



SUMMER 2014—VOLUME 8, ISSUE 3

INSIDE THIS ISSUE

-  CHAIRPERSON'S MESSAGE
-  REFLECTIONS: DARE TO LIVE LIKE DANIEL
-  THE DIFFERENCE FAITH CAN MAKE
-  THE INTERSECTION OF FAITH AND DEVELOPMENT
-  CHANGING COMMUNITIES ONE PERSON AT A TIME
-  FAITH AND DEVELOPMENT
-  HOPE IN ACTION
-  BLESSED TO BE A BLESSING
-  MAKING USE OF AWANA CLUBS IN GUATEMALA
-  INVESTING AND TRANSFORMING LIVES
-  CHANGING LIVES IN THE DEVELOPING WORLD



CHAIRPERSON'S MESSAGE

TRACEY DEGRAAF

The gospel of Luke gives an account of an interaction between a lawyer and Jesus, which gave us the statement that sums up what our God considers is the most important thing for us to do: "...You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." [Luke 10:27] There's an intrinsic connection between loving our God and loving people, and a definitive statement on making this the priority of our lives.

For the members of CCRDA, our love of God defines and shapes who we are and leads us into action to love others. Our profession is understood by society as

“relief and development” or “humanitarian aid,” however, for member organizations, these definitions do not capture the scope of how we approach, define, or perceive our work, or our role in it.

The intertwining of our faith and work in relief and development is intrinsic to who we are and what we do. A quote from the thought-provoking book, ‘The Insanity of God’, perfectly sums up my years of experience of working in remote and poverty stricken communities in Africa: “...I realize that God allowed us to go out into the world so we could find out who Jesus was from people who really knew Him and actually lived the Word of God.” This is the part of the equation that isn’t publicized or talked about very much. That is the transaction that occurs between the “needy of body” and the “needy of soul”. It has been my experience that as Canadians reach out to meet the ‘needs of the body’ in “depraved” parts of the world, we receive a challenge to the first part of God’s instruction: “...you shall love the lord your God with all your heart, and with all your soul, and with all your strength...” As I enter the lives of people praying to God for clean water or medical care for their children, my own encouragement and joy comes in experiencing the strength of their faith in the God who has brought us together from worlds apart. One would have to assume that God takes joy in using one person to meet the needs of another. He weaves tapestries that lead all people back to him and His kingdom; He doesn’t “download.”

We often hear of the “good works” that our organizations are doing, but this edition of the newsletter allows us to pause and consider the tapestry of our work and profession, and our role as Christians in it. We are but a thread that God has woven into his works. The thread is a beautiful and important part of a tapestry that involves loving our Lord with all our soul, mind, and strength, and loving our neighbour as ourselves.

Be encouraged by the articles written by your CCRDA member colleagues. Be encouraged in your faith and in your work, and how the two are beautifully interwoven.

“Let the favour of the Lord our God be upon us; And confirm for us the work of our hands; Yes, confirm the work of our hands.” Psalm 90:17



REFLECTIONS: DARE TO LIVE LIKE DANIEL
PHIL TANNER

What does faith have to do with development?

As I continued reflecting on the story of Daniel, from our annual general meeting, I saw a beautiful headliner from an interfaith workshop held by the Jesuit Service of Cambodia in December 2012: Act Justly, Love Tenderly, Walk Humbly. Sure, it is a Biblically driven

concept but really, who would argue that these three suggestions are not applicable for any religious or secular group? The idea of social justice, of being culturally sensitive and being inclusive in our approaches are not new ones to the faith-based or secular development organizations as we explore new and broad-ranging approaches to deliver development aid.

Over the years, some argue that aid agencies have become insular, segmented, sectorally focussed and very competitive even. Of late, however, we are starting to see the integration of varying perspectives and exchanges between diverse – often unlikely – stakeholder groups. Where boundaries were once pretty clear between institutions like the World Bank and the faith community, for example, those lines are no longer as clear. Partnership has taken on a very eclectic definition and to have a truly meaningful dialogue on development, it is recognized that there must be a willingness to listen and to learn – and to be ready to be transformed through interaction with many different groups and ideas!

