



RELIGIOUS FREEDOM WATCH in CANADA

Is MAiD becoming Canada's solution to poverty, long-term care, disability, and mental illness?



Steve Jones

by Steven Jones

On June 6, 2016, the Parliament of Canada passed federal legislation (Bill C-14) that allowed eligible adults to seek medical assistance in dying (MAiD).

Between 2016 and 2020, over 20,000 Canadians sought medically assisted death. In 2019, there were 5,425 medically assisted deaths in Canada, 1.9% of all deaths. In 2020, this increased to 7,383 deaths, 2.4% of all deaths in Canada—an increase of 36% over just one year. The trend continues.

Pastoral Care for those Seeking MAiD

Fellowship pastors and chaplains are more frequently facing the request to walk alongside random patients or beloved church members who have chosen medically assisted dying. If you have not already experienced this new reality—it's coming. What is a servant of God to do? How do you shepherd the patient's family members, especially

when some family members do not agree with the dying wishes of their mother? This can be a very difficult decision.

MAiD Law Expands

In March 2021, parliament passed Bill C-7 which called for a comprehensive review of the MAiD law, motivated by a desire to consider adding further progressive measures. The MAiD law had already been expanded in 2021 to allow people with disabilities or chronic illnesses to become eligible for assisted suicide, even if they're not nearing death. Reports are already indicating people with disabilities are choosing in greater numbers to end their life because they feel they have no better choice; they feel the support needed is neither available nor affordable.

A special committee of members of parliament and senators carried out this review, and plan to present their recommendations to the Federal government this autumn (2022). The committee has been reviewing whether to further expand the MAiD law to:

(Is MAiD becoming Canada's solution ..., continued)

- grant access to assisted suicide to mature minors (under 18 years old), and
- accept **advance** requests for euthanasia rather than only those made during the end-of-life stage.

The committee has also been studying mental illness, the protection of disabled people, and the current state of palliative care in Canada. Previous changes to the MAiD law in 2021 deemed those with mental illness and no sign of imminent death eligible for assisted suicide starting in March 2023. The committee will be reporting to parliament the early findings of these recent changes to the law.

The Evangelical Fellowship of Canada (of which The Fellowship is a member) has had intervenor status and made a presentation (May 9, 2022) to the committee. You can go [here](https://www.fellowship.ca/MAIDLAWFall2022) (fellowship.ca/MAIDLAWFall2022) to read the EFC's report to the committee.

MAiD Conscience Protection

One last concern is the need for conscience protection for health professionals and pastoral care providers who cannot ethically provide end-of-life assistance to a patient, especially as the demands of the MAiD law expand. Ontario doctors lost their legal battle a couple of years back and yet physicians in Western Canada have retained conscience protection laws. Conscientious objections must be accommodated for **all** Canadians—the rights of patients and physicians can and **must** be reconciled by parliament within the criminal code. 🍁

– Steve Jones is the President of Fellowship National.

Pro-Life Charitable Status Update

by Steve Jones

In the prime minister's mandate letters of December 2021, to the Finance and Equity Ministers, he directed them to propose changes to the charitable status of pro-life organizations who “provide dishonest counseling to women about their rights and options”. This was a promise made by the PM in his election platform during the Fall 2021 federal election.

The federal government desires changes to the Income Tax Act that especially scrutinize those organizations or ministries that hold a different belief from the ideology of the particular government of the day. All charities are at risk and any charity can lose its charitable status if the current government disagrees with that charity's beliefs. Pro-life organizations today—pro-life local churches tomorrow?

Our Fellowship joined in partnership with Pregnancy Care Canada (PCC) in 2019 to encourage our 500+ churches across Canada to join their local CPC centre or start one in their community. Please pray for their Executive Director, Dr. Laura Lewis, as she navigates this intrusion by our current federal government.

Our Fellowship National Council sent a letter in February 2022 to the Prime Minister and the two Ministers tasked to make the proposed income tax changes stating our concern. We have yet to receive a response.

The Evangelical Fellowship of Canada has also created a toolkit to help concerned churches, leaders, and believers to contact their MP on this subject.

Find the toolkit here: [theEFC.ca/charitableProLife](https://www.theEFC.ca/charitableProLife). 🍁



February 15, 2022

The Rt. Hon. Justin Trudeau
Prime Minister of Canada

The Hon. Chrystia Freeland
Minister of Finance and Deputy Prime Minister

The Hon. Marci Ien
Minister for Women and Gender Equality and Youth

Dear Prime Minister and Ministers:

We are writing to express our concern and seek clarification on matters that could potentially affect our organization and organizations we strongly support. The Liberal Party platform “*Forward. For Everyone.*” has stated that a re-elected Liberal government will “[n]o longer provide charity status to anti-abortion organizations that provide dishonest counseling to women about their rights and about the options available to them at all stages of the pregnancy.” This position was confirmed and reinforced in your mandate letters of December 16, 2021 to The Hon. Chrystia Freeland and The Hon. Marci Ien, wherein they are asked to deliver on the commitment to, “[i]ntroduce amendments to the *Income Tax Act* to make anti-abortion organizations that provide dishonest counseling to pregnant women about their rights and options ineligible for charitable status,” without a frame of reference as to what “dishonest counseling” might entail. The position, if carelessly brought forward and acted upon without properly defining the term “dishonest counseling”, could be discriminatory not only against pregnancy care centres, which we support, but also against the churches we represent, and other faith-based organizations.

When looked at in the context of the Canada Summer Jobs Attestations in recent years, we are very concerned by the idea that participation in the public square and a level playing field with respect to government programs could be conditional on acceptance of a particular view of abortion—in essence, could be subjected to a values test. Charitable activities themselves, which advance religious beliefs that may disagree with abortion, should never be subject to a test that risks the loss of charitable status simply because those religious beliefs are held. Hence, the need for a proper and limited definition of “dishonest counseling”.

If there is such a significant review of charitable status, there would need to be answers to basic questions such: as what is considered “dishonest counseling”; what mechanism would identify “dishonesty”; and whether the provisions are to be applied to all charitable organizations, or only to those organizations with particular underlying beliefs

(continued)

about when life begins, or only to those organizations which publicly act to denounce abortion. Further, such a review would need to address how it would be carried out in compliance with Canadian Charter of Rights and Freedoms protections.

We are also concerned by the mischaracterization implicit in the platform statement and the mandate letters. Pregnancy care centres are a source of support for many Canadian women. One of our affiliate organizations, Pregnancy Care Canada (PCC), is a best-practice association of over 80 pregnancy care centres. The PCC centres exist to provide a safe environment for women to make pregnancy decisions that are fully informed, evidence-based, consistent with their belief system, and free from external influences. They respect a woman's right to make her own decision and seek to provide her with medically accurate information on abortion, adoption, and parenting.

A liberal democracy such as Canada is founded on the premise that diverse beliefs will be respected and accommodated. An endeavour to revoke charitable status on the basis of beliefs about abortion would clearly risk violating Charter guarantees of freedom of conscience, religion, thought, belief, opinion, and expression.

We respectfully request to be included in consultations on changes to charitable status and the *Income Tax Act*. The Fellowship of Evangelical Baptist Churches in Canada engages in public policy issues constructively and collaboratively, seeking the good of Canadian society as a whole, without exclusion of any groups of people. We would be happy to meet to discuss these matters and we await clarification of the government's plans and intentions in this regard.

Sincerely,



Steve Jones
President



Doug Blair
Board Chair

When the Government's “Religion” Conflicts with the “Religion” of the Church

Social-values secularism is a religion. It is the religion of Canada.



Rick Baker

What has become apparent in the ongoing saga of Summer Jobs Grants and Calvary Baptist Church (CBC) in Oshawa, ON, is the extreme difficulty for a “religious” government to preserve an indiscriminate and even handling of its policies—policies allegedly created for the benefit of many religions, and not just

the preferred government religion of secular “good” works. Canadian Charter Rights for religions worked reasonably well until the government itself became a competitive religion, and until the religion of that government came diametrically in opposition to certain classical religions, like, for instance, Christianity. Henceforth, all religions, especially conservative evangelicalism, are under this present government, subservient to the ruling religion of that government and its social policies.

Once again, this year CBC was greeted with a letter of delay from Service Canada expressing its concerns about our eligibility for grant money to hire students this summer (2022) because of information that had surfaced in the public domain regarding our exclusively binary definition of marriage. Of course, nowhere on any of the grant application forms is there a requirement that precludes defining marriage exclusively as a union between opposite gendered partners. And in fact, somehow on the basis of our marriage policy, Service Canada made a leap that our policy “raised concerns that the project or job activity restricts access to employment.” Meanwhile, CBC already had in its possession approval confirmations from Service Canada for at least seven other churches in the city that hold similar gender and marriage doctrine as Calvary. For the third year CBC's grant application was at risk through a blatantly discriminatory government process.

Given five business days to provide significant amounts of documentation, including a requirement to “provide documentation that outlines Calvary Baptist Church's religious teaching and practices”—what, the whole Bible?—and defence documentation answering questions like, “would job applicants be required to adhere to Calvary's religious teaching and practices?” (a right afforded religious organizations), etc., CBC contracted the legal services and expertise of Sheldon Wood, cobbled together germane documentation, and appealed the Service Canada concerns. Most likely on the basis of Sheldon Wood's strong legal pushback, CBC was finally and apparently again reluctantly awarded the requested grants. The workload may have precluded some churches without staff bandwidth from bothering to appeal, and the delays placed hiring quality students in jeopardy.

Shortly after receiving confirmation from Service Canada of grant approval, CBC was notified that we would be receiving an entirely “random” comprehensive audit of the summer jobs. No one disapproves of financial accountability, but this audit includes private interviews with each of the students (“independent from the employer”) wherein values and teaching positions on gender



(When the Government's "Religion" conflicts ..., continued)

and human sexuality will be discussed, and, based on the written concerns of Service Canada, will surely make up a significant portion of the discovery process. So, the passive-aggressive approach to CBC from Service Canada continues beyond grant approval.

The Government of Canada, its legislature, and its judiciary, have increasingly morphed into a religion competing with classical Christianity. Certain social values adopted by Canada are the secular image-bearers' response to the need to do "good works." Churches, like Calvary Baptist, continue to find themselves in the crossfire between biblical good works, and the worldly government works that oppose Scriptural values. So, when religious rights

are the prize, the ruling "religious" power can physically outmuscle those religions pushed to the margins. That's what CBC is experiencing. Yet we remain determined and obligated for the sake of us all, to preserve a public voice for biblical values that keep holding our government to its own non-discriminatory Charter requirements, and calling our government to acknowledge the social righteousness of the real Lord of Canada.

Pray for our nation! 🍁

— Rev. Rick Baker, is lead pastor of Calvary Baptist, Oshawa, ON.

Binding our Digital Tongues – Bill C-11

by Jack Taylor



The pandemic made one thing clear. Many Canadians don't trust the government to disclose the truth in terms of what they hear or read through their digital media feeds. Ottawa is now pushing to allow the Canadian Radio-television and Telecommunications Commission (CRTC) to regulate the internet and to

determine what qualifies as Canadian content. Again, we see a stab at fundamental freedoms, namely the freedom for Canadians to determine for themselves what they consume and why.

Canadian Heritage Minister Pablo Rodriguez introduced Bill C-11 on February 3, 2022. A new class of internet regulation would provide an umbrella over "online undertakings". This would include registration, possible payments, disclosure of confidential information, and significant financial

penalties. The government policies on diversity and inclusion would likely come into play in terms of what it means to have "Canadian" content.

