



*Grace
Warriors*

**KELL & LORRI
FRANDSEN**

GRACE WARRIORS

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Names have been changed where they are not necessary to the story or to protect the identity of certain people.

Kell & Lorri Frandsen

Email: kell555frandsen@yahoo.ca

Authors' Note

Writing a book like GRACE WARRIORS has been a challenge. It contains some pretty amazing examples of God's powerful miracles in our lives. Our motivation for writing this account is to glorify God and exalt Him through the things He has done in our lives. There is nothing out of the ordinary about us that caused Him to select us for His work, but we went through some pretty extraordinary experiences which we would like to share with you. We wish you, the reader, to know that God can use flawed people to effect His wonderful purposes, because that is what He did with us. We hope our experiences will serve as an inducement to grow in your faith and hopefully you will come away with some encouragement for your own walk with Jesus.

God bless.

Kell & Lorri Frandsen

1Corinthians 1:26-29: "Brothers and sisters, think of what you were when God chose you. Not many of you were considered wise by human standards. Not many of you were powerful. Not many of you belonged to important families. But God chose the foolish things of the world to shame the wise. God chose the weak things of the world to shame the strong. God chose the things of this world that are common and looked down on. God chose things considered unimportant to do away with things considered important. So no one can boast to God.

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The Call

India was nothing like Canada, that was a given. Arriving in Calcutta (later named Kolkata) in May of 1994, Kell was overcome by the poverty and dereliction of the city. National Geographic had described it as having the world's largest slums, a hell of degradation and squalor, the cesspool of the world due to 2 million Bengali refugees who fled East Bengal following the Partition of Bengal in 1947. The city was disastrously overcrowded with people and vehicles. The traffic was a chaotic nightmare with taxi horns blaring incessantly as cars and auto rickshaws dodged one another, fighting for right of way. Pedestrians darted across streets, risking life and limb. The street vendors were everywhere selling fruit, betel nut (a mild drug concoction), parathas, samosas, magazines, clothing, carvings, cassette tapes, religious artifacts, and teas, adding to the confusion. A haze of pollution covered the city at dusk, a combination of coal and fire smoke, diesel fumes, and dust. Tens of thousands slept on the streets, many forced to beg in order to keep body and soul together. The beggar children were barely surviving in the harshest of conditions with little to eat and few pleasures to enjoy. Mothers carried their babies into the traffic, tapping on car windows at every pause in traffic, beseeching the occupants of the vehicles to part with a few rupees to feed their young. Westerners were a favourite target. Although giving to beggars was generally discouraged because it only increased panhandling, many found it impossible to turn the beggars away. Compassion impelled them to reach out to the hungry little street urchins whose only home was the dirty, garbage-strewn thoroughfare. Sometimes a street artist would draw on the sidewalk with coloured chalk a picture of Jesus inscribed with the words 'Help me please Lord Jesus'. This was especially directed to western Christian visitors. Missionaries were a prime target, known to come to India to do works of mercy, and the street beggars, never ones to miss an opportunity, avidly sought their

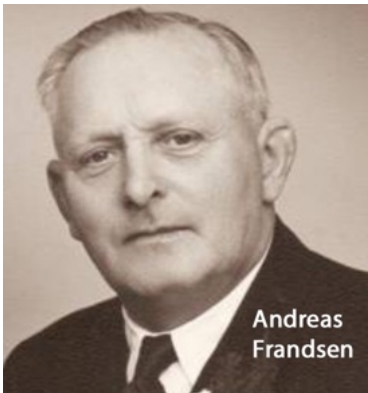
largesse. However some Christian ministry teams had been known to go into culture shock upon arrival, only to turn around and go straight back home.

Kell was in shock for 6 days. He tried to suppress his emotions and proceeded on to Odisha. He was hurting on the inside for the poor of India, but he was also in physical pain. He had developed a hernia which gave him great discomfort. He also contracted dysentery which left him dehydrated and weak. The weather, reaching highs of 40-55 degrees, exacerbated his condition. Through all of this he was speaking at non-stop conferences in the tribal areas. At one outstation he heard the Lord speak to his heart with such clarity that the words were almost audible. *"Kell, will you come here for me?"* It wasn't a demand, but more like a gentle request, friend to friend. Kell hesitated, thinking of his wife back in Canada. How would Lorri be able to handle all this? He didn't want to lose her. If he could barely survive India, however would she manage? He couldn't do it. *"No,"* he replied.

On his way back to the mission compound, Kell felt deflated. For years he and Lorri had dreamed of becoming missionaries. It had been a long, arduous road to reach their goal and now, when they were ready to see their dream fulfilled, doubts and fears threatened to destroy all hope. Kell's mind wandered back through the early years of their lives, remembering how God had prepared them for ministry right from the beginning. They had gone through so much together; overcome so many obstacles; faced so many heartbreaks. It seemed impossible that God would have taken them so far, only to have their dream end in failure. One only had to look at their lives to see the miracle God had wrought. It couldn't be all for nothing. What of all those events in their past that seemed to point to this moment? Even their childhood years had carried the seed of their longed for destiny.

Kell's Early Years

Esbjerg was a seaport town in Denmark famous for Danish pork and dairy products. Kell's grandfather, Andreas, had first settled there during the first World War. It wasn't his original home. He had been living in a different part of Denmark but the Germans took over the region and he was conscripted to fight in the trenches. One day his friends were playing cards and he went a distance away to relieve himself. A bomb struck and when he returned to the trench, his friends were dead. This near death experience impacted him greatly and he decided to escape from the army even though he was risking court martial by doing so. He hid in marshes as he made his way to the town of Esbjerg.



Once there, he met a young woman who became his wife, and then found work on some docks, loading butchered pigs onto ships. He was strongly built, but he developed even more muscle from this hard labour. One time he was working on the middle of the ship's hull when a deck hand fell from the top deck. Andreas reached out a strong fist and caught the man in free fall, saving his life!

Though a brave and powerful man, the war had scarred Andreas so badly that he would wake up in the middle of the night screaming from the nightmares. Possibly this was why he became distant and withdrew into himself. Then the Depression hit Denmark and some families had to send out their children to work so that the family could survive. This is what happened to Fred, one of Andreas's sons, who left home

when barely a teenager to work at a neighbouring farm. Although Fred was treated like a son by the farmer and his family, he never really got to know his own father very well. (Later, when Andreas died, Fred would grieve for 2 years, unable to even carry on his business as he mourned his loss.) Fred took on a 5 year apprenticeship to become a master painter, eventually earning a gold standard in his field, something only 2 other Danes had ever achieved in the history of Denmark. Fred worked hard and eventually established a successful painting business. For recreation, he went to a dance, which was the way many young people met socially. At one of these dances, he met a lovely young woman named Ruth, and they became such good dance partners that they competed for the Danish championship in ballroom dancing. However, Ruth became pregnant and their dancing career was cut short. They married and Ruth gave birth to a little boy whom they named 'Kell'.



Ruth's mother, Rosa, had also become pregnant before marriage at the young age of 16. Unfortunately that marriage ended in divorce when Ruth's father emigrated to America and met another woman there. He and Rosa were soon divorced, and Ruth never got to know her father. Rosa, as a young teenager, was not more than a child herself when she birthed Ruth. Because she was so inexperienced, Rosa's mother, Beste, stepped in and took over the care of her granddaughter.

Beste was a strong woman who knew how to handle herself. During the German occupation some Nazi soldiers entered her kitchen and she took up a broom and chased them out of the house with it. Ruth learned many things from Beste such



as practical homemaking skills. But she also absorbed many positive character traits from her grandmother's nurture as well - things like confidence, caring, trust, sympathy, and compassion. Being very close to both her grandparents and to her uncles, Ruth enjoyed a happy, stable childhood living in a lovely home on a beautiful property - a perfect setting for a young girl growing up.