What is undeniable is that most of the disadvantaged communities in which we work are driven and inspired by faith. Whether trying to change behavioural attitudes on maternal health or engaging in social entrepreneurship to achieve social and economic aims, faith drives those communities and people are inspired by their faith to overcome obstacles in their lives. But both the ‘process’ and the ‘impact’ of that development aid becomes very important from a faith-based perspective and it is worth reflecting on what some of those are.

One perspective is that faith-based organizations question and challenge the very characteristics of development and ‘progress.’ For example, development agencies often look at increased allocations of funding as a solution – to reach more people in health, nutrition, water, sanitation, etc. While it is important, does it tackle the fundamental root causes of poverty – corruption, exploitation, oppression and selfish actions? One might argue that increased funding not only doesn’t provide the full solution, but may at times make things worse! Human development requires a holistic definition around physical, emotional and spiritual development. The latter assumes a genuine desire to change and to care for one another, between people at all levels of society. If selfless actions are accompanied by genuine caring and a belief in the divine, then one might assume good governance could result, fairer policies and activities would be put in place and we would observe healthier and happier communities.

Faith-based organizations may also debate aid effectiveness from a very different perspective. Faith connections with local partners and communities add a wealth of information that is not just built on results from cost-benefit analyses or logic models. Most importantly ‘development’ is defined by the faith communities’ perspective themselves. Oftentimes, despite ecumenical boundaries or inter-faith divides, people of faith gain trust with other people of faith – and often it leads to stronger and faster traction on the ground. As we apply these relational ties amongst one another, we begin to see that it transcends approaches of merely social and economic importance.

Our most important commitment to development stems from our deepest concern of serving the poorest and most marginalized around the world. Colossians 3:17 says, “whatever you do, whether in word or deed, do it all in the name of the Lord Jesus”...and Paul writes in Chapter 3:23-24, “whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know you will receive an inheritance from the Lord as a reward.” Faith in development therefore means, firstly, that we are ‘called to action’ by the Word of God. It’s not a choice and it’s not driven by a log frame. As we know in Daniel 6:3-4, the corrupt advisors and King Darius could find no corruption in him <Daniel> because he was trustworthy and neither corrupt nor negligent. He was called by God and he put his faith in Him. Secondly, the activity and challenge is not time-bound – like a project - but remains with us always and is relational, with God and with each other. Daniel served four Kings whilst in captivity, over 70 years. He did not grow faint or weary. And finally, our reward is our inheritance from God, not the contract award or the outcome results. We are rewarded with a more just and fair community of people, journeying together and building relationships with God and with one another. Daniel’s witness and service secured his position through successive and ruthless Kings, shining a light for those who would eventually find God. We are called to no less of an objective and, as a community of faith-based organizations, we have much to add to the discourse on relief and development.



THE DIFFERENCE FAITH CAN MAKE
LAURENT TRABADELLO, SAMARITAN'S PURSE CANADA



We can all do humanitarian work. It’s not all that complicated, really. Identifying needs, finding available resources, and then using the resources to meet the needs...it’s what NGOs do.

In this line of work, are Christian NGOs more effective than secular ones? The argument could go either way.

The problem is that we are often influenced by our society's materialistic worldview. This perspective causes us to see money as the principal solution to every problem and human beings as responsible for "fixing" everything.

But God doesn't see the world in the same light. Jesus said that the poor would always be among us. He never talked about eradicating poverty. It's a problem that simply cannot be fixed until Christ returns to establish His Kingdom, ridding the world of sin and of the one who causes the world to be in chaos.

The greatest contribution Christian relief and development organizations make is acknowledging that every person matters to God and therefore every life has intrinsic dignity. A holistic approach, influenced by a Biblical worldview, should lead Christian organizations to adopt a humble approach, dependent solely on God.

As Christians, we should focus on identifying where God is working, what specific role we can play, and then pursuing excellence in implementing interventions that bring dignity and profound transformation and that help establish God's Kingdom – one person, one community, and one nation at a time.

