



From Far and Wide: The Canadian Faith Movement

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From its characteristic Southern drawl, most observers would hardly have guessed that the Faith movement had ever left Texas. With celebrities such as Joel Osteen, Kenneth Copeland, T. D. Jakes, and Paula White at the forefront of the megachurch and televangelism elite, believers tuning in to a lilting message of spiritual and financial abundance may have thought it inextricable from the southern climates in which it flourished. But not only did the Faith movement, a sprawling network of seemingly independent ministries, congregations, and believers, captivate twentieth-century American viewers, readers, and church-goers with its bold message of faith, it increasingly resonated north of the forty-ninth parallel as Canadians adopted and adapted its down-home gospel as their own. By the dawn of the twenty-first century, some of the fastest-growing Canadian churches proclaimed its faith message, making it a popular religious force.¹

The Canadian Faith Movement, like its American counterpart, shared a Pentecostalism-inspired theology that centred on three themes. First, following the acknowledged father of the Faith movement, Kenneth E. Hagin (1917–2003), it conceived of faith as an *activator*, a power given to believers that binds and looses spiritual forces, turning the spoken word into reality. It emphasized the power of positive speech (called positive confession) to tap into God’s storehouse of blessings. Second, it envisioned the results of faith to be *tangible*, to be experienced as divine health, financial success, and favour in life’s circumstances more generally. Third, the movement expected faith to be *victorious*. Faith could overcome all difficulties, a belief trumpeted by the very names of Faith churches across Canada, from Prince Edward Island’s Faithworks Centre to British Columbia’s Life of Victory Family Church. In short, the Faith movement proclaimed a God of “more than enough,” whose abundant provisions reflected God’s benevolence and joy in seeing believers, as 1 John 3:2 describes, “prosper and be in good health.”² For this reason, many called this movement “the Prosperity Gospel,” though believers warned that riches were not to be sought for their own sake. “We believe in prosperity with a purpose,” explained Pastor Steve Fleming of Koinonia Christian Fellowship, Kitchener, Ontario. As David Styles, International Executive Director of Kenneth Copeland Ministries Canada, observed, “When people call us a Prosperity Ministry, they think it’s about finances. Our definition of prosperity is that you are prospering in your soul, prospering in your relationships, prospering in your health, as well as in your finances. In the true sense of the term, we do teach about Biblical prosperity.”

An American Gospel

When Canadians first encountered the Faith gospel, they heard it in the down-home accents of American teachers. The Faith movement began in the early 1950s, when a generation of white Pentecostal preachers began to validate money, alongside healing, as a spiritual blessing.³ Theologically, the movement shared the metaphysically inflected Christianity that, by the late 1950s, had transformed American popular religion into, to borrow a title from Norman Vincent Peale, “A Guide to Confident Living.”⁴ But its high view of humanity’s (God-given) spiritual capabilities

¹In August of 2008, I had the privilege of interviewing the senior pastors of five of the largest Faith churches: Rick and Cathy Ciaramitaro, pastors of Windsor Christian Fellowship (Windsor, Ontario); John Arnott and Steve Long, pastors of the Toronto Airport Fellowship (Toronto, Ontario); P.A. and Sarah Jayaraman, pastors of Word of His Power Faith Fellowship (London, Ontario); Steve and Beth Fleming, pastors of Koinonia Christian Fellowship (Kitchener, Ontario); and Abel Casillas, pastor of Faithful Remnant Spanish Church (Toronto, Ontario). In addition, Adrian Weening of Kenneth Hagin Ministries and David Styles of Kenneth Copeland Ministries patiently answered my questions and offered their expertise. I am indebted to them, as well as to the Center for Research on Canadian Evangelicalism (CRCE), for the encouragement and grant partnership needed to complete this project. Rick Hiemstra and John Stackhouse of the CRCE were enormously helpful at the revision stage. Lastly, I would like to thank Rob Stansel, whose keen research assistance made all the difference.

²New American Standard Bible.

³For the most comprehensive historical account of the revivals that gave way to the Faith movement, see David Edwin Harrell, *All Things are Possible: The Healing & Charismatic Revivals in Modern America* (Bloomington, IN: Indiana University Press, 1975), 135–239; for the movement’s major figures since World War II, see Scott Billingsley, *It’s a New Day: Race and Gender in the Modern Charismatic Movement* (Tuscaloosa, AL: University of Alabama Press, 2008).