Kell was born on October 9, 1948. His name 'Kell' meant 'new life' or 'spring'. His last name, Frandsen, meant 'son of Francis', a reference to Francis of Assisi who brought the gospel of Christ to Denmark 1200 years ago, thereby converting and thus conquering the Vikings. Like the apostles, Francis believed he was called to take the nations for Christ, and he likely prayed for his descendants to take on that mandate. Perhaps that was why a special grace of divine protection and predetermined destiny seemed to rest on Kell from his early years.



As a young lad, Kell gave every indication of being Viking born, gathering what information he could as he pursued various adventures. He wandered freely around the city, exploring the docks, thoroughfares, and shops. True to his raiding heritage, he saw a bicycle one day, leaning against the wall of a bakery.

There was a fresh loaf of bread in its pannier, and since he was hungry, he took a huge bite out of the end and went on his way. He also climbed fruit trees searching for plums and apples. However his roaming sometimes had serious consequences, like the day he fell headlong into a pit at a building site. The fall resulted in a huge swelling of his forehead. This was not the only such incident. Even as a toddler he had a near escape from death after he fell into a fish pond. When his mother came outside, only the top of his head was visible in the water. She jumped in and saved his life just in time. He once fell out of a pear tree in his back yard and broke his arm. Dangerous places like the fishing docks held a special allure for his intrepid and curious nature and he could often be found there amongst the ships and rigging. Being somewhat of a loner, he would ride his bicycle along country roads, even in the rain. He loved barns and horses and often made impromptu visits to neighbouring farms. Close to his home there was an old barn which was being torn down and Kell tried to pry some bricks apart with a crowbar. He slipped and landed head first onto a pile of bricks, earning him a concussion and black, swollen eyes. He was unable to see for an entire week! He suffered a second concussion when he and his friends were playing in a basement, running along support beams. Kell slipped and fell onto the concrete.

However he was also a sensitive boy who loved animals. When his puppy died, his parents buried it without explaining what had happened. Kell was overcome with grief, anger and confusion. Not understanding death, he blamed them for taking his pet away. In retaliation he took the baby bunnies from the family's rabbit hutch and buried them in the sand up to their necks. Fortunately they were unharmed from their ordeal.

Fred and Ruth were not unlike most parents of that time and place when parenting was handled in a much more casual

manner than it is today. Ruth was kind, even-tempered, and very nurturing, but she was a busy housewife with younger children to care for.



(A younger brother, Jorgen, and little sister, Lone, were born soon after Kell). Fred was away at work establishing his business and couldn't help much at home. As a harried mother, Ruth often sent Kell out in the morning to play with his friends, trusting that he'd find his way home for dinner when he got hungry.

Kell was a healthy, energetic boy, as his many exploits show, but before the age of ten, he had several medical emergencies which resulted in the removal of his tonsils, adenoids, and even appendix. The removal of these so-called 'non-vital' organs was a commonplace medical procedure in those days when children developed inflammation and infection in those parts of their bodies. However what was most extraordinary was the fact that Kell came out of anaesthesia in the middle of surgery as the doctors were still removing his appendix! Clearly Kell's young life was out of the ordinary and his life-threatening experiences suggested that divine providence was watching over him.

An incident in Kell's life that was to have a long-lasting influence on him happened during kindergarten. He was 5 years old, shy, and the smallest in his class. The kindergarten teacher was mentally disturbed and picked on Kell, making him a scapegoat, deriding and abusing him regularly. One time she locked him in a room and after that, and other

incidents like it, Kell became afraid of her and refused to go to school, playing at the playground instead. When Kell's father heard of it, he spanked Kell, not understanding the situation and interpreting Kell's actions as rebellion. Only when the teacher committed suicide later on did he realize his mistake. The incident scarred Kell's soul and created in him a fear of authority which went well beyond his childhood years right into adulthood.

A Big Move

Living in Denmark became onerous to Fred because of the rising socialism. Although he was a good provider for the family, he found the profits from his business eaten up by taxes. He could not see how his children would prosper in such an environment.



Thus, in 1957 during his 9th year, Kell and his family emigrated to Canada. Ruth bravely made the trip with her three children in tow, without Fred to assist her on the long journey. Fred had gone on ahead to find work in Winnipeg, Manitoba, and to prepare a home for the family. Kell found it extremely difficult to leave his grandparents behind, but he found the adventure of sailing on an ocean cruiser fascinating. He was the only one onboard who never suffered any seasickness.

Kell knew no English upon arrival in Winnipeg which made his school years challenging. He also found he could not relate to his father who was often controlling and unpredictable.

These factors, plus the new environment in a strange country, made Kell's adolescence a time of uncertainty and confusion.

One bright spot in Kell's life was music. Music had always been a part of Kell's life, even while in his mother's womb. Ruth and Fred had danced around ballrooms together while Ruth was already pregnant with Kell, so the beauty of music's rhythms was woven through his life from the very beginning. Especially beloved were the jazz classics from musicians such as Louis Armstrong.

Kell adored his mother who was a gentle, kind woman. She would remain a guiding light throughout his life and Kell always bore a special love for her in his heart. However he found Fred very exacting and often intimidating. His father's perfectionism had served him well in business, but as a parent, it tended to interfere in his relationship with Kell. His unpredictable temper caused everyone to feel tense and uncertain around him. Ironically Fred, who had longed for intimacy with his own father, and never received it, became a distant father himself, unable to have a close relationship with his son.

Kell's parents were not religious. Although Francis of Assisi brought the gospel of Christ to Denmark 1200 years ago, and although Christianity is the largest religion in Denmark with about 71.2% of the population being members of the Evangelical Lutheran Church, Kell's family was only nominally Christian. Ruth and Fred had seen to it that Kell was baptized a Lutheran but that's as far as they took their religious duties. They did not integrate faith into their daily life and conversations, nor did they ensure that their children understood and appreciated religious beliefs. Nevertheless Kell's sensitivity extended to the spiritual. He attended Salvation Army meetings, not knowing Christ's reality, but loving the atmosphere of worship.

Later, during his teen years, Kell was without direction and he filled his time with parties, snooker games, and other pleasure activities. His grades in school were poor and he failed grade 12 several times. His fear of authority now manifested as a reticence to face life or take responsibility for the future. He felt his life was without purpose and without a clear destiny. Parties were the main thing that interested him. He had a couple of serious relationships with girls in high school, and although he became engaged to them, both relationships never led to marriage. This was partially due to his drinking problem that resulted in eruptions of anger. He was often the life of the party and knew a lot of people, but he used his sarcastic sense of humour as protective armour. He allowed no one to get really close to him. Most of those he called 'friends' were really just partiers like himself who drank themselves into oblivion every chance they got. It was clear that Kell's lifestyle would likely lead to a tragic end if not circumvented. Eventually his father tried to give Kell some direction by hiring him to work on one of his painting crews.



Kell was like a lot of teens during the sixties and seventies, a tumultuous time when many young people were becoming increasingly distrustful of public institutions, especially government. These young people had nothing to fill the existential vacuum within and turned to rebellion as a result. That is when the young evangelist, Billy Graham, entered the scene with a simple gospel message that grabbed the hearts of millions.

There were a great number of conversions among the hippy generation, who became known as 'Jesus people'. Kell watched some of Graham's televised sermons and was stirred by them. Even Fred, who never attended church, had once

declared after watching a Graham telecast: "*There is a God.*" That simple statement was to stay with Kell for many years.

Around this time, while attending high school, Kell was to encounter another event that seemed innocuous at first, but which would have far-reaching consequences. Sitting at his desk during his French class, he would watch a young girl walk across the classroom to her desk, seldom looking up and very quiet. She was also very shy, but academically smart, whereas Kell excelled in playing snooker and going to bars. Yet he was very attracted to this studious young woman, although they never dated at the time. Unknown to him, Kell's interest did not go unnoticed by the young woman. She was flattered, but also deeply embarrassed, not knowing how to handle this kind of attention. She had only had a couple of boyfriends during high school but her extremely shy demeanour and inability to communicate her feelings had caused both relationships to fizzle out. Privately, she thought Kell was very handsome and sometimes she would sneak glimpses of him when he wasn't looking. However nothing came of the mutual attraction and after graduation, Kell didn't see Lorri again for several years.