When that happens, the needy are lifted from the ashes, not by the Christian NGO, but rather by God, through the organization. He provides the resources. He intervenes through His people to bring healing and blessing. His will is accomplished on earth as it is in heaven. He gets the credit.

After all, isn't that what the Abrahamic covenant is all about: Becoming vessels of God's blessing for every family on earth?



THE INTERSECTION OF FAITH AND DEVELOPMENT
GREG YOUNG, ENGINEERING MINISTRIES INTERNATIONAL

There cannot be development without faith. The very act of development, or "making better", is a hope-filled action and whether it is faith in Christ or something else (or someone other), hope springs from a faith that the action is worthwhile and will lead to good. As Christ-followers we are objects of love and are in turn commanded to love and in doing so, "make better" (Matthew 25:40); indeed we were created for this and this defines our purpose (Ephesians 2:10). So for Christ-followers it can also be said, there cannot be faith without development.

As a development organization founded on Christ, what we do must come out of

who we are, giving consideration that each person we serve is a spiritual as well as a physical being. Failing to do this would be to forfeit our calling. And what good is it to be God's salt and light if we fail to be Jesus to the world as a recognizable flavour or source of illumination?

Recognizing this, Engineering Ministries International's construction management training program is life training, not just vocational training. As the founder of this portion of our ministry once stated, vocational training for men is no good if we don't also train them to become husbands and fathers after God's own heart for men so trained will love and stay with their families, reducing incidences of abuse and abandonment, major contributors to the very need for orphanages. Our prayer is that this is the intersection of faith and development.



Nery (left) and Abaneyah (right)

For a long time, the focus on helping others has been giving people things. But what we have learned at Compassion Canada over the years is that things don't change communities—people do.

Compassion focuses on developing individual children through the local church. They learn that they are loved and that God wants to use them to help others. And these children grow up to be givers and community leaders.

Dr. Bruce Wydick, a professor international development at the University of San Francisco, studied Compassion's sponsorship program. He found that "child sponsorship appears to get under the hood of human beings to instill aspirations, character formation and spiritual direction. In short, it trains people to be givers instead of receivers."

That change comes not only because of the opportunities they receive, but because

of the hope children find in Jesus Christ. Children learn that God has a plan for their future, and they begin to dream big.

We've seen this happen over and over.

Although Abaneyah grew up desperately poor in Ethiopia, at his Compassion centre he learned that serving God was the most important thing in life. Now he works for an international manufacturing firm and is dedicated to helping poor children—he recently helped street boys start a shoe-shining business.

Nery is a teenager in Honduras who was abandoned by her father. She struggled with anger, but at her Compassion centre she was introduced to her Father in Heaven. Her faith has given her strength to continue, despite her family's great poverty. Now she is dedicated to pursuing a university degree and starting a foundation for single mothers.

To change a community, you have to change an individual. And that's what Compassion's programs are all about.



In 2009 acclaimed journalist Matthew Parrish wrote these words in an article for The London Times:

“Pump Aid [a Christian charity] helps rural communities to install a simple pump, letting people keep their village wells sealed and clean. I went to see this work.....It inspired me, renewing my flagging faith in development charities. But travelling in Malawi refreshed another belief, too: one I've been trying to banish all my life... Now a confirmed atheist, I've become convinced of the enormous contribution that Christian [programs] makes in Africa: sharply distinct from the work of secular NGOs, government projects and international aid efforts. These alone will not do. Education and training alone will not do. In Africa Christianity changes people's hearts. It brings a spiritual transformation. The rebirth is real. The change is good.”

At a time when many mission trips and philosophically shallow development projects are understandably being critiqued, it is good for us to remember why many of us do what we do. As ambassadors of the Kingdom of God, we want to build better schools, provide clean water, see communities develop in healthy ways. Yet our understanding of that same Kingdom means that our work is also about John 10:10, transformation in it's fullness. Not just in terms of the many laudable development projects that we are involved in, but also regarding the change that takes place in peoples very nature when they come face to face with the true healing and

reconciliation that derives from God's love for us.

Here at Wellspring, we have numerous stories of teachers who have attempted to be better educators but have fallen into the traps of abuse and systemic corruption that come from the worldviews they operate out of. Many went through terrible situations during the 1994 Rwandan genocide and their behaviour and actions are driven by what they experienced. We will always work to build educational quality, regardless of people's faith decisions, but the true change comes when these same lives see fundamental turnarounds as they discover what true healing and peace with God looks like. As a result, classrooms and schools have become vibrant communities of character, value and dignity.

In all this, we must also remember that it's not just those we work with in the majority world that are being transformed. It's that kind of self-centric thinking that has actually caused many of the issues that need to be philosophically critiqued. Instead, we have to understand that it's we that need that kind of transformation as well. Poverty isn't purely materially based, it's relational and spiritual as well and our work can be examples of how change takes place in all of us. As we say here, "In the end, it's not that we change Africa, it's that Africa changes us." And perhaps, that's the way it's meant to be.



HOPE IN ACTION

REBECCA COLLETT, EFFECT:HOPE (FORMERLY LEPROSY MISSION)



Christian development and relief organizations offer hope in a broken world. Through programs, often funded by compassionate individuals, amazing and powerful change happens in lives those who face famine, the effects of

war, human rights abuses and countless other trials that seem so common today.

The so-called "bottom billion," or those facing one or more of the 17 diseases the World Health Organization labels as "neglected tropical diseases," face a tough road. Many of these diseases are treatable or preventable, but life in poverty, with limited access to health care can leave women, men and children stranded. These 17 diseases seem so insignificant on their own; leprosy, or Buruli ulcer is less common than many health issues prevalent in the developing world. Collectively, though, these 17 diseases are causing disability, poverty and death among 1.4 billion people.

Formerly The Leprosy Mission Canada, effect:hope is one organization that works with a community of international partners in 13 countries to bring hope to those affected by neglected tropical diseases.

Following the example of Christ, who intentionally cared for those living on the margins, the programmatic focus of effect:hope is to achieve, lasting, positive change among those with leprosy and other neglected tropical diseases.

As a Christian international development organization, the love of Christ inspires the work of effect:hope. Through love, effect:hope works to bring hope and restoration to individuals and communities. Believing that hope involves community and collaboration, effect:hope works with an international community of staff, NGO partners, governments and those affected by disease, to achieve systemic change that transforms the circumstances for entire communities.

effect:hope has noticed interesting results from this Christ-centred approach to development. In Liberia, effect:hope works with several NGO partners, the government, community leaders and those affected by disease to build a stronger health system in three counties, near the border with Guinea. Because of this collaboration, a national strategy is now being implemented to address Buruli ulcer. A network of clinics will have the appropriate resources and training to address that disease, and others like it. Building this community meant that when the Ebola virus rocked the area, effect:hope could respond to aid their partner, MAP International, in relief efforts to address the outbreak. With a Christ-like desire to build community and to love, lives were protected and will be changed.

Visit their new website: www.effecthope.org



BLESSED TO BE A BLESSING
KRISTEN DEROD VANDERBERG, WORLD RENEW



“When North Americans do direct development that does not engage local Christians in our target communities, we deny the local church the blessings they could receive through serving others,” said World Renew staff member, Jan Disselkoen.

She was articulating a key element of World Renew’s approach to disaster response and development.

God has called Christians everywhere to respond to his love by loving their neighbours in return. When we respond to this call and reach out in love to those around us, we often find that we, ourselves, are blessed by the experience. World Renew believes that it is important to provide this opportunity to churches and Christians around the world. That's why it carries out its programs in partnership with 78 local church partners in 25 countries.

Consider churches in Nigeria that are tackling AIDS, sexual abuse, sexually transmitted diseases and other taboo topics in their congregations and communities through a World Renew program funded by the Canadian Department of Foreign Affairs, Trade, and Development.

Since its inception, the project has involved 310 young people who were trained to become "peer educators." These young men and women then teach groups of their peers about a variety of important life issues. As a result of this outreach, thousands of adolescents are now making positive choices and have more open communication with their parents.

The project has also had a strong impact on the young men and women who gave of their time to be peer educators.

"It is a thing of joy to see young leaders emerging from this effort," said World Renew-Nigeria staff member, David Tyokighir. "Reports from school administrators and community leaders indicate that these inspired young leaders are also taking on important roles in their communities and are actively serving others."

Angela, one of the peer educators in the program, says that helping others has helped build her self-esteem and has greatly improved her confidence in providing purposeful and visionary leadership both in school and outside of it.

"I am confident that God will continue to grow my leadership abilities so I can contribute to my future home and country," she said.



FOOD FOR THE HUNGRY
MAKING USE OF AWANA CLUBS IN GUATEMALA
ASHLEY CHAPMAN AND MIKE PRINS



AWANA is a familiar children's program for many Canadians. Some people remember collecting badges or doing creative crafts and games as kids while others still proudly attend the AWANA graduation of their children and grandchildren. Whatever the connection, many Canadians have answered the call to help start the children's clubs at churches in Guatemala.

Earlier this year, close to 50 pastors and Sunday School teachers from 27 communities across the region came together to learn more about the program and the benefits it can bring to children and families in their communities. AWANA – OANSA in Spanish – is now running at 13 churches in Nebaj and 14 more churches are interested in adopting the curriculum.

It looks a little different in Guatemala than perhaps what works in Canada, but it works nonetheless! Football (soccer) is a common activity, as well as music lessons, group games, drama and more. At the core of each craft or goofy game is Biblical values training, as children learn about how God has made each one special and equal in His eyes, and how He wants the best for us all. For families that often feel stuck in poverty – as though they deserve no better – this message is releasing.

With staff and volunteers from 27 churches now trained in the curriculum and 13 churches already running the program, it won't be long before every child in the region has access to the fun, safe, and life-giving activity – and the badges that come with it!



INVESTING AND TRANSFORMING LIVES
WORLD HOPE CANADA

Snezhana is a young girl who was going to live in one of World Hope Canada's foster homes. Unfortunately, she was very sick; doctors diagnosed



her with tuberculosis and said she had just a couple of months to live. They x-rayed her and one of her lungs was completely black. She was sent to a sanatorium with the hope that she would get strong enough for surgery.

During her time in the sanatorium, she was put in a room just for orphans and much to her delight, Snezhana was the only child who had any visitors. Her new foster family visited regularly, World Hope Ukraine staff and the girls from Hope House also visited her.

It meant so much to Snezhana to have 'family' caring for her that she made peace with God and accepted her fate. However, God had other plans for Snezhana! When the time came for surgery, doctors re-x-rayed her and to their utter amazement, her lungs were both pink and healthy. She was released and went back home with her new family, praising God for the power of prayer!

World Hope Canada believes that successful community development requires long term investment; it's only then that meaningful change happens. That is why we have set up a sponsorship program for the girls living at Hope House and in our foster homes. Sponsoring an at-risk youth is an investment in their present and their future. You not only empower them, you are helping to weave a stronger

Ukrainian society as they become well-prepared, educated, Godly citizens.

You can become a sponsor for just \$31.00 a month. Each girl requires 10 sponsors to be fully funded. Your investment in her life ensures that she has a safe and loving home, nutritious meals and education - everything she will need to succeed. Sponsorship continues until each girl completes her education and transitions to independent living when they are approximately 21.

Today, Snezhana is living independently and earning a living as an esthetician and a hair stylist. She keeps in close contact with her foster family and has a growing relationship with the Lord. Her life has been transformed by love!



CHANGING LIVES IN THE DEVELOPING WORLD
LINDSAY O'CONNOR, EMMANUEL INTERNATIONAL



Richard McGowan, Executive Director of EIC, states, “Emmanuel Relief & Rehabilitation International is an international, interdenominational, evangelical agency which assists communities worldwide through the agency of their local churches to meet the needs of the poor.

EI has a proven record of commitment, care and compassion in meeting these needs. I have found our Canadian faith-based donors have trust in where the money goes and there are excellent outcomes. I feel working together with faith-based organizations helps us all become stronger.”

El Canada partners with, and works through, the agency of local churches within needy communities throughout the world in order to assist them in meeting the specific needs of their communities. Our programs aim to build the self-reliance and dignity of those involved.



CANADIAN CHRISTIAN RELIEF & DEVELOPMENT ASSOCIATION

2014 WORKSHOPS

FAITH AND DEVELOPMENT

CLEAR YOUR CALENDARS

WEST

EAST

MONDAY OCTOBER 20
at World Vision Canada
Mississauga

SPEAKER:
JayaKumar Christian



JayaKumar Christian is the National Director and CEO of World Vision India, with responsibility for over almost 2,000 aid workers serving 2.4 million children in the country. Christian, who joined the organization in 1978, is an expert and author of numerous academic articles and books on poverty issues. He is renowned as the champion of transformational development.

THURSDAY OCTOBER 30
Western location still
to be determined

LEADER:
Clayton Rowe



In 2002, Clayton joined World Vision Canada and launched WV Canadian Programs that equips over 90 non-profits to increase their capacity to serve Canadians limited by poverty. He co-created over 20 workshops in organizational and community development. Clayton also teaches and co-developed two Graduate Certificate Programs with Wycliffe College and Trinity Western University's School of Business.

RSVP: CCRDACOORDINATOR@GMAIL.COM



EXCELLENCE MATTERS @ THE CCRDA



Faith and Development Conference

Faith and International Development Conference at Calvin College, February 5-7, 2015

<http://www.calvin.edu/academic/ids/conference/>

Further Reading on Faith and Development

Managing the Separation of Faith in Development: CIDA and Christian Non-Government Organizations--[Click here](#) to read Cathy Ito's MA thesis.

Campolo, Tony & Gordon Aeschliman. *Everybody wants to change the world*. Ventura, CA: Regal Books, 2006.

Clarke, Gerard & Michael Jennings. *Development, civil society and faith-based organizations: bridging the sacred and the secular*. Houndmills, Basingstoke, Hampshire [UK] ; New York, N.Y.: Palgrave Macmillan, 2008.

Dean, Judith M., Julie Schaffner, and Stephen L.S. Smith. *Attacking poverty in the developing world: Christian practitioners and academics in collaboration*. Waynesboro, GA: Authentic, 2005.

Goldewijk, Berma Klein (ed.). *Religion, international relations and development cooperation*. Wageningen, The Netherlands: Wageningen Academic Publishers, 2007.

McLaren, Brian D. *Everything must change: Jesus, global crises, and a revolution of hope*. Nashville: Thomas Nelson, 2007.

Rogerson, J.W. *According to the Scriptures?: the challenge of using the Bible in social, moral, and political questions*. London; Oakville, Conn.: Equinox, 2007.

Sider, Ronald J. *Doing evangelism Jesus' way: how Christians demonstrate the good news*. Nappanee, IN.: Evangel Pub. House, 2003.

Taylor, Michael. *Eat, drink, and be merry for tomorrow we live: studies in Christianity and development*. London; New York: T&T Clark, 2005.



MEET **CCRDA'S** BOARD

Tracey DeGraaf--Chairperson

Senior Program Officer, *Crossroads Christian Communications Inc.*

Chris Bosch

Director, Program Strategy, *World Vision Canada*

Steve Clarke

Program Manager, *Compassion Canada*

David Kupp

Professor of Pastoral Theology, Urban and International Development, *Wycliffe College*

Richard McGowan

Executive Director, *Emmanuel International Canada*

Laura Solberg

Director—The Elevation Project, *Greater Vancouver Youth Unlimited*

Philip Tanner

Director, Global Programs, *Christian Children's Fund of Canada*



Copyright © 2014 Canadian Christian Relief and Development Association, All rights reserved.

Our mailing address is:

16 Soper Creek Drive, Bowmanville, Ontario, L1C 4G1

[unsubscribe from this list](#) [update subscription preferences](#)