Jay Goldberg of the Canadian Taxpayers Federation says, "It is clear that the legislation is not only dangerous, but also unnecessary." He sees Canadian content as thriving and not demanding of special protection or treatment. The government seems determined to regulate "freedom of expression. Laws, including hate speech, defamation, and child pornography, have always applied to online content and efforts to ensure their effectiveness in the online environment may be needed. However, the government's regulatory shift envisions applying additional laws that invoke broadcasting-style rules or envision the establishment of new regulators with mandates that could include takedown requirements or website blocking."

John Carpay, president of the Justice Centre for Constitutional Freedoms (JCCF), sees the Online Streaming Act as "a significant and dangerous first

(Binding our Digital Tongues, continued)

step towards government control of the internet.” In a May 31st article ¹ for the *Post Millennial*, Carpay wrote that, “Since March of 2020, most Canadians have embraced authoritarianism by unquestioningly accepting as true whatever government-appointed and government-funded ‘experts’ deem to be ‘science’. [...] Authoritarianism has raised its ugly head in Canada, where federal and provincial governments have violated our basic constitutional freedoms to associate, assemble, worship, and decide for ourselves what medical treatments to accept or reject.”

In a June 9th article ² on JCCF’s website, Carpay cites Carleton University Journalism and Communication professor Dwayne Winseck as saying, “while individual social media users will not be regulated by the CRTC, their expressions, pictures, messages, life history, etc. will now be defined as a broadcasting program and in some cases regulated as such.”

If nothing else might raise the hackles of Canadians, certainly it is the procedural manipulation underway where debate is limited and other tactics are pushing this bill through in a rush. While all the right words are being said in public it is the hidden potential of silencing critics and therefore free speech which alerts political pundits. Is this more overreach?

For churches who have recently jumped into the digital world with both feet, Bill C-11 assumes control over all audio-visual content. This would include sermons, blogs, and other content. Do we want bureaucrats determining what is allowed to come from our pulpits? The scope and guidelines of the legislation are being concealed until it is accepted by the Senate into law. More reasons for suspicion arise through the lack of transparency.

While the wording is targeted at commercial content it is broad enough to encompass individual user-generated content. On paper, the targets are Netflix, Amazon, Disney, and other services like them, but we’ve seen with legislation on MAiD and Bill C-4 (regarding conversion therapy) that once doors are opened and left to our courts, many of our Charter freedoms as individuals also get compromised. The new bill adjusts previous protections offered for social media uploads and all



content may now fall under the title of programs - including YouTube presentations if the program “directly or indirectly generates revenue” or if the program is broadcast by an undertaking registered with the CRTC.

In a report³ on Bill C-11 for the *Canadian Taxpayers Federation*, Goldberg states, “The government paints Bill C-11 as about making the web giants pay their fair share, yet documents later revealed that the department recognizes a far broader regulatory reach. The bottom line is that the potential scope for regulation is virtually limitless since any audio-visual service anywhere with Canadian subscribers or users is caught by the rules. Bill C-11 does not contain specific thresholds or guidance. In other words, the entire audio-visual world is fair game, and it will be up to the CRTC to decide whether to exempt some services from regulation.”

Enough hackles are being raised that clear-thinking Christian leaders should pay attention to what could be coming soon to our internet regulations. 🍁

– Pastor Jack Taylor is lead pastor of Faith Baptist, Vancouver, BC, and is a journalist and novelist.

¹ <https://thepostmillennial.com/the-cbc-fails-to-see-authoritarianism-in-our-own-backyard>

² <https://www.jccf.ca/federal-government-moves-to-regulate-internet-speech/>

³ <https://www.taxpayer.com/media/Final%20C-11%20Report.pdf>



Fall of Freedoms



Sheldon Wood

by Sheldon Wood

Rolling along the roads with flags snapping in the frigid wind, and equally chilled well-wishers cheering in support, they had had enough. Too much abuse of power, too little understanding, too many smiles while freedoms fell

away. The “Freedom Convoy” was different things to different people: to some, truckers protesting mandatory vaccinations of those not shown to be spreaders of the COVID-19 virus, while to others an illegal and unruly rabble. It was unquestionably a protest. However, the real question isn't why they were protesting, but why so many Canadians actively supported the protest with their words and their wallets.

Canada's Constitution contains a “Charter of Rights and Freedoms” setting out those rights and freedoms Canadians have long believed necessary for the proper functioning of a free and democratic society. Being part of the Constitution, the Charter sets out the most important legal requirements we have in Canada. Even so, the rights and freedoms in the Charter are not absolute. They can be limited to protect other rights or important national values. Section 1 of the Charter allows these rights to be limited so long as those limits can be shown to be “demonstrably justifiable”.

Over the past 40 years courts and legislation have limited the rights of some in order to protect and/or promote the rights of others. These limits

have increased in the last few years and, spurred on by COVID-19, fundamental freedoms (freedom of conscience and religion; freedom of thought, belief, opinion, and expression, including freedom of the press and other media of communication; freedom of peaceful assembly; and freedom of association) are clearly not absolute, and can be limited more easily than most thought possible.

Fundamental freedoms are based on the philosophical premise that such are given by a greater authority than government; they are natural rights given only by God. And, if given by God, they are to be protected from encroachment by the government or society. For if rights can be so eroded, then they are merely privileges to be given and taken away by the government at any time. This is contrary to what the English philosopher John Locke and others proposed, that all individuals are equal in that they are born with certain “inalienable” natural rights. That is, rights that are God-given and cannot be taken or even given away. Canada's Constitution appears to acknowledge this supremacy in its preamble, stating, “Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law.”

Regrettably, for those who value the supremacy of God over that of the supremacy of elected and unelected authority, the courts and legislatures have, in many rulings and enactments, ignored the inconvenience of the Constitutional reference to a “Supreme Being”. The consequences of this are telling.

Freedom of conscience and religion has fallen to a point where this “fundamental right” can itself now be used as a pretext to deny a government benefit otherwise available to all, if the recipient organization's religious faith or beliefs of conscience are not palatable to the authority providing the benefit. When this happens, then the freedom falls to the point of being a mere privilege rather than a fundamental right. “Believe what you will and think what you like, but accept the consequences in doing so,” we are told.

Freedom of thought, belief, opinion, and expression, including freedom of the press and other media of communication is now losing the hallowed status of being a fundamental right, as much of state-funded legacy media (as well as schools and universities) impose “cancel culture” and ignore the news and voices which do not favour a government narrative. In Canada, it is feared that these rights could be subject to further erosion should Bill C-11 be proclaimed into law. There is uncertainty about what controls will be in place to ensure the protection of private “thought, belief, opinion, and expression” as well as “other media of communication” from government intrusion.

“Bad men need nothing more to compass their ends, than that good men should look on and do nothing.”

– John Stuart Mill

Coming back to the Freedom Convoy, we saw that freedom of peaceful assembly only goes so far. Even “peaceful assembly” that inconveniences people and disrupts lives must be limited to some degree. However, does limiting an inconvenient and disruptive assembly justify invoking an Emergencies Act giving dictatorial powers to government (especially when the use of such legislation was not clearly shown to be “demonstrably justified” as is required by the Constitution when a fundamental right is to be infringed upon)?



Charter rights are “subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society”. “Demonstrably justified” means that the burden of proof is on the government to show that the limits it has imposed are reasonable. Was that test met in the actions against the truckers and their supporters? Was the test met when unvaccinated individuals were denied the right to travel freely on aircraft, trains, and ships within Canada, and to cross the Canadian border by car? (It's egregious when considering that both the vaccinated and unvaccinated can catch and spread the virus. Did not the vaccinated, now having protection, not pose a greater risk to the unvaccinated than vice versa, thereby undercutting any demonstrable justification for the restrictions?)

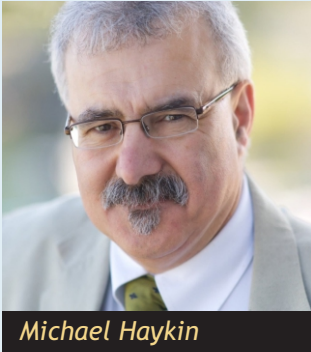
Freedoms, as had been understood and upheld by Canadians for generations, are eroding at an increasing pace. Some Canadians recognized this, and supported the Freedom Convoy for this reason.

Some don't see what is happening to our once sacrosanct fundamental freedoms. Are ignorance, apathy, and blind trust the cause? Perhaps it is a fear to disobey, even if it is right to do so in order to uphold a freedom? There is a falling away of freedoms in Canada. It will take effort to understand, to recognize, and to peacefully resist such a fall. It will take people working together. It will take all of us. 🍁

– Sheldon Wood is a charities lawyer in London, ON, who attends West Park Baptist Church and serves on the Fellowship's National Council.

“Though we stood in the snow, the sun shone upon us”:

Baptists and religious liberty: three snapshots from the seventeenth century



Michael Haykin

by Michael A.G. Haykin

One of the hallmarks of being Baptist over the centuries has been an ardent concern for religious liberty. Baptists were among the first in the Western world to maintain that the state

has no God-given right to dictate to the Church what they should believe or how they should worship. On the other hand, this also meant that when the actions of the Church had a bearing on the public square of society, then the Church had a duty to obey state mandates. In this small essay, we look at a few figures from the early days of our Baptist tradition that have stood and suffered for this precious gift of religious freedom.

Thomas Helwys' plea

Addressing the ruling powers of state and church in England at the very beginning of the seventeenth century, the English General Baptist Thomas Helwys made the remarkable, and frequently cited, assertion in a book on religious liberty that

“...men's religion to God is between God and themselves. The king shall not answer for it. Neither may the king be judge between God and man. Let them be heretics, Turks [that is, Muslims], Jews, or whatsoever, it appertains not to the earthly power to punish them in the least measure.”

What is amazing about this statement it is that very few in his world or era held such a radical idea regarding religious liberty. It was a given

in the early seventeenth century that whatever the religious convictions of the monarch of a country, those were to be the religious views of his subjects. State and church were an inseparable duo, as it were. Helwys' perspective, though, was derived from his conviction that “an earthly sword is ordained of God only for an earthly power, and a spiritual sword for a spiritual power.”

Helwys sent a copy of his book to the monarch, James I (1566-1625), with a handwritten note penned on the flyleaf of the book, in which he boldly—though many in that day would have said “recklessly”—told the king:

“The king is a mortal man and not God, therefore hath no power over the immortal souls of his subjects, to make laws and ordinances for them, and to set spiritual lords over them. If the king have authority to make spiritual lords & laws, then he is an immortal God and not a mortal man.”

It is generally thought by historians of this period that this book got Helwys arrested around 1615 and incarcerated, and that he died in prison. If so, he was not the only Baptist of that era to suffer physically for his beliefs.

The courage of John Bunyan

Between 1660 and 1688, hundreds of Baptists along with equal numbers of Presbyterians, Congregationalists, and Quakers were incarcerated for their refusal to worship in the state church. Collectively they were known as Dissenters. Leaders among these various groups were especially targeted and many of them emerged from prison with their health deeply impaired.

(“Though we stood in the snow...” continued)

On November 12, 1660, for instance, John Bunyan was scheduled to speak to a small group at a farmhouse in a hamlet called Lower Samsell. Even though a warrant had been issued for his arrest, he decided to go ahead and preach, for he was convinced that in preaching he was doing nothing wrong. The state, though, thought otherwise, and he was arrested just after he had opened God's Word to read the text on which he was going to preach.



When Bunyan was put on trial, he was accused of having broken the Elizabethan Conventicle Act of 1593 which specified that anyone who “devilishly and perniciously abstained from coming to Church [i.e. the Church of England] to hear divine service” and who was an “upholder of ... unlawful meetings and conventicles” was to be held without bail until he or she agreed to submit to the authorities of the Anglican Church. It was made clear to Bunyan that he would be released if he promised to desist from preaching.

Bunyan, though, had a higher loyalty than obedience to an earthly monarch – obedience to King Jesus. Bunyan, like the majority of his fellow Baptists, believed in obedience to the laws of the state and he emphasised that he looked upon it as his duty to behave himself under the King's government as becomes both a man and a Christian. But Bunyan also knew that the Spirit of God had given him a gift for preaching, a gift that been confirmed by the congregation of which he was a member. In Bunyan's own words, “The Holy Ghost never intended that men who have gifts and abilities should bury them in the earth.”

The witness of Samuel Buttall and the Broadmead Baptists

The worst and darkest bout of this persecution was just before the dawn of toleration, in the early 1680s. For example, Broadmead Baptist church in Bristol was forced to meet in nearby fields or woods to escape detection by the authorities. Amazingly, when the church's pastor, Samuel Buttall, preached to this congregation in a field on March 12, 1682, the church minutes recorded that there were close to a thousand people present.

The following year, the persecution had not let up and the Broadmead Baptists were still meeting outdoors. On one occasion, in December of 1683, the church minutes noted that when these Baptists met outside there was “a hard frost, and snow on the ground, ...and though we stood in the snow the sun shone upon us, and we were in peace.”

A concluding note

A few years after this, in 1689 to be precise, an act of toleration was passed by the English Parliament that granted religious toleration to all Trinitarian Protestants (Roman Catholics in England were not given this right technically until the nineteenth century). This act formally recognized England as a pluralistic society in which men and women had the right to worship as their conscience dictated.

Socially, Baptists and other Dissenters continued to be regarded as second-class citizens. The quintessence of being English, the majority of society thought, was being an Anglican. But the struggles and sufferings of these seventeenth-century English Baptists had helped to win the religious liberty that we enjoy today. It was, and remains, a precious legacy from our Baptist past. 🍁

— *Michael Haykin is professor of Church History at the Southern Baptist Theological Seminary in Louisville, KY, as well as the professor of Church History at Heritage Seminary and College in Cambridge, ON.*

Local Church Religious Freedom Strategy

1. **Awareness:** Church leadership must actively become aware of issues surrounding religious freedom.
2. **Teach:** Pastor to preach/teach on the issue with ongoing teaching through small groups, Sunday school, workshops, and church library resources.
3. **Coordinator:** Appoint a Religious Freedom Coordinator in the church accountable to a church leader.
4. **Committee:** Create a working committee to support the Coordinator.
5. **Budget:** Create a religious freedom/Christian values budget item in the church budget to support national, regional, and local efforts.
6. **Bylaw:** Modify the church's bylaws or constitution to protect church members (i.e. adopt the Fellowship's new "Marriage and Human Sexuality" policy)
7. **Communicate:** Develop an internal communication process to promptly pass information or calls to action along to members on the issue.
8. **Resources:** Inform church members of resources available in the event of a violation of their religious freedom, and encouragement to inform the church's Religious Freedom Coordinator.
9. **Plan:** Determine the specific religious freedom issues your church will address, encourage member participation and develop a plan.
10. **Reserve funds:** Allocate reserve funds to annual budget to accommodate future realities such as removal of tax exemption status, property taxes, funds for legal fees (lawsuits), and financial support for members who lose employment due to the issue.

Fellowship
National
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A Gospel Voice in our Shifting Culture

November 14-16, 2022
NIAGARA FALLS, ON

Religious freedom workshops with...



Sheldon Wood
Lawyer; Vice-Chair
of Fellowship
National Council



Rick Baker
Pastor of
Calvary Baptist,
Oshawa, ON



Derek Ross
of Christian Legal
Fellowship

Presentations and panel
discussion on Religious
Liberty in Canada.