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rested on a sturdy minority position in Pentecostalism, seen clearly in the teachings of E. W. Kenyon, John G. Lake, Thomas Wyatt, and F. F. Bosworth. By the 1960s and early 1970s, the first generation of American Faith teachers built educational and media ministries that gave the movement a strong footing. Kenneth Hagin (founder of Kenneth Hagin Ministries and Rhema Bible Training Center, Tulsa, Oklahoma), Oral Roberts (founder of Oral Roberts University, Tulsa, Oklahoma), and Kenneth Copeland, a student of both, served as its primary spokesmen. By the late 1970s, their ministries had gained sufficient resources to move north and achieve international reach. In 1976, Kenneth Copeland Ministries incorporated in Canada. In 1977, Kenneth Hagin Ministries, the flagship American “Word of Faith” institution, opened a Canadian office in Halifax. Two short years later, *The Word of Faith* magazine, its evangelistic publication, began Canadian circulation. By 1980, Hagin and Copeland had held crusades in Canada for the first time.

With this infusion of these American resources came new congregations, as Canadians founded or adopted a Faith message.⁵ Pastors from this first wave of Canadian Faith churches, congregations such as the Prayer Palace, Toronto, Ontario (1978), Windsor Christian Fellowship (1982), Koinonia Christian Fellowship, Kitchener, Ontario (1984), and Victory Christian Centre, Surrey, British Columbia (1986), gave the fledgling movement a measure of cohesiveness and authority. As their churches grew, they maintained a kind of dual citizenship with the American and a newly Canadian Faith movement, turning southward for education, conferences, and mentorship, but looking nationally for partnerships as they arose. Rick Ciaramitaro’s ministry offered an auspicious example. In 1982, when the Michigan native founded a church in Windsor, Ontario, he preached a message that was born and bred in Oklahoma’s Rhema Bible Training Center. When he attended a conference, sought ministerial credentials, or picked up a Faith magazine, he relied on teachers, ministries, and publications funded by American dollars. As his ministry, and the Faith Movement itself, progressed, Ciaramitaro belonged to an increasingly independent network of Canadian churches. His own association, the Open Bible Faith Fellowship, would soon provide credentials for more than five hundred pastors and one hundred and fifty churches, including the famous Toronto Airport Christian Fellowship.

Like-minded ministerial organizations formed to support this first wave of congregations.⁶ The Open Bible Faith Fellowship (incorporated 1982), Faith Christian Fellowship Canada (1986), and the Association of Faith Church Ministries (1988), for example, developed to meet the new need for church oversight, as ranks of new Faith pastors required ministerial credentials and licensing to guarantee their governmental and ecclesial accountability.⁷ As

⁴Following historian Catherine Albanese, *A Republic of Mind and Spirit* (New Haven, CT: Yale University Press, 2007), metaphysical religion replaces “occultism,” “gnosticism,” or “harmonialism” as the umbrella term for the European magico-religious traditions that, since colonial times, have been practised on North American shores. Encompassing elite and lay expressions, blended with American Indian, African-American, and, later, Asian customs, metaphysical religion found expression in individual and communal pursuits of spiritual power. There is considerable debate about the sources of the American Faith movement and, in particular, the theology of the “grandfather” of the Faith movement, E. W. Kenyon. While there is persuasive evidence that Kenneth Hagin plagiarized Kenyon’s work, I find Dale Simmons and Geir Lie compelling that Kenyon appropriated metaphysical religion much more selectively and “evangelically” than McConnell and others have detailed. Late nineteenth-century Holiness traditions, particularly the Higher Life incarnations, provided means to harness faith that paralleled, but never fully intersected with, like-minded metaphysical teachings. Kenyon, like all Faith teachers, did not see his ideas as originating outside of the boundaries of Christianity.

See D. R. McConnell, *A Different Gospel* (Peabody, MA: Hendrickson Publishers, 1988); Dale H. Simmons, *E. W. Kenyon and the Postbellum Pursuit of Peace, Power, and Plenty* (London: The Scarecrow Press, 1997); Geir Lie, *E.W. Kenyon, Cult Founder or Evangelical Minister?* (Oslo: Refleks Publishing, 2003).

⁵The descriptor “Faith” serves as a verbal thumbnail for those believers, churches, and ministries who accepted the movement’s three-part message (Faith as activator, tangible, and victorious).

⁶During this period of institution building, Faith congregations typically chose the oversight of “fellowships” over denominations. Fellowships, alternatively called associations, acted as voluntary societies of ordained ministers. Unlike denominations, fellowships did not ordain ministers or oversee the ministries of their members. These loose-knit communities typically shared little more than a faith statement, an annual conference, and the company of colleagues. “Fellowships” proved to be flexible partnerships, as one church could drop out and join another as its needs changed. Further, Faith congregations’ theological resistance to denominationalism itself may have contributed to a preference for fellowships.

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Canada's laws (stricter than the American) prohibited new charitable organizations from granting ministerial licences for twenty-five years – a means to ensure ministerial respectability and institutional longevity – Faith pastors leaned on these fellowship associations to grant them the right to perform marriages and operate as licenced ministers.

The expanding ranks of Canada's homegrown Faith teachers gave the movement new reach. In the mid- to late 1990s, hundreds of Faith congregations sprung up in rural and urban Canada.⁸ These new congregations began to forge strong connections among themselves, supporting a cadre of leaders that garnered increasing recognition in Faith circles. Those who rose to the top commanded the pulpits of Canada's largest congregations. For example, Steve and Beth Fleming founded Koinonia Christian Fellowship, becoming recognized across the national movement as teachers on family and leadership. Helen and John Burns of Vancouver's Victory Christian Centre (now Relate Church) led a church of 1200 while hosting two television programs, *Family Success* and *Pure Sex and Relationships*.⁹ Religious programming featuring Faith teachers became a Canadian mainstay, as local pastors of growing congregations took on radio and television capabilities. Winnipeg's Leon Fontaine, leader of Canada's largest Faith church, with 10,000 attendees, began hosting a national leadership conference of his own, rivalling the size and attendance of American counterparts with his Canadian alternative.¹⁰

"Southern" Christian Goes North

But an American accent was not the only inflection in the Canadian Faith movement. By the mid-1990s, its churches spoke many languages, as rising numbers of immigrants brought multiple prosperity gospels to Canada. The Canadian Faith movement reflected the efforts not only of populations of European origin, but also of Canada's newest citizens.

Christianity, as scholars were slowly discovering, had "gone South," as the Christian world slipped its northern moorings in Europe and North America and shifted toward Africa, Asia, and Latin America.¹¹ And as non-European Christianity swelled, the Canadian pool of Christian immigrants rose with it. Newcomers from the Global South, particularly believers drawn from Central America, Latin America, and Africa, filled Canadian

⁷The Open Bible Faith Fellowship, <http://www.obff.com> (accessed July 24, 2009); Faith Christian Fellowship Canada, <http://www.fcfcanda.ca/index.php> (accessed July 24, 2009); Association of Faith Church Ministries, <http://www.afcmcanada.ca> (accessed July 24, 2009).

⁸As Faith congregations are denominationally scattered, it is difficult to ascertain a precise total number of believers. Independent congregations registered with Canadian Faith fellowships accounted for several hundred congregations. My telephone survey of those congregations revealed that most of those were congregations of 50 to 100 members. Among denominational Faith congregations, most chose Pentecostal affiliations. Faith teaching formed a minority tradition within Canadian Pentecostalism. Abel Casillas, pastor of Faith Remnant Spanish Church and the Spanish presbyter for the Western Ontario District of the Pentecostal Assemblies of Canada (PAOC), described (PAOC) as "open" to Faith teaching. But the degree to which this openness can be quantified in members remains uncertain. I estimate that Faith believers attending Pentecostal, non-denominational, and non-denominational (but affiliated with a Faith fellowship) churches number at least 75,000 to 100,000 souls.

⁹Though the precise viewership is difficult to ascertain, both shows seem to have gained modest success. Jeff Thiessen, senior vice-president of British Columbia's NOW TV, sought to model other television programs after the call-in format of *Pure Sex and Relationships*, which he called "a great success so far." See Meg Johnstone, "Christian On-Air Media Expanding, Unifying," *canadianchristianity.com*, <http://www.canadianchristianity.com/cgi-bin/na.cgi?notionalupdates/020925media> (accessed July 24, 2009).

Pure Sex and Relationships airs on Christian channels in New Zealand (Shine TV), Australia (Australian Christian Channel), and Canada (NOW TV).

¹⁰Megachurches are defined as congregations of 2000 or more. Though the Hartford Institute of Megachurches, as of July 2009, named a dozen Canadian megachurches in its American database, the size (and total count) of Canadian megachurches has not been officially tabulated. Springs Church reported 10,000 attendees in 2008, and 12,000 in 2009, though these numbers could not be independently verified. See Springs Church, "Leon Fontaine," <http://www.springschurch.org/index.cfm?i=1815&mid=1000&id=72641> (accessed July 17, 2009) for its 10,000 count, and the Billion Souls Leadership Team, <http://www.billionsoul.org/leadership-team.html> (accessed July 17, 2009) for its 12,000 count.

¹¹The term "Global South" replaces "third-world" and "developing countries" as the preferred descriptor for Africa, Central and South America, and most of Asia. For vivid accounts of this movement of Christianity away from the Global North, see Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (New York and Oxford: Oxford University Press, 2007); Lamin Sanneh, *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: Eerdmans, 1993).

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pews and coffers. The numbers were not quite as high as its southern neighbour. Sociologist Steven Warner reported that two-thirds of America's newcomers were Christians.¹² Rather, Canadian Christian immigrants counted for slightly less than half of the total.¹³ What these numbers do not convey, however, is the extent to which Canada's growth relied on immigration. Between 2001 and 2006, immigration contributed two-thirds of the country's total population growth. Canada's churches leaned heavily on its incoming citizens.¹⁴ As the new century wore on, these "ethnic" believers were becoming an integral factor of church growth in general, and Canadian Pentecostalism in particular.¹⁵ These immigrant Pentecostals, some drawn from faith congregations, counted for one-fifth of all Canada's Pentecostals.

Some new immigrants, like the first wave of Faith churches, came to the Canadian Faith movement by way of its southern neighbour. For Rev. P.A. Jayaraman, known as Pastor "Jay," and his wife, Rev. Sarah Jayaraman, senior pastors of a 600-member Faith church in London, Ontario, the Faith movement's "Americanness" initially proved to be a barrier. In their home country of India, concerned friends warned the couple not to watch American preachers, as the scandalous fall of Jim Bakker and Jimmy Swaggart in the late 1980s still echoed in everyone's ears. Once in Canada, however, the couple heard Hagin's *Faith Seminar of the Air* on a transistor radio in their Ontario apartment and, stirred, they ordered the free book offered at the program's conclusion, *How You Can Be Led by the Spirit of God*. The Jayaramans devoured a steady diet of Hagin's books and tapes, messages provided by the nearby office of Kenneth Hagin Ministries Canada.

The husband and wife team graduated from Rhema Bible Institute in 1995 as local celebrities in their own right. An article entitled "Once a Hindu Priest – Now a Royal Priest!", published in *Word of Faith* immediately after their graduation, traced Jay's past as a Hindu priest, through religious disillusionment, and into his conversion by a Pentecostal prayer fellowship.¹⁶ Their credentials from Rhema offered them entrance into a fellowship of ministries and spiritual endorsements; but it was their "testimony," their personal evidence of faith, that sealed their ministry and their reputation. Jay became famous for his account of learning the art of godly prosperity. As a cash-strapped student at Rhema, he prayed, "I have faith for healing. I have seen healing miracles personally. But I don't have any faith for finances. But if you train me, I'll handle big money for you. I want to prosper the same way Kenneth Copeland and Kenneth Hagin prosper. I want to have a testimony. Therefore, I'm going to believe you for one dollar." Jay set the ground rules: he would not ask anyone for money, but use only positive confession. That same day, on a walk to the store, he found a one-dollar bill. Having been taught at Rhema that "God works in percentages," he believed that higher tithing would yield higher results. For his one dollar, he returned half to tithes and half to his wife. As he "believed God for" five dollars, then ten, then twenty-five, he counted it as a financial training, lessons about how God does or does not operate. God, he explained, would faithfully provide

¹²Stephen Warner, "Immigrants and the Faith They Bring," *The Christian Century* (February 10, 2004), 20-23.

¹³Between 1991 and 2001, a reported 45.3% of immigrants claimed a Christian identity. Of this group, a much smaller pool of immigrants (approximately 16%) would be possible candidates for the Faith movement. Statistics Canada, *Religions in Canada* (2001 Census: analysis series) (Catalogue no. 96F0030SIE2001015). Ottawa: Minister of Industry, 2003.

¹⁴As historian Bruce Guenther observed, "R. Stephen Warner's observations about changes in American society are equally true in Canada: the entry of recent immigrants has resulted not so much in the de-Christianization of Canadian society, but in the de-Europeanization of Canadian Christianity." As sociologist Reginald Bibby and others have demonstrated, immigrants have not only contributed to the largest growth within evangelical Protestantism in the last decade, but are more likely to attend church than non-immigrants. See Bruce L. Guenther, "Ethnicity and Evangelical Protestants in Canada," in *Christianity and Ethnicity in Canada*, ed. Paul Bramadat and David Seljak (Toronto: University of Toronto Press, 2008), pp. 365-414.

¹⁵For information about the visible minority populations affiliated with Pentecostalism see Statistics Canada. No date. *Population for Canada, Provinces, Territories and Census Metropolitan Areas, 2001 Census, 20% Data* (custom table). "Selected Demographic and Cultural Characteristics (104), Selected Religions (35A), Age Groups (6) and Sex (3)." Census. Statistics Canada Catalogue no. 97F0022XCB2001040. Ottawa. <http://www12.statcan.ca/english/census01/products/standard/themes/RetrieveProductTable.cfm?Temporal=2001&PID=67771&APATH=3&GID=517770&METH=1&PTYPE=55496&THEM E=56&FOCUS=0&AID=0&PLACENAME=0&PROVINCE=0&SEARCH=0&GC=0&GK=0&VID=0&VNAMEE=&VNAMEF=&FL=0&RL=0&FREE=0> (accessed July 18, 2009.)

¹⁶The *Word of Faith* (Broken Arrow, OK: Kenneth Hagin Ministries, 1968-). http://www.rhema.org/index.php?option=com_content&view=article&id=22&Itemid=38 (accessed July 21, 2009).

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the \$1750 monthly sum it required for his family to remain at Rhema. After graduation, he relied upon the power of his positive confession, rather than advertising or fundraising, to found their ministry. In 2008, the Jayaramans estimated that in 10 years of ministry their church had given \$1.5 million to missions. Their semi-annual church conferences drew famous Rhema speakers, making them a strong northern importer of the Faith gospel.

Among new Canadians, a Nigerian recipe for Christian prosperity proved especially popular in Canada. The Redeemed Christian Church of God (RCCG), founded in 1952 by Josiah Akindayomi, founded 38 congregations across the country by 2008. Their aggressive strategies for church planting and enthusiastic worship enticed large numbers at a rapid rate. Many of their most successful churches were founded and built up to a thousand members in the first few years of this decade. For example, House of Praise, a Toronto RCCG parish, rose to one thousand members in eight years. Though all four of its largest congregations resided in the Toronto area, the denomination reached from Victoria, BC, to Halifax, NS.

From the small islands of the Caribbean and Bermuda, the Faith movement gained national leadership and a steady stream of potential congregants, as 84,000 immigrants arrived in a decade. From among them, Pat Francis rose to become one of Canada's most influential Faith leaders. In 1999, Francis established Pat Francis Ministries Inc., a multiform cluster of churches, ministries, charities, and for-profit businesses. Her church, Kingdom Covenant Ministries in Toronto, boasted attendance of over 3000 in 2008, and offered 100 programs designed to help "strengthen families and gain economic strength."¹⁷ Her weekly television program, *Washed by the Word*, claimed viewership in the millions, and aired in Canada, the United States, Europe, Asia, and the Middle East. Orim Meikle, senior pastor of Rhema Christian Ministries, shared Francis' homeland and message of economic abundance.¹⁸ In 2001, he founded Rhema Christian Ministries, compounding its attendance to 2000 in seven short years. His media outreach included a weekly television program, *Rhema Today*, airing three times weekly on the Christian Crossroads Television Station (CTS.) His focus on financial development mirrored that of his American mentor, Bishop Eddie Long, whose church fellowship, The Father's House, Meikle joined.¹⁹ Church plants were not simply sister congregations but "national branches," franchises begun in Calgary and Ottawa that gave Rhema Christian Ministries national reach.²⁰

Canada's Latin American believers showed surprising vitality. True, their numbers did not compare with the swelling population of Latinos south of the forty-ninth parallel. America's Latin population comprised half of the nation's foreign born, compared with one-twentieth of Canada's five and a half million immigrants.²¹ However, as in the United States, Latino Canadians arrived from countries with strong charismatic minorities. Indigenous prosperity denominations soon followed. In 1994, the Universal Church of the Kingdom of God (UCKG), a Brazilian denomination with prosperity themes, opened its doors in Canada, with outreach centers in Toronto and Montreal.²² Puerto Rican Pastor Abel Casillas and his wife, Apostle Mayra Casillas, shepherded Canada's largest Spanish-speaking congregation. Founded in 1985, Faithful Remnant Spanish Church – 500 members strong – drew from Toronto's growing Latin American communities. In 2007, the church added 190 members, accelerating the congregation's plans to complete construction of a new facility. Like-minded churches remained sparse and small. But as two-thirds of Latino Canadians have arrived only in the last 20 years, these first-generation immigration

¹⁷Pat Francis Ministries, <http://www.patfrancis.org> (accessed August 15, 2008).

¹⁸Though it shared a similar name, Rhema Christian Ministries is not affiliated with Kenneth Hagin Ministries.

¹⁹The Father's House, <http://www.fhouse.org/home.aspx> (accessed July 21, 2009).

²⁰Rhema Christian Ministries, <http://www.rhemaonline.ca> (accessed August 20, 2008).

²¹Statistics Canada. 2001. *Immigrant Population by Place of Birth and Period of Immigration* (table). "2001 Census of Population." Census. Last updated April 20, 2004. <http://www40.statcan.gc.ca/l01/cst01/demo24a-eng.htm> (accessed August 21, 2008).

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communities showed signs of early and potentially extended growth. Casillas estimated that a hundred Spanish churches, each with 50 to 80 members, had sprouted up in the Toronto metropolitan area.

Conclusion: A Canadian Faith Gospel

By the end of the first decade of the new millennium, the Canadian Faith Movement's American accent was fading. Inspired by an emerging circle of local Faith teachers, anglophone and immigrant, hundreds of Canadian churches loosely formed a Faith network spread across the nation.

From its start in the late 1970s, Faith theology began as an immigrant religion, carried north from American institutions and congregations. The first wave of congregations needed these north-south channels of influence to support their growing ministries. But by the mid-1990s, the *Canadian* character of the movement began to take shape. New congregations drew from both immigrant and long-time residents, and ministerial associations, conferences, and fellowships followed in due course. Pastors from Canada's largest Faith churches, particularly among anglophone congregations, forged stronger national links, promoting and sustaining one another's ministries. As the movement grew out of its infancy, congregations found that perhaps they needed their southern connections less and less. In 2007, RHEMA Quebec became one of the first major Faith educational institutes on Canadian soil.²³

Although the movement's organizational dependency on the United States continued to weaken, it never dissolved. Most aspiring Canadian Faith teachers kept going south for their pastoral education. Faith publications still featured American authors. In 2008, Faith magazines like Kenneth Hagin Ministries' *The Word of Faith* and Kenneth Copeland Ministries' *Believer's Voice of Victory* boasted a wide Canadian circulation – 11,000 and 22,000 respectively – though it featured Canadian-specific content only bi-annually. And though Canadian television programs such as *100 Huntley Street* featured Faith teachers, American televangelism still blanketed the country. All 33 million Canadians, for instance, could tune in to Kenneth and Gloria Copeland, either on satellite, cable, and local channels. But whether they heard an American or a Canadian accent, Canada's immigrant and anglophone Faith believers seemed to agree with what Kenneth Copeland Ministries in Canada had discovered when they played videos of their Texas namesake before focus groups. At first, audiences scrunched their noses at his thick twang and the Americanness of that sort of televangelism in Canada. But, as Texans would say, it didn't much matter. They kept listening. 🌱

²²The Universal Church of the Kingdom of God, <http://www.uckg.ca> (accessed August 21, 2008).

²³RHEMA Quebec, along with RHEMA France, is an extension of RHEMA Germany, which sought to establish a ministry to "take the message of faith to French-speaking people in Canada and around the world." "Rhema Quebec," *The Word of Faith*, July 2008, 15. Independent schools such as Dominion Bible Training Centre (Ottawa, Ontario), Canada Word of Faith Bible Training Centre (Red Deer, Alberta), CHAKAM School of the Bible (Prince Albert, Saskatchewan), and the Global Ministry Training Centre (Kelowna, BC) make up the handful of small Canadian faith-based educational institutions.