Lorri's Early Years

Lorraine Lorna Loewen (or Lorri as she was later known) was born August 8, 1951. The name Lorraine is Germanic in origin meaning 'battle maiden' or 'famous in battle'; Lorna means 'victory'; and Loewen is plural for 'lion.' Lorri's grandparents on her mother's side were Michael and Amelia Klemm. They were born in the Ukraine - Michael on September 7, 1892 and Amelia on September 6, 1896. Both were from Novograd and they were married in Germany in 1918. When Michael was old enough, he was sent to live and train as a soldier in northern Russia where the Cossacks lived. Because he was trained by Cossacks, he was sent with the Cossack army under the Tzar

to fight against Germany in the first World War. Michael had many adventures and would tell the story of having a cannonball sheer off the head of his horse in battle and being surrounded by enemy soldiers until a group of Cossacks rode to his rescue and routed the attackers. When he went to eastern Turkey to hunt for wild horses for the Russian cavalry, he saw a dark object high up in the mountains and was told by locals that it was Noah's ark. Michael's brothers did not have his cavalry training and so they fought in a different area. They never saw each other during the war, but met up later on a train transporting soldiers home. The train had a serious accident and Michael's father and brother were killed. Michael was thrown clear of the train on the side of the tracks. He went looking for his father and brother and found them both dead.

At this time the Bolsheviks were fighting the Tzar's White Army, seeking to provide self-governance for ethnic Germans in the Volga region of the Soviet Union. They set up the Volga German Autonomous Soviet Socialist Republic (ASSR) to integrate Germans into the Soviet Communist state. Of course the Tzar saw this as a serious threat and the Volga Germans came to be viewed as enemies of the state irregardless of their political allegiances. In 1916 the Tsarist government ordered a deportation of Germans to northern Russia due to anti-German sentiment and fears of espionage. Michael was still a soldier in the White Army and he was commissioned to a certain town to guard the trains that were carrying Germans to be taken north. His assignment was to make sure that none of the Germans managed to escape being deported by leaving the trains. Siberia was a desolate place and none of the Germans wanted to be sent there, so escape attempts were common. Michael probably realized that he would eventually end up in Siberia himself along with all the other German-speaking Russians. Perhaps he was thinking of escaping himself, as seems likely considering the subsequent events that occurred.

One of the trains that stopped at the town where Michael was a guard, carried Amelia (aged 17) and her friend (aged 15). The girls decided to sneak off the train and look around town. They took too long and the train departed without them. They sat in the station weeping when Michael came along. He found out that they were from his own hometown which was at the next stop. His younger brothers and sisters lived there and they too would be put on the train and sent up north. Michael told the two girls that he would look after them. He went to buy three tickets to Germany, and because he was wearing his army uniform, and spoke with sharp authority, the ticket-master gave him the tickets. Michael then dressed in civilian clothes and threw his uniform in a garbage bin. He then returned to the girls and told them they would all be taking the next train to Germany.

In Germany, they all found work at a large farm. Amelia's brothers had also managed to escape the train sending them to northern Russia and they emigrated to Canada and South America. Two of Amelia's sisters made it to Germany. Amelia's friend married in Germany and so did Michael and Amelia. They had a daughter and named her Gertie. Meanwhile Amelia's brothers in Canada began looking for family members. When they found Michael and Amelia in Germany, they paid their fare to Canada. The couple arrived there in 1927. Michael paid off his debt to his brother-in-law for the trip over and eventually rented a farm in Cartwright. When Gertie was in grade six, Michael took her out of school to work on the farm. Even though she had to walk 2 miles to school and there were often wolves howling in the woods and bears in the meadows, Gertie wept when she could no longer continue her education. Irma was born in 1931 and only weighed four and one half pounds at birth. Gertie had been 12 pounds at birth and was much more robust physically, but it meant that she had to work as hard as any male farm worker, whereas Irma could work in the house with her mother.

Because of this and the age difference between them, Irma hardly ever saw her older sister.



Michael bought 160 acres close to Moosehorn, an Icelandic settlement. When Irma turned 6, she also had to walk 2 miles to school, as Gertie had done. There were also wolves and bears in the forests, although Irma was not too afraid of them.

She would be so exhausted from the long walk that she fell asleep at her desk. At age 13, Irma quit school because Michael was of the belief that a girl didn't need any more education than that. He also set her to work in the fields saying her help wasn't needed in the house whereas he required her help on the farm. Irma had 12 cows to milk and about 10 pigs to feed. In spring, she would help her mother in the garden. It was a hard life and Irma dreamed of a better future, one that didn't include farming.

Then Irma met David (Dave) Loewen, a school teacher, at a dance. Dave took Irma home but his car broke down on the way. It was 6:00 AM by the time Irma got home. Dave nervously explained the mishap to Michael, who just stared at him without uttering a word. However he must have believed the story because Irma was allowed to see Dave again. They met at various social functions and Irma found herself liking Dave more and more, thinking he was cute. Dave left to see his parents in Dominion City but returned in August to court Irma.

One day he sadly told Irma that he would not be seeing her again. He told her that he had had rheumatic fever at age 17

and as a result he had a serious heart condition. The doctor told him he would likely not live past age 34. Dave was 28 at this time. Irma told him that it was not up to the doctor to determine his life span. Only God could say when he would die. Dave replied: *"Yes, I know. But if I asked you to marry me, would you?"* Irma said: *"I would if I loved you."*



They were soon married on a Friday, October 13. It was a 3 day celebration. Dave didn't want children because he didn't want Irma to be burdened if he should die young, but they had two daughters anyway. Dave's people came from the Mennonites in Russia who experienced great suffering because of the Cossacks who repeatedly raided and pillaged their villages. His Mennonite great grandparents managed to escape Russia and subsequently settled in small farming community in Manitoba.

They belonged to the Sommerfeld Mennonite Church. Dave's mother, Katharina, married David Loewen and they had 11 children together, 9 of whom survived to adulthood. The oldest son was named David as well, after his father. He later went by the shortened version 'Dave'. Apparently the elder David was an abusive, jealous husband with a drinking problem. He would regularly beat Katharina, falsely accusing her of flirting with other men in the village - this in spite of the fact that she was almost completely blind and had all the children and housework to look after. Dave loved his mother and was particularly horrified at his father's actions. When he was about 10 years of age, he threatened to run through the

entire village and tell everyone about the shameful beatings his father was inflicting on his poor mother, all the more abhorrent because she was blind and could not defend herself, or even run away. This threat of exposure checked his dad's violence as such behaviour was not countenanced in the peace-loving Mennonite village, and would likely have resulted in church discipline from the elders if found out. Katharina's lack of sight made motherhood very difficult for her, especially as she had so many children to look after. Some of Katerina's babies had colic and she would administer a poppyseed solution to quieten them. This was a commonly used remedy at the time, but in later years almost all her sons became alcoholics.

Dave contracted rheumatic fever when he was 17 years old and was so sick that he was not expected to live. His heart was severely damaged from his illness and he became bedridden. One day he was reading Romans 8 in the Bible: "*There is therefore now no condemnation to them which are in Christ Jesus..*" and the letters seemed to glow with light as he read the passage. Instantly his heart was filled with faith. After that experience he made an unexpected recovery, although his heart still bore the scars of his illness and his doctors persisted in warning him that his life would be shortened. Dave was so excited about his faith in Jesus that he began to tell all his friends and family about his salvation. This drew the ire of the legalist church elders who demanded that he desist in spreading such heresy. When he continued to speak out, he was excommunicated from the church. Dave's medical condition precluded a farming vocation so he went on to become a schoolteacher, teaching children from grade 1 to 8 in small one room schoolhouses that were situated near Mennonite villages like Blumenort near Altona. After he met and married Irma, they had two daughters, Lorraine (Lorri) and Leona and continued to live in small residences set up for teachers at Mennonite schools. These were modest buildings, sometimes attached to the school

building itself. Furniture was minimal, just a bed, stove, table, and chairs. Sometimes there was no electricity or running water. Outhouses were situated out back. Teachers prepared lessons, graded papers, swept the schoolhouse floors, and stoked the coal or wood fires. Irma copied pictures from colouring books and printed them out for the students to colour. It was a simple life without many worries, but both Dave and Irma's dream was to prosper enough to live in a house in the city. Eventually the family ended up in Winnipeg where Dave taught junior high school and Irma worked in a clothing factory.



Lorri wasn't close to either one of her parents, although she was more drawn to her father in spite of his perfectionism and fiery temper. Although she loved her mother, Lorri found her to be remote and distant and their communication was limited. Her younger sister, Leona, was Lorri's only real friend, although they often fought. In fact, arguments were constant in the family.



There was little peace in the home and Lorri drew increasingly into herself. She was painfully shy and found social situations very uncomfortable. In school, she was academically bright but cringed inwardly when her teachers publicly praised her high grades. She had few school friends, preferring to hang out with her younger sister, but her bright blue eyes and petite figure drew the interest of guys in her school. They showed their interest but dating was a

daunting prospect for Lorri because of her bashful nature. Her relationships with guys were consequently of short duration. Depression haunted Lorri throughout her childhood and adolescence. She had strong feelings of inadequacy, low self-esteem, and guilt. These contributed to her becoming anorexic in her 13th year causing her parents great consternation to the point where they sought professional counselling for her. However it didn't help. Lorri's self-hatred only intensified over the years and she increasingly starved herself, becoming more and more skeletal in an attempt to 'erase' herself. At this time, there was only one person who truly seemed to understand her. Her 'Omah' sensed the struggle Lorri was having and she gave her unconditional love. Whenever Lorri came for a visit, Amelia would tell her compelling Bible stories that would tug at Lorri's heart. Michael was disdainful of Amelia's faith, and would deride her because of it, but he could never destroy her belief in Jesus. The picture of the Saviour remained on the wall in the hallway and was never taken down. Lorri suspected that her quiet Omah who liked to stay in the background actually had a strong backbone.

One day, while watching a Billy Graham telecast, Lorri's 'Opah' (who was virulently agnostic) told her not to believe what she was hearing. Walking into the hallway, she saw a familiar picture of Jesus hanging on the wall, his blond hair surrounded by a golden halo and a sacred heart upon his chest. She had seen it many times, but this time it held her attention. Proceeding outside, she began to wonder if Jesus really did exist. She had just finished watching a Billy Graham telecast and had prayed along with the preacher for forgiveness of sins, but she felt no assurance that God was listening. She went outside and sat on the wooden swing, confessing every sin she could think of, but heaven remained closed to her. Part of her didn't want Jesus in her life because she feared her life would be boring if He was in control, but another part of her was terrified of hell. In desperation she

cried out to Jesus to stay with her until she believed. She waited and nothing happened, filling her with dread. Then a strong voice in her head told her, "I will" and she immediately saw the face of a dark-haired Jesus before her eyes, quite unlike the iconic Catholic representation on her grandmother's wall. This Jesus had dark hair and brown eyes and seemed much more rugged in appearance. The vision was gone in a few seconds but it never left her mind. It would haunt her throughout the coming years. Ironically, when Lorri was small, her father had read a Bible story to her and told her that God loved her and wanted her to love Him in return. This had struck Lorri as very funny and she had laughingly told him: "*You can't love God. You can't even see Him!*" Now she had just received a vision of Him. From this time on she often prayed to Jesus, whom she now knew to be real, but Who still seemed distant from her, no matter how many sins she confessed or how many times she recited the ten commandments. Billy Graham had explained the way of salvation but Lorri didn't understand how it worked and was forever fearful of offending God. What she could not believe was that Jesus truly loved her. That revelation would take her years to discover.

Lorri loved the summer holidays because she could spend them with her Omah and Opah in the town of Moosehorn. Lorri liked how both grandparents were very Russian-looking. Michael had leathery, weathered features and piercing eyes. He was slim and wiry, and remarkably strong. He always wore a Russian fur hat in the winter and his hard features made an imposing portrait. Omah was short, plump and plain, but had a pleasant countenance. They both wore heavy luxurious fur coats during the cold months. Their two story home was simple but comfortable, with a big garden, hollyhocks everywhere, and two wooden swings in the front yard. Omah made delicious crepes with homemade strawberry jam on top, and Lorri was allowed to eat as many as she liked. When Opah went shopping at the general store in town, he

invariably brought back chewing gum and chocolate bars for his granddaughters, revealing a side to his nature that balanced his more intimidating characteristics. Lorri was often awakened at night by the howls of wolves that lived in the forest nearby. They were shy animals and not very large, but Opah had lots of hair-raising stories to tell of the Siberian wolves of Russia who were huge and fierce and would often follow the troikas in order to take down a horse. In Russia, Opah found it expedient to tie an old horse to the back of his sled which he would set free whenever the wolves started tracking him. The wolves would converge on the poor horse and Opah would ride on to safety. Lorri always felt sorry for the poor old horse.

There was lots to do at Omah and Opah's place. Lorri and Leona would play on the swings, watch garter snakes, eat peas from the garden, and play hide and seek with their cousin. However as Lorri got older, she found Moosehorn boring and the visits were not as frequent. She focused on her studies at school and also on sketching and other art projects. Literature, art, and History were her favourite subjects. However she hated maths and had trouble with numbers. In the twelfth grade, Lorri's grades were high enough to enable her to forego final exams. She was happy to graduate but she also missed the opportunities that school had provided for study and research.

Wild Ride

After graduation Lorri got a job drafting blueprints for the telephone company, which she absolutely hated. However Patricia (Patty), one of her co-workers, befriended her and included Lorri in her social circle, widening her horizons in the process. When her friend suggested Lorri leave home and move into her own apartment, Lorri readily did so. The

exhilaration of freedom and autonomy that this brought was a heady new experience for the shy anorexic who had always been too afraid to even voice her own opinion.

Lorri had a memory of once making a hesitant comment to her father about her liking the Conservative Party. Her father, who was staunchly New Democratic, exploded, mocking the Party and deriding Lorri's political affiliation. After this angry tirade, Lorri felt stupid and never broached an opinion on politics or religion to her family again. Lorri submerged her feelings behind a facade of conformity and meekness because she feared her father's anger and rejection. She never knew what her mother's views were because her mother rarely expressed them, so Lorri never dared to venture any opinions to her mom either. Disagreement on any front in her family was a battleground that brought interminable argument and bitter vitriol. The fracas between her mom and dad sometimes lasted for hours, so Lorri and her sister took to taking long walks to escape the dark atmosphere at home. Any rebellious thoughts and urges Lorri had were never acted upon, but they festered in her heart nonetheless. Consequently as soon as opportunity for independence arose, Lorri was more than ready to launch out on her own, and she even had friends to help her along the way.

Patricia's boyfriend, Randy, had formed a motorcycle club with about a half dozen other guys. It was mostly harmless, like a hobby really, but it greatly intrigued Lorri. She had always loved the movie 'The Wild One' with Marlon Brando playing the lead. The guys in Randy's club had day jobs and mostly rode their bikes on the weekends for fun. Lorri felt no threat from them. But then a gang of outlaw bikers appeared on the scene calling themselves Hell's Rebels and wearing their insignia, or 'colours', on cut-off denim vests over leather jackets. They rode big Harleys, Triumphs, Indians, and Suzuki motorcycles, and they were a whole other ball game. They were in competition with several other gangs in Winnipeg at

the time. The big gangs were the LosBravos and Spartans and the Rebels wanted to emulate them in numbers and toughness. This is why the Rebel leader, Savage, was on the prowl for more recruits. To his mind, Randy's group qualified, mostly because they rode big bikes. After consultation Randy and most of his friends decided to join the outlaws. As they all rode off to see the Rebels' clubhouse, Lorri was standing alone off to one side, watching, and feeling left out. One of the outlaws, Jake, wheeled his bike around and roared up to Lorri on his big Triumph. He smiled and asked her if she wanted to go with him. Lorri hesitated but then hopped on his bike, never dreaming of the repercussions that would follow.

Lorri didn't know (indeed no one in the gang did until much later), that Jake was an undercover Narcotics agent with the Winnipeg Police Force. He had infiltrated the Rebels in order to spy out the drug trade going on between the various gangs in the city. The Hell's Rebels were a small outfit and not of primary interest to Jake. He chose them because it was easier to penetrate the Rebels than the larger gangs. He had worked his way up to Vice President of the Rebels and so carried a lot of clout in the gang. His huge muscular build and fighting prowess had something to do with that, no doubt. Lorri was drawn to his dark good looks but there was also something about him that set him apart from the others, a subdued gentility and an inner strength that the other gang members lacked. Jake watched over Lorri and under his protection she was eventually accepted as a full-fledged member of the gang. However adjusting to the violent aggression, drugs, swearing, and carnality of the group wasn't easy. For one thing, Savage's girlfriend, Stacey, was especially antagonistic towards Lorri at first, saying Lorri didn't have 'jam' (the guts to be a gang member). She plotted to cause Lorri harm, but Jake was a force to be reckoned with and so her plans failed. Eventually she tolerated, and perhaps even liked Lorri, although she was always careful to never show it. Savage was especially domineering, imposing his will

on others and backing it up with violence. He liked to humiliate Stacey and took pride in subjecting her to his capricious will. Lorri was not accustomed to this kind of treatment and once carelessly defied Jake in front of Savage. It was a highly dangerous thing to do and Jake grabbed her, shoved her to the ground, and quietly warned her of the consequences from Savage if she continued her defiance. This warning was a timely reminder to remain submissive or face unpleasant consequences. The gang members could be brutal and this fact was driven home when Lorri's high school girlfriend asked to be introduced to the gang. Lorri tried to dissuade her, but under her friend's insistence, she agreed to bring her to a party at the clubhouse. To Lorri's horror, several of the gang members first toyed with her friend and then raped her. The guilt Lorri felt was crushing but she could do nothing to help her friend.

Sometimes the gang members plotted thefts and even murders, but fortunately the murder plots came to nothing. Meanwhile Jake was gathering information on the LosBravos and Spartans, using his contacts in the Hell's Rebels to strategize a drug bust. Suddenly the Rebels decided to relocate to Vancouver but it wasn't clear at first why this was. Lorri thought it might be because there was trouble in the air. The police were cracking down on the inner city gangs. Randy and a few others decided to break with the Rebels and remain in Winnipeg. Randy's girlfriend, Patty, decided to go to Vancouver by train and meet up with the gang there. Lorri was quite dependent on Patty and decided to accompany her. Jake was accommodating, saying he would make the trip later on after he tied up some loose business ends. He gave Lorri his colours to wear as a mark of his ownership and protection while in Vancouver with the Rebels. Savage was given the responsibility to see that no harm would come to her.

Once in the big city of Vancouver, Lorri and Patty found various lodgings in hotels and drug houses, joining the Rebels

for parties and other escapades. Lorri met drug pushers who introduced her to LSD, amphetamines, cannabis, and hashish. Her lifestyle now also included a heavy nicotine habit and alcohol. Her companions taught her how to use foul language and how to steal. At one point Lorri got caught stealing steak from a Safeway, but thanks to a merciful judge, she received only a one year on probation without having to check in with an officer. Unfortunately it didn't stop Lorri's thefts, which only increased until she found herself taking meaningless items just for the sake of stealing.

Lorri found a job at a fast-food cafe and the middle-aged owner began to make advances towards her. When she rebuffed him, he became verbally abusive and physically threatening. Lorri feared him and told the Rebels about what was happening. Soon her boss received a visit from the entire gang, their motorcycles circling the cafe. They roughed him up pretty thoroughly and frightened him so badly that Lorri had no further problems. However she no longer wanted to work there and soon left her job.

Back in Winnipeg, it was discovered what the 'loose ends' were that required Jake to stay back. Jake had made a big drug bust and had taken down several notable gang members. His identity as a Narc was now blown. However he made a compact with the Rebels that he would not implicate them or arrest them since they had not been involved in really big drug transactions. These developments meant that Lorri no longer had Jake's protection and this worried her, especially when one of the Rebels who had broken with his girlfriend asked Savage if he could have Lorri. The gang member was very good-looking and his girlfriend had been a beautiful Indian girl with long black, waist-length hair who always wore fringed buckskin. The couple appeared most attractive when riding along on their motorcycle, the girl's long hair fanned out behind her in the wind. But Lorri also knew that her boyfriend often beat her and she had seen the

bruises on her face. After returning Jake's colours to the gang, Lorri decided it was time to distance herself from the group as quickly as possible, albeit she did it carefully, without cutting ties completely.

The Hell's Rebels were soon in the news for sexual assault on a young woman. Lorri was disgusted by the details but kept her opinion to herself. However Savage made the request that she come to the jail to visit one of the gang members who had taken a liking to her. She went but was so revolted by the crime that she never returned.

One day she saw 4 guys driving around in a purple hearse and found it hilarious. She struck up a conversation with them and they invited her to move in with them since she had no fixed address. They seemed friendly and Lorri agreed. All four of the guys were slobs but at least Lorri felt safe with them - at least with the ones who were protective of her. However the situation became dangerous after a time and she had to leave.

Hitchhiking became Lorri's way to get around the city because she couldn't afford buses or taxis. Once she was picked up by a very rough-looking character who headed towards the city's docks and ignored her requests to let her out of the car. Only the wail of a police siren on a nearby street caused the driver to stop his car at a stop sign, thereby enabling Lorri to escape. At one point she was almost trafficked by pimps and only the mention of having been the girlfriend of the Vice President of the Hell's Rebels saved her from certain abduction. Other times Lorri was not so fortunate and became the prey of men who who caused her grievous harm.

Many times when Lorri found herself in danger, God would send someone to rescue her. One time the Rebels were partying and the neighbours called the police on them. Every member of the gang was interviewed and one young police

officer honed in on Lorri, thinking she was underage. When it was discovered she had just turned 19, the officer attempted to persuade her to leave the gang. However Stacey and other gang members surrounded them and began to berate the officer for exceeding his authority. There was nothing he could do and Lorri felt disappointed when he left. She had been listening to him and was half persuaded to do as he advised.

Another time the Rebels had a wild party in a house near a park where many criminals hung out. Lorri was not able to attend the party but took some amphetamines on her own, late at night. At this time she was staying with some acquaintances, but since it was 4 AM, they were all asleep. She became so high that she could not sit still and was afraid of awakening the others. In an adrenaline rush, she ran out of the house and through the deserted streets for miles, hiding behind buildings and slinking along alleyways until she finally arrived at the Rebels' house. It was locked and no one answered, so Lorri crept into the nearby park and fell asleep under some bushes. All through the night police sirens sounded around the park. Later Lorri was to learn that there had been a raid on the park a few hours before her arrival there, and several arrests had been made. The police were surveilling the area and the criminals, who usually hung out in the park, feared to go near it, making it perfectly safe for Lorri to rest there. In the morning, Lorri again tried knocking at the Rebels' house and again there was no answer. A kind elderly lady who lived in the basement suite took Lorri into her apartment and fed her. Later Patty came by with a key and she and Lorri were able to enter the gang's house, only to find everyone spread out on the floor, practically comatose. The Rebels had received some bad drugs mixed with poison and all of them could easily have died. Later Savage and the gang members spent hours scouring the streets for the pusher. Fortunately they never found him, or he would have died a terrible death.

Lorri sometimes sank into deep depressions where she no longer wanted to live. At these times she became suicidal. Once when Lorri was panhandling, the Lord sent a young teenage girl to try to rescue her. She took Lorri home, fed her, and told her the gospel. Though Lorri appreciated her concern, she ignored God's voice in her heart and continued on her iniquitous path.

Finally Lorri's life came crashing down after she met up with a murderer while hitchhiking. Her escape from that horrendous episode was truly miraculous, but it had deeply frightened her. Afterwards she stood along the Lion's Gate Bridge and gazed across the water at the lights reflected in the depths. She wanted her life to end and had no energy to even draw another breath. She wondered if it would hurt if she jumped from the bridge into the river. Then a voice as clear as if it had been spoken aloud, told her: "*Go home.*"

Going Home

Lorri's parents sent her the plane fare from Vancouver to Winnipeg. It was the first time Lorri had ever been on a plane and when the air flight attendant asked her what meal she would prefer, Lorri thought she would have to pay for it and said she wasn't hungry. She had only a few dollars in her pocket. Her apparel consisted of tie-dyed jeans, an old suede jacket, and moccasins. Her poverty was evident and the kind attendant seemed to understand Lorri's dilemma for she said in a low voice: "*The meal comes with the fare.*" Lorri's pride came to the fore as she realized how gauche she must appear. Insisting she was not hungry, she watched the attendant go down the aisle and wrapped her arms around her waist to stifle the sounds of her growling stomach. Lorri felt defeated as she watched the city of Winnipeg appear through the clouds below. She felt she had made an utter shambles of her life and her confidence in her own judgement was

completely shattered. What she really wanted was love and security. It's what she had always wanted. She hadn't found it in her family. She hadn't found in her relationships with men. Everything she tried had failed. Lifting up a silent prayer to God, she prayed: "*Please God. You pick out someone for me this time. I want You to choose the right man for me.*" Lorri hoped God would answer her prayer. She believed in God in an intellectual way. She prayed to Jesus many times and called herself a Christian. In her understanding, the very fact that God had shown Himself to her years ago and protected her, especially in Vancouver, caused her to feel she was His child. That's not to say she didn't feel God was sometimes very distant when she prayed. A memory from the past haunted her from childhood. When she was about 4 years old, she had stood in front of an antique oval mirror and stared at herself, looking for the black hole in her heart that she was sure was there. That sense of incompleteness or inadequacy had been with her for as long as she could remember. It would often drag her into depression and despair. Her lowest point to this time had been on the Lion's Gate Bridge where she was ready to give up on life. Now she saw Jesus as her last hope, the only One she could turn to, and if He didn't step in to help... well... then life would not be worth living any longer.



Meanwhile, Kell was living in Winnipeg with his parents. A baby brother named Dale was added to the family. Fred had done well in the painting business and Kell was working for him, learning the trade.

One day, not long after Lorri had returned from Vancouver, Kell was shopping in a drugstore and saw Lorri a few aisles

down. He was surprised to see her. Several months ago he had also been living in Vancouver for a brief time and he had seen Lorri in passing. He hadn't approached her then, but now he was determined to contact her. That night he found her parents' phone number and gave her a call. It was Valentine's day, the perfect time for a date, and he asked Lorri to go with him to the Dr. Zhivago movie. Lorri enjoyed the movie and she liked Kell as well. He was a good-looking guy, tall, slim, broad-shouldered, with blond hair and sea-blue eyes, but what she liked best about him was the way he could make her laugh. After the times of deep depression in Vancouver, Lorri welcomed any chance to find some humour in life. She also felt strongly that Kell was the answer to her prayer on the plane, especially as he had called her a day after arriving back in Winnipeg. They soon became a couple, dating almost every night from then on. Lorri was still shy and quiet, but Kell could be quite gregarious, especially at parties after consuming a lot of alcohol. Lorri didn't see the signs that would later be red flags in their relationship. Kell was also unaware that Lorri was struggling with an addiction of her own - anorexia - although she was not currently as extreme in her dieting as she had been in her teens. Both were addicted in accordance with the hollowness within their personalities. Lorri was perfectionistic and often depressed, feeling incomplete and deficient in her character and appearance. Anorexia was an attempt to project the perfection she craved, and perfectionism was a means to create order out of the chaos of her soul. Kell adopted a persona of careless disorganization and negligence that masked his sense of failure and defeat. Both were hiding from each other and from themselves. There were other problems. Kell had a temper which would erupt as unpredictably as his father's had done. However he was soon to discover that Lorri had a temper equaling, if not surpassing, his own when she was prodded too far. It made for a volatile relationship which approached breakup several times.

One incident occurred during their engagement. Kell had been moody about something and after some unwelcome comment made by Lorri, he had struck her physically. It hadn't been severe, just a slap to the side of her head, but Lorri exploded with a fiery rage that consumed her. Her anger stemmed from the many warnings her father had given her to never let a man physically abuse her. Too often her father had seen his dad strike his mom. Dave had repeatedly warned both his daughters to never tolerate such behaviour. Also in Vancouver Lorri had seen women in the motorcycle gang regularly abused, and it sickened her. If there was one thing Lorri was not willing to become, it was an abused wife. Kell's slap had set off an explosion inside Lorri that erupted into white hot rage. Tearing off her engagement ring, she hurled it into Kell's face, screaming that she never wanted to see him again. She got out of the car and slammed the door, running to the house in tears. Kell was stupefied. There was no denying that Lorri meant it. He hadn't expected such a violent reaction, and it shocked him. He ran after her, pleading and apologizing, begging her to reconsider. It was only after the greatest amount of persuasion that Lorri finally relented. Kell was never able to forget this incident for it brought a healthy fear to never, ever abuse this woman! There would be no tolerance for that kind of behaviour.

Kell was to experience Lorri's anger again on his birthday. Lorri had saved up money from her job as a filing clerk to purchase a very nice pipe for him. She had chosen it very carefully and was eager to see his look of pleasure and surprise when he opened his gift. But Kell was not pleased. He was in a bad mood and began to berate her for spending money on something he didn't even want. He turned on the ignition and began to drive, still complaining. Lorri was crushed. Her act of love had been cruelly rejected. Calmly, she picked up the pipe and threw it out the window in the middle of traffic. Kell was stunned. "*Why did you do that?!*" he spluttered. Lorri feigned indifference and replied. "*Because*

you didn't want it." Nothing more was said. The point had been made.

Early Married Years



Kell and Lorri were expecting their firstborn and Kell was terrified. They were already engaged to be married, but the coming baby expedited the date of their wedding. Suddenly the reality of becoming a husband and father crashed into Kell's consciousness, along with the realization that he was unstable in many areas. He didn't feel he could handle married life or fatherhood.

His job was about the only thing he felt confident in, having been taught the painting trade by his talented father. The desire to guard and protect Lorri was there in his heart, but a lifetime of trying to escape maturity and responsibility sabotaged his good intentions and portended a disaster waiting to happen. Lorri, however, was ecstatic about becoming a mother. From the moment she received the news from her doctor, she dreamed of loving and caring for this little life forming inside her. However she could see that Kell was fearful of marriage and fatherhood. She wondered if he really was God's answer to her prayer after all. His immaturity, partying, and drinking all testified to someone not ready to take on the responsibility of raising a child. Kell's father didn't think so either, and tried to persuade Kell not to marry Lorri. Kell's reservations were unspoken but Lorri sensed them nonetheless. She told him bluntly that he didn't have to marry her.

She would look after her baby herself. Her parents would help and there were programs for unwed mothers that she could apply for. Fortunately God wanted the marriage and moved in the hearts of these two very damaged souls to become one on May 1, 1971. It was a small wedding with only a few friends and family members in attendance. Sean arrived on October 8, 1971, one day before Kell's birthday. He was adorable, with double chins that wobbled, making him the darling in the maternity ward.



He was the bright spot of Lorri's life and she tried to be the perfect mother. Unfortunately she would be unable to carry through on these desires. Lorri suffered postpartum blues after their son's birth. Her anorexia had resulted in her baby receiving most of the nutrition from her body and leaving her emaciated. Her mental health was negatively affected by this. Her depression deepened to the point where she could no longer care for Sean and her mother had to step in to help.

This chain of events caused Lorri to sink into a black despair. Her dreams of being the perfect mother had disintegrated and her feelings of inadequacy and guilt mushroomed. To make matters worse, Kell retreated to pubs and pool halls to escape the tensions at home. He continued to pursue a party lifestyle that kept him out until the early hours of the morning. There were constant arguments and recriminations between the two. Once Kell brought home one of his pals for breakfast at two in the morning, after which they went out again to carouse some more. Lorri heard them leave and got up to see her spotless kitchen strewn with greasy pans and dirty dishes in the sink. Her temper flared and when Kell returned

home later that morning, every dish in the cupboard lay shattered on the floor.

Kell could also be controlling, especially where money was concerned. He had a bank account, but Lorri did not. Consequently she had to ask for money every time she needed to make a purchase. At first she had not minded. Her father had been the same way with her mother. But eventually Lorri insisted on a joint account and after much argument, Kell relented. They also argued about going out to social events. Kell was outgoing with people, whereas Lorri avoided social interactions.

She was so shy that meeting new people terrified her. Kell couldn't understand this and tried to pressure her into associating with his friends, but she continually resisted. It was one more area of contention between them that tore at the fabric of their marriage.

It was plain that their marriage was not working and parenthood seemed beyond their capabilities. Lorri began to take prescription medication to calm her nerves and to help her sleep. These also did not work, and her condition deteriorated further. Additionally Lorri was haunted by her sinful behaviour in Vancouver and no amount of agonizing prayer alleviated her guilt. She would recite the ten commandments every night, confessing her inability to keep them and castigating herself for her failure. God seemed far away and she felt He no longer cared for her, if He ever had. She was especially terrified that she would die suddenly with unconfessed sins to her account and be cast into hell for eternity. She prayed that God would forgive all her sins, even the forgotten ones. Gradually her mind sank deeper and deeper into a gloom that incapacitated her and threatened to drive her mad. Thoughts of suicide plagued her daily and she began to seriously consider them. Then the day arrived when she decided to make a final end to her life.

It was winter and snow lay in the streets. She stood on the busy thoroughfare of Portage Avenue and Main, watching people lining up for the bus. She thought how easy it would be to just step in front of the bus as it pulled away from the curb. The thought became resolution and she waited for the people to finish boarding the bus, calculating the exact moment when she would throw herself in front of it. All at once a sudden picture stamped itself on her mind. She was floating in darkness and could make out a light in the distance where people stood enveloped in shining light. One light was especially brilliant and she supposed it was the figure of Jesus. The light slowly got smaller as she drifted towards a huge swirling black hole that threatened to suck her down. Intuitively she knew she was heading for hell and it filled her with horror. The vision shifted and she was suddenly in a field of golden wheat. A figure with light emanating from Him came towards her. She instinctively knew this was Jesus. He crouched down and held out His arms to her, as one would to a small child. The gentle smile on His face reassured her of His love. Without any words to interpret His meaning, Lorri knew He was reaching out to her, encouraging her to run to Him. Her heart leaped forward and then the visions disappeared, leaving her alone on the curb, as the bus drove off down the street. An inexplicable joy filled Lorri's heart and she hardly knew what to do with herself. What had happened? What was this bubbling euphoria rising up in her heart? One minute she had been contemplating death, and the next she was filled with exhilarating joy. A thought came to mind of the Billy Graham telecast she had seen as a child in her grandparents' home. The preacher had talked about coming to Jesus. That must have been what had happened. Hurriedly she ran to a Bible bookstore and picked up a Living Bible and a copy of Peace With God (a book written by Graham). On the bus ride home, her excitement mounted and a huge smile brightened her face.

Later, upon reflection, Lorri realized that her encounter with Jesus at the bus stop had been a salvation experience. She had 'died' spiritually when the vortex of hell threatened to swallow her, and she had been born again when running into Jesus' outstretched arms. It was the spiritual exchange of two lives. Lorri had given up her old life for a new life - the life of Christ. She was now a new creation, created after the likeness of God in true righteousness and holiness. The Bible describes this as the old passing away and the coming of something entirely new. (2 Corinthians 5:17) Throughout the coming years, Lorri's understanding and appreciation of this great event would grow as she realized the magnitude of the miracle God had performed in her.

Conversion

Kell was in shock. Lorri had just come home, gone to the medicine cabinet, and flushed all her antidepressant medications down the toilet. This must be what a nervous breakdown looks like, he thought. He had been very worried about Lorri's mental state after the birth of their son. She was always depressed and often in tears. The doctors had prescribed antidepressants that caused her to walk around the house in a daze. She hadn't even been able to care for their baby. It wasn't as if the drugs were actually alleviating the problem, but they at least took care of some of her worst symptoms. He knew Lorri hated the drugs. She complained that they gave her headaches, made her feel nauseous, and blunted her emotionally. What both he and Lorri didn't know at the time was that taking antidepressants increased the risk of suicidal thinking, thus exacerbating the problem rather than solving it. There was also a danger of discontinuation syndrome, which could occur after stopping the intake of antidepressants. Depression could return that would be permanent and irreversible. As Kell watched the last capsule disappear down the toilet, he felt deeply anxious and worried.

However his initial reaction underwent a change over the next weeks and months as he watched Lorri often smiling now, enjoying their son, and happily 'devouring' her Bible. In fact, it was disconcerting to see how independent she was becoming of him. Once when he came home late at night from a bout of drinking, he saw that the lights were still on at two in the morning. He took this as an ominous sign that Lorri was waiting up for him to berate him for his drinking and neglectful behaviour. But when he went inside, he found her sitting on the couch reading the Bible and making copious notes. Looking up she glanced at the clock and said in surprise: "Oh! It's late." Then she just got up and went to bed, leaving Kell to stare in confusion. He felt unneeded and that fact unnerved him. Lorri was finding that Jesus was more than enough in her life. In Him she found all the love and acceptance her heart had been craving. Meanwhile Kell was still escaping into a destructive lifestyle of alcohol and parties, but enjoying it less and less. He would go into the pubs and sit there, thinking about his wife and son back home. They were like strangers to him. He knew he loved them, and he sincerely wanted to care for them and protect them, but he was locked up inside, unable to share his heart. He wished he had the joy Lorri had found, although he couldn't understand exactly how it had come about. He was still completely blind to God's love and His light. What he did understand was that he was losing his family. He could plainly see the disparity between Lorri and himself and how it was causing them to grow farther apart with each passing day. It was as if he was standing on the outside of her life and it frightened and confused him.

Perhaps that had something to do with the escalating argument he had with Lorri one day. He was shouting in rage, moving closer as he hurled verbal abuse at her. Suddenly Sean, their small son of two and a half years, stood between them, shouting baby language in an attempt to protect his mother. Kell didn't need to guess that Sean was telling him to back off. This protective trait was part of

Sean's very nature, evident even at that early age. Kell shamefacedly left the house to think over what had happened. The confrontation made Lorri think too. She was reminded of the warning her father had given her about never taking abuse from men. She could see how the abuse in her dad's family home had negatively influenced him and she purposed not to allow it to happen to her own son. There was also Kell's drinking which was fast approaching alcoholism. She didn't want Sean influenced by Kell's bad example. With deep regret she began to make plans to leave him.

By this time Kell was coming to a crisis point. His grandfather had died and Fred was so overcome with grief that he was unable to carry on running the business. That meant the responsibility to run a large painting crew was now on Kell's shoulders. The task was beyond him and he felt totally overwhelmed. He saw himself failing as a husband, a father, and a provider, plus he wasn't finding enjoyment in anything anymore. Even his friends offered no solace. When invited to a party around Christmas time, he saw his friends all flirting and trying to make out with each others' wives and it sickened him. Where once parties and booze had been his escape, they now repelled him.

However Lorri was unaware of the inner struggle going on in Kell's heart. She was still greatly worried that she would have to separate from Kell unless some change soon occurred. One day she was packing a suitcase, determined to leave Kell that very day, when a loud, almost audible voice said: "*Wait!*" She knew it was Jesus's voice, and completely trusting it, she unpacked her bag and decided to trust God for her husband. She was still fighting for Kell through prayer and intercession, but it had been a year since her own conversion and sometimes she grew impatient. Knowing how difficult it was to get Kell to discuss spiritual things, she asked the pastor of the church she was attending to visit and explain the gospel to Kell. To her horror, the pastor himself did not understand the

gospel and gave very false counsel. After the pastor left, Kell said he thought it all sounded pretty good, but Lorri burst into tears and ran out of the room. She immediately began to search for a new place of worship.

Over the Christmas holidays, Kell had unaccountably been drawn to a newspaper clipping of a Christmas greeting from Isaiah 9:6. *“For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace.”* The message resonated with Kell and he kept returning to it over the holidays. This passage from the Bible was being transformed by the Holy Spirit of God into a living message directed to Kell's heart. It was piercing his thoughts and burrowing itself deep inside his innermost being. The Word of God was taking on the personality and life of Jesus Christ Himself so as to open Kell's eyes and ears to hear truth. This is the miracle described in Hebrews 4:12-13 *“For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account.”*



Lorri was now in the 8th month of her second pregnancy. She had finally found a good church after writing to the Billy Graham Association for help. She had been directed to an evangelical church and, although very pregnant, she went to a morning service. It was a mark of her desperation to see Kell saved that caused her to overcome her fear of strangers.

The deacons of the church rushed to find her a seat, probably fearing that she would deliver right there in the church aisle. The church had an evangelism program and each pew carried cards that parishioners could fill out, requesting a visit from the pastor. Hoping for a better outcome than the previous pastoral visit from the other church, Lorri signed the card, giving her address.

As it turned out, the pastor didn't visit, but a church elder and youth pastor came instead. Kell was friendly and affable when the two visitors came in January. The double Manhattan he was drinking probably helped. He was smoking a cigar, and like a good host, offered his visitors a drink and smoke as well. After politely declining, the elder began to speak of God and the way of salvation. He asked Kell if he were to die tonight, would he be sure of going to heaven. Kell said no, probably not. When asked why God should let him, or anyone else into heaven, Kell replied that most likely God judged on a curve, and he felt sure he didn't qualify. At this point the elder and youth pastor began to explain that salvation was a gift that no one could earn because all were disqualified because of sin. Jesus was the gift and all who accepted Him as Saviour would receive eternal life. Kell, whose heart had been yearning for purpose and love, eagerly accepted God's offer. He prayed with the church visitors and he was born again that night, on January 6th, 1974, a date he would never forget. Lorri went into shock. She had hoped for an answer to her prayers, but Kell's sudden response surprised her. She had been unaware that God had been moving silently behind the scenes for some time, inexorably drawing Kell to Himself.

Suddenly Lorri understood why the voice of God had so peremptorily told her to wait on that day while packing her bag.

Just as Lorri had done after her conversion, Kell now pored over the Bible, learning more and more about the new life pulsing through his soul. He joined the church and excitedly

began sharing the gospel with everyone he came in contact with. Some responded positively, but others ran in the opposite direction when they saw him coming. He knew that Jesus was real and so was his faith, so he was unfazed by their rejection, especially as there were many who were won over by his testimony.



He could also see how his changed life was having a positive impact on those he loved. Kell had a picture of Sean as a little boy and his troubled eyes told a sad story. Another picture of his son, taken after Kell's conversion, evidenced peace and lack of fear.

Lorri's mom and dad were also impacted by Kell's conversion. Lorri's parents both professed faith in Christ but they had never found a place of fellowship that satisfied them. By the time Lorri and her sister were born, her parents had given up on church attendance altogether. Their backgrounds may have had something to do with that. Lorri's dad, Dave, had belonged to very legalistic Mennonite sect that espoused law-keeping as the means to salvation. He had a dramatic conversion and, like Kell, he had been exuberant about sharing his faith with his family and friends. However when it became known to the church elders, they ostracized him as a false teacher and excommunicated him. It was a painful, humiliating experience that he never forgot. He became complaisant in his faith over the years, drawing back from the God he had once loved so passionately. Lorri's mother, Irma, went to Lutheran catechism classes as a young girl but never really had an intimate experience with God until close to the end of her life. Both Dave and Irma were embittered by their church experiences, preferring to watch the occasional Billy

Graham telecast for spiritual input. However Kell's changed life shook Dave out of his apathy. He saw how far he had wandered from God and his interest was stirred once again to seek a church to attend.

Kell's father, Fred, had a very different reaction. He was very angry and didn't approve of all this church activity. He emphatically insisted that since Kell had been baptized a Lutheran, he would remain one. It was ironic that he should say this as Kell's family never went to church themselves. He also told Kell he was stupid, but his hateful words had no effect. Kell now had a new heavenly Father who loved him deeply. Fred seemed to view Kell's conversion and subsequent interest in spiritual matters as a direct threat to his authority and leadership over his family. It was highly important to Fred to be respected as the patriarch of his family, as his own father and grandfather had been before him. Lorri had seen this right away when Kell first introduced her to his family. Lorri, as Kell's new girlfriend, had been invited to a family dinner. All the family members were gathered around the table and everyone was enjoying a fine meal prepared by Ruth, Kell's mother, who was an excellent cook. Lorri marvelled at how affable everyone was. Her own parents rarely spoke at mealtimes, unless it was to argue. In the middle of the meal the mood suddenly shifted. Fred unaccountably began to berate Kell's brother about something, using a sarcastic and acerbic tone. He seemed bent on humiliating his son, who said nothing to defend himself. In fact, the entire family was frozen in cowed submission. After the tirade was over, the dinner continued as if nothing untoward had occurred. However Lorri was mystified, and shocked. She was to find out later that Fred's castigations of family members was a common practice in this family. Sometimes Kell was the target of Fred's rebukes which were often over ridiculously small infractions. However at this point in time, she joined the family in remaining acquiescent

when Fred attempted to assert his authority, too confused to know how to respond.

Church Hunt



Lorri gave birth to baby girl on February 6, 1974. She was a big baby - 8 pounds, 14 and 1/2 ounces. She was named Jeannine and had a very different personality from Sean in that she was more reserved and easygoing.

Lorri was breastfeeding her but much to Lorri's distress, Jeannie began to vomit after every feeding. It was found that she was lactose intolerant and had to be given a special formula. Two young children kept Lorri very busy but this time there were no postpartum blues and both children were a great delight to Kell and Lorri.

At this time Kell and Lorri were attending the Evangelical Free Church which had been recommended to Lorri by the Billy Graham Association. Kell was thrilled and amazed with his new relationship with Jesus. He felt in his heart that he was deeply loved and told God: *“Everything I have pursued in my life has been empty without You, Jesus. Now please, Father, let this be real.”*

Alex, one of the visitors from the church who had led Kell to Christ, became a close friend and mentor to Kell. The new church immediately accepted Kell and Lorri and they soon joined one of the home groups to learn more about God. Many of those in attendance became lifelong friends. Alex, an elder in the church, became a father figure to Kell as well as a

close friend. The pastor also would remain a good friend all their lives. Because the Evangelism Explosion Program had been the conduit for the gospel in his life, Kell wanