College, who shared a reflection during the September 30 service. "We must lament for children lost, communities destroyed, lands stolen, acts of cultural genocide," he said. "Lament that discrimination was and, in some cases, still is national policy."

Lament is a spiritual practice that we need to be nurturing, and Zacharias reminded us that the psalms are not just praise, but protest, questioning and lament. In fact, psalms of lament make up the largest type of psalm in the psalter. Depending on counts, between a third to half of the psalms are laments.

Yet, in many faith contexts, lament is a foreign word or it is quickly brushed over in favour of praise. What does this say about us as people of faith? Are we afraid of the intense emotions and pain that come when we truly lean into lament?

Lament is a transformative experience that allows us to cry out to God as we wade into the depths of despair. Yet, Jesus meets us at our darkest with the open arms of the cross. We are also encouraged to "mourn with those who mourn" (Romans 12:15). Lament can be a corporate act of worship that becomes a catalyst.

Without lament, repentance and change are not possible. Lament can push individuals and communities toward compassionate acts that foster justice and bring about peace. When we take the time to grieve and then worship, we can begin to move forward and imagine new worlds where peace and justice reign.

What Does Lament Mean?

As the majority of lament Psalms illustrate, a true lament complains long and loud to God with brutal honesty that the world is broken and it's time that God did something about it. However the lamenter isn't finished. She then ends her lament by affirming her trust in God. Proclaimed declared trust is as much part of lament as the complaint itself. —*Renée James*



Jonathan Maracle



Cedar Meuse

An Apology

CBM issued an Apology in October 2016 at an event held at Highland Baptist acknowledging our failures and shortcomings as a community of God's people. At the event we affirmed our commitment to walking together in a better way. Our apology and other resources can be found at cbmin.org/walkingtogetherinagoodway/

You can watch Rev. Dr. Danny Zacharias' sermon and take further action steps at cbmin.org/nationalday/

I believe we caught a glimpse of new life emerging at the start of our service on September 30.

We had the honour of witnessing an Indigenous woman, along with the youth of her Canadian Baptist church, pray with smoke. She explained the meaning and intention behind the ceremony and shared how she is a residential school and Sixties Scoop survivor who also shares her story at local schools. This was such a moving moment for me to see because in many faith spaces, there is a lot of fear and distrust of faith practices that are unfamiliar.

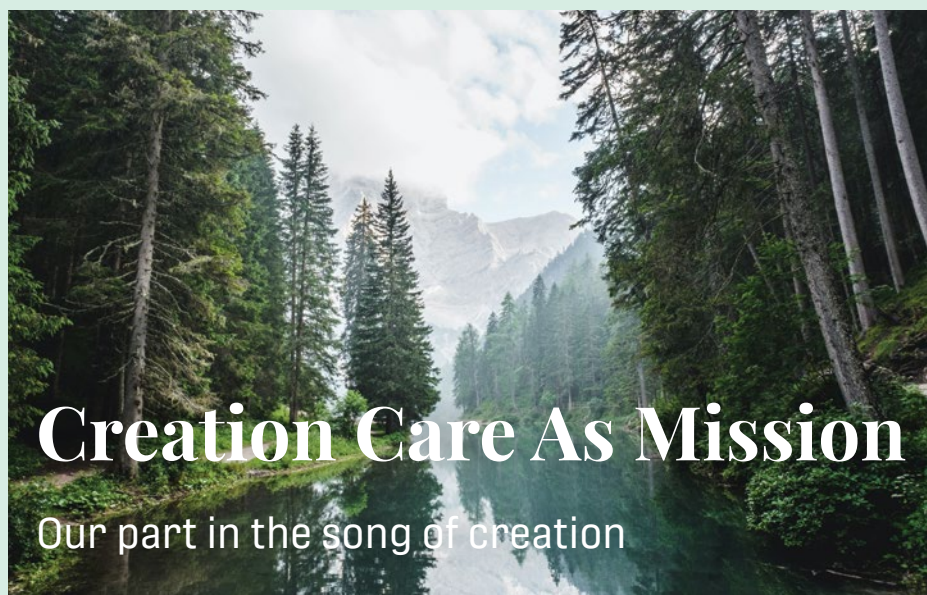
I am grateful to all those who leaned into the discomfort that comes with hearing harsh truths about us as a nation and as Christians. I am grateful to those who came to the service with open hearts and minds and with a posture to listen to the Spirit nudge them to walk the path of justice. I am grateful to our Baptist denominations and organizations who came together to form a committee to plan the service.

Finally, I am grateful to our Indigenous brothers and sisters who shared words and music with us and challenged us to continue seeking the truth as we walk towards reconciliation. 📍



Rev. Dr. Danny Zacharias

Jessica is a communications specialist at Canadian Baptist Ministries. This article was originally published at GoodFaithMedia.org on October 11, 2022.



Creation Care As Mission

Our part in the song of creation

BY DR. JAMES PEDLAR

“ALL NATURE SINGS.” So says the hymn *This Is My Father’s World*. The hymn-writer, Maltbie D. Babcock, was echoing Scripture. Take, for example, Psalm 96: “All the trees of the forest will sing for joy.”

How does a tree sing? Trees do not have voices. But from a biblical perspective, each creature brings glory to its Creator when it thrives according to the design God intended for it. In other words, a tree “sings” its praise to God by being a tree – by putting down deep roots, spreading its branches wide, and bringing forth rich foliage.

It is the same with all of God’s creatures. Each creature reflects the glory of its Creator in its own way. The glory of a majestic maple in fall

sunshine is different than the glory of a cheetah running at full tilt. Creation is like a great choir singing a marvelous hymn of praise. *All* nature sings, and each creature does its part in bringing glory to God.

But the next line in Psalm 96 might strike us as a bit odd: “All the trees of the forest will sing for joy, they will sing before the Lord, for he comes, he comes to judge the earth. He will judge the world in righteousness and the peoples in his truth.”

Why would the trees sing joyfully at the prospect of judgment?

Many Christians think of judgment in terms of personal guilt, but God’s coming judgment is not only about God deciding the fate of individuals. It is about establishing God’s kingdom. God’s great day of judgment will usher in a new heaven and a new earth where everything that is wrong will be set right; where war and famine and sickness and poverty will be no more and God will dwell in the midst of His people, as all creation flourishes under His just and faithful reign.

God has always desired all creation to flourish. Human beings were created in God’s image, Genesis 1 tell us, to exercise dominion over creation – to develop it and cultivate it in a way

that reflects or “images” God’s reign. We were commissioned to be fruitful and multiply and build civilization in a way that fostered the common good and brought glory to the Creator.

But human stewardship of creation has often failed. In our sinful brokenness, we have used creation for selfish and short-sighted ends. All people and all creation flourish under righteous rule, but all people and all creatures suffer under unrighteous rule. Our unfaithful stewardship has muzzled and muted creation’s song of praise.

And just as suffering people cry out for justice, Romans 8 tells us that creation itself is groaning in “eager expectation” of the day when the children of God will be revealed. So, yes, it makes sense that the trees will sing for joy at the coming of the righteous judge, who will set all things right and make all things new.

Christians, too, live in hope for that day. But we don’t wait idly for God’s coming. Rather, we are empowered by the Spirit to live even now as citizens of God’s coming kingdom. Because Christ not only paid the debt for our sin. He redeemed our humanity from the inside out, restoring us to the image of God – to true humanity as God always intended it. And God always intended us to be stewards of creation.

Creation stewardship is integral to Christian mission. The earth is the Lord’s, and He has given it into our hands to manage.

The song of creation that we hear today is beautiful, even if it is mixed with groans, sighs, and longings for redemption. We cannot write the song of the new creation that is coming – that will be God’s doing. But our faithful stewardship can turn up the volume on creation’s hymn of praise, and give witness to the day when all things will be gathered under Christ, and all creation will ring out with a new song more beautiful than we can fathom. ①

James Pedlar is Associate Professor of Theology at Tyndale Seminary, where he holds the Bastian Chair of Wesley Studies.

A Rocha Canada

If you want to get involved in creation stewardship, consider A Rocha Canada, a Christian environmental organization. A Rocha is active in the conservation of sensitive habitats, development of sustainable agriculture, and educational work with both children and adults. Visit arocha.ca

Do I Have A Witness?

Leaders lead others to Jesus

BY DR. SHARON SIMMONDS

IN *THE GOSPEL ON THE GROUND*, author Kristi McLelland explores how the kingdom of God is “always on the move, always looking outward to bring meaning and joy to a world searching for true fulfillment and hope.”¹ The author repeatedly emphasizes the “gospel-gorgeous story of Jesus telling us that we will be his witnesses”² and reminding readers that witness is an essential element of our calling as disciples.

Being on mission with Jesus involves intentional engagement with people for their lives to be changed. Each of us can think about ways to raise the temperature in our witness, to become more intentionally “on the move” with Jesus.

Recapturing the beauty of the gospel

New believers are often the best witnesses because they’ve discovered the greatest gift and cannot keep it to themselves. For us who’ve been Christians for a long time, let’s not lose the wonder of the gospel in our own lives, daily experiencing God’s presence and provision of love, mercy, grace, forgiveness and transformation. When the beauty of the gospel recaptures us, we will be contagious in our witness.

“Witness is an essential element of our calling.”

Praying diligently for people to come into relationship with Jesus

I once heard someone pose this question: If all the prayers you prayed last week for people to come into relationship with Jesus were answered, how many new believers would there be? In Colossians 4:2–4 (NIV) Paul writes: “Devote yourselves to prayer, being watchful and thankful. And pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ, for which I am in chains. Pray that I may proclaim it clearly, as I should.”

Commit to praying diligently for a few people who don’t yet know Jesus. Pray for open doors to share the gospel, that God will surround these people with other believers, that you will have a readiness to proclaim the good news clearly as you have opportunity, and that the ones you are praying for will have open hearts to experience Jesus and receive His invitation to, “come, follow me” (Mark 1:17). Watch to see how God works through your prayers.

Growing intentionally as disciples of Jesus

Coming alive in a personal relationship with Jesus is the impetus for being on mission with Him. God’s design for His people is that we will be relating with Him and in community with others on the same journey. It is essential for us to be gathering regularly with Christian friends who spur us on toward love and good deeds (Hebrews 10:24) – worshiping, praying, learning and practicing together as disciples who are making disciples.

Walking authentically with others in relationship


Jesus modeled relational ministry. He invested deeply in a few and, together, they proclaimed news about the kingdom in word and deed: “The people were all so amazed that they asked each other, ‘What is this? A new teaching –



and with authority! He even gives orders to impure spirits and they obey him.” News about Him spread quickly over the whole region of Galilee. (Mark 1:27, 28)

As believers, we have the gift of the Spirit and the authority of Jesus to see God’s kingdom here on earth as in heaven. People coming to Jesus is the Spirit’s work and, amazingly, we get to be part of it. In response to the extravagant love we experience through Christ, we are Spirit-filled and Spirit-led to share this good news with others.

On the move

When the beauty of the gospel personally captures and transforms our lives, sharing about Jesus becomes a natural outflow that allows others to experience Him. Early believers embraced this and were on the move. They believed Jesus when He declared, “All authority in heaven and on earth has been given to me. Therefore go and make disciples...and surely I am with you always, to the very end of the age” (Matthew 28:18–20). 

Sharon is the director of programming for Arrow Leadership.

¹ [lifeway.com/en/product-family/the-gospel-on-the-ground-bible-study](https://www.lifeway.com/en/product-family/the-gospel-on-the-ground-bible-study)

² [women.lifeway.com/2022/05/18/behind-the-scenes-the-gospel-on-the-ground-bible-study-production/](https://www.women.lifeway.com/2022/05/18/behind-the-scenes-the-gospel-on-the-ground-bible-study-production/)



Engaging Kids in Mission

Start when they are young

BY REV. TANYA YUEN

IT TOOK ME a long time to learn that *joining God's mission*, or *being on mission*, or any of the other phrases we might use, means more than doing a 'mission project,' or traveling to another country on a missions trip, or becoming a missionary. And even as I came to a better understanding my default approach in teaching youth and children about God's mission came through projects or going on trips.

None of those activities was wrong, but I was missing a fuller understanding of what God's mission means. That changed when I had my own kids. In a conversation about developing a global mindset with kids and families, Louise Hannem (Team Lead, Global Discipleship, Canadian Baptist Ministries) asked the question, "How would you explain the mission of God to children?"

Answering that question shapes the ongoing mission-with-God conversations, experiences, choices and environment I now cultivate with my daughters.

Great ideas, resources and programs available, but as a busy mom of three, I cannot always do all the things I might want to do, nor do all the ideas I find work out in the reality of my family. And sometimes the ideas that seem good do not really reflect my understanding of God's mission. What works?

Knowing the reality of my family

I have found though that intentional choices within the routines and rhythms that are already part of our daily family life make the goal of engaging my daughters in mission with God a much more achievable reality!

Cultivating awareness

I help my girls to develop an awareness that they are blessed, not because of anything material but because they are children of God, called to be equipped to join God in His mission. This means helping them become aware of the people around them and helping them look for ways each day that they can be a blessing to others.

I often forget to approach each day in this manner myself, but by God's grace I am usually reminded by my girls – when they mention someone we should pray for, recognize a need they could meet, or when they want to give away some clothes or toys because they have more than they need and know that there might be other kids that don't have enough. I'm reminded when they tell me about the way they responded to a mean kid at school with kindness. ①

Tanya works with CBOQ as their children's and family ministries associate.

Here are some ways I lead my daughters in understanding the mission of God:

Stories

We are aware of the themes and conversation starters that come from the books and movies we already consume. We very often choose books with mission themes. A few books we like include *Maybe God is Like That Too* by Jennifer Grant, *God's Dream* by Desmond Tutu, *My Breakfast with Jesus: Worshipping God Around the World* by Tina Cho and the CBM resource *It Starts Today*.

Food

We eat a variety of foods from different cultures and we talk about the countries where those foods are commonly eaten. We learn about those countries. I also like looking up recipes for those foods and making the meal with my daughters though that does not happen as often as going to a restaurant.

When buying groceries, we remember to purchase items to donate to our local food bank. Having conversations about where our food comes from is another way I incorporate intentional conversations about God's mission.

Creation

We spend a lot of time outside – enjoying nature and wondering about things in nature; learning about creation care; picking up trash; simply learning about the world around us.

Prayer

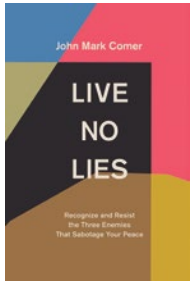
The book *Window on the World: An Operation World Prayer Resource* is a great book that we use to learn about different countries and specific ways to be praying for the people in those countries.

BOOK CLUB 2023

4 New Titles For You

Mission is a communal calling. This year, enjoy these titles in the community afforded by a book club. Just gather women in your church or neighbourhood who love a good book and discussion and get started! This year we offer four titles for you to enjoy. Each title encourages us to be thankful and to trust God.

As we did last year, we will offer a dedicated resource with each book – whether a *Live* magazine review, reading guide, meet-the-author live opportunity or recorded video, blogs – all in an effort to enhance your group discussion.

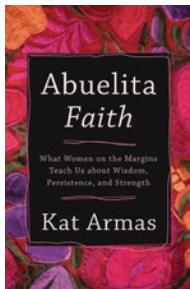


March/ April

Live No Lies: Recognize and Resist the Three Enemies That Sabotage Your Peace

John Mark Comer

\$25



May/ June

Abuelita Faith – What Women On The Margins Teach Us About Wisdom, Persistence And Strength

Kat Armas

\$22



July/ August

Rees Howells Intercessor

Norman Grubb

\$22



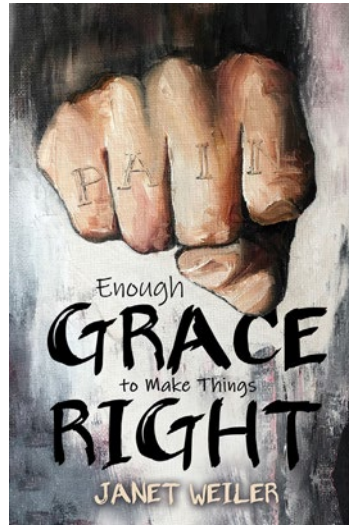
September/ October

Don't Invite Them To Church – Moving from a Come and See to a Go and Be Church*

Dr. Karen Wilk

\$12 ⓘ

*This is a workbook on responding to God's call to love our neighbours as ourselves. It consists of eight sessions to work through with your small group. Get started by reading Karen's article on pg. 10.



Available in paperback or Kindle edition.

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Janet writes from the perspective of a social worker, mother of six and former foster parent to many. Now retired, her desire is to create fiction that reflects the truth of how God's light shines on broken lives in our broken world.

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The Power of Love

Glimpses Of God's Kingdom – At Quebec Baptist Women's Fall 2022 Retreat

BY **VALERIE BENHAM**

EARLIER THIS YEAR our committee met to discuss and plan our retreat. One of our prayers was that women would be able to join us from Mistissini, a Cree community north of Chibougamau, whose church is a member of our Quebec Association. Our executive recognized the expense that gas would be – it's a long drive from Mistissini to the West Island where we were holding the retreat. We requested, and received, a grant from the Quebec Association of Baptist Churches to help defray their costs. We were delighted that nine women came!

Our theme verses were Hebrews 10: 23–25 (ESV): *Let us hold unwaveringly to the hope we profess, for he who promised is faithful. And let us consider how we may spur one another on toward love and good deeds, not giving up meeting together, as some are in the habit of doing, but encouraging one another – and all the more as you see the Day approaching.*

It was amazing to hear 50 women singing and praising – together – and to hear songs and Scripture in Cree. Debbie our speaker, reminded us that we are not alone in our faith journey. The words in our theme verses include: *us, we, one another, together*, and during the weekend we experienced that sense of all of us being part of God's family. We saw women of different ages, nationalities and backgrounds laughing, crying, walking, talking, and sharing together.

First-hand stories from the women who are Residential School survivors brought everyone to tears. I was privileged to sit across a table holding hands with women as they shared their stories. It is hard to comprehend a community without six to 14-year-olds being present and

“Our Mistissini sisters showed us that they have forgiven – but not forgotten.”

how that would impact *our* neighbourhoods. No playing, no giggling, no shared stories, no cuddles with parents, grandparents, no family gatherings with siblings, cousins, aunts, and uncles – the heart ripped out of a community.

One woman shared how they were in the residential school for 10 months, only going home for July and August. Sadly, when they came home, their loving families had changed and their parents, struggling with losing them, had taken to alcohol to cope with their grief. When the children left to return to school, all that could be heard from the cabins, tents and teepees was the sound of crying.

Our Mistissini sisters showed us that they have forgiven, but not forgotten. When they arrived, the building was dark, triggering the memory of arriving at the residential school bunkhouse. The women had to pray together in the parking lot before they could enter. Even so, on Saturday evening and Sunday morning, one of them – Beatrice – wore the moccasins that she only wears on special occasions to remind her to keep moving forward.

We were humbled to hear how despite the sadness, heartache, and all that the children and parents went through, many Residential School survivors and their families became Christians and have such hearts of forgiveness.

Debbie, our speaker spoke on *The Power of Love* and how we are only able to love and forgive when we recognize God's love and forgiveness towards us. The women from Mistissini demonstrated that to us. ❶



Valerie goes to Lakeside Heights Baptist Church in Pointe-Claire, QC, and sits on the executive of the Quebec Association of Baptist Women.

A HISTORY MOMENT

In Her Own Words

On November 1, 2022 Rev. Dr. Muriel Spurgeon Carder celebrated her 100th birthday. We thought it fitting to celebrate Muriel by running this edited version of our editor's first interview with Muriel. The interview ran in the November/December 2007 issue of *The Link & Visitor*

BY **RENÉE JAMES**

ON SEPTEMBER 16, the feast day of St. Cyprian, Muriel Carder became the first woman ordained by the Baptist Convention of Ontario and Quebec (BCOQ). The year was 1947.

Link and Visitor: What's kept you going for 60 years? What keeps you running?

Muriel: My life motto: I love God, I love people and I want to help people to love God. I was 24 years old when I was ordained and I will be 85 on All Saints Day – November 1. In India, they'd say I was “85 years complete and 86 running” on my birthday. I'm now playing badminton [regularly] and doing Pilates classes twice a week. Life is interesting...that's just the way God made me.

What's been the highlight of each decade of ministry?

The proudest day of my life was in 1970 when British Baptists in Northern India walked into the tent of meeting under their Baptist banner and recessed, along with five other churches, under a different banner – one that represented the unity of the six churches present: Church of the Brethren, Disciples of Christ, Methodist, United Church of North India, Anglican, and British Baptist.

Since I was a teenager, church union has been key for me. I grew up in a time when churches from several denominations joined together [for times of worship and celebration].

When I went to India, I was appointed one of the delegates to talks between the Church of South India (C.S.I.), Lutherans and Baptists. I was very happy in 1972, when the C.S.I., Lutherans and Baptists agreed to full pulpit and altar fellowship between them. So, I've conducted services in all traditions.

What lessons have you learned about God, yourself and ministry?

In 1976, my ministry was profoundly deepened and widened when I started my clinical training [in clinical pastoral education].

This wasn't the book learning and public speaking taught at seminary. This training taught me about teamwork and the “gut”, and that pastors and priests are not to be little tin gods running their congregations. I got to see what effect, especially emotional, I had on other people and they on me.

If you could only share one thing with today's young Baptist women, what would it be?

Bring your eyes to the world, your ears to people and ask God what [He] wants you to do. ❶

We Remember

Each generation has the opportunity to fuel mission for the next. We are thankful for the following gifts:

IN HONOUR OF

Ina Evans, Stayner

Dorothy Gerber,
Peterborough

Helen Hales, Belleville
104th birthday

Evelyn Knutson, Belleville
95th birthday

Bernice Loughheed, Barrie

IN MEMORY OF

Evelyn Babbitt,

Wallaceburg

Evelyn Dickinson,

Kitchener-Waterloo

Joan Hammond, Ingersoll

Bonnie Hartley, Toronto

Phyllis Mountain,

Cheltenham

Dominion Life

Membership

Catherine Stratton,

Norman Dabbs Memorial

Mission Circle

“

Follow God and love him with all your heart. If he is asking you to do something, there is a good reason. People somewhere need you to step up, and you are likely part of God’s answer to their prayers. You might not fully understand why until much later in life, but you can trust his character and goodness.”

Extracted from *Christianity Today’s* online blog interview with professor, author and missions researcher **Mary T. Lederleitner**. *CT* asked Mary what advice she would give to a young woman beginning a career in mission. Read Mary’s seminal work *Women in God’s Mission: Accepting the Invitation to Serve and Lead* (IVP).

live

How we connect with each other has had to change, but *Live* magazine keeps our bonds lively and strong. Let a woman in your community know about *Live* magazine. A subscription costs just \$20. Pay at ***baptistwomen.com*** or call the editor, Renée James. Choose from three formats: print, audio (CD) or online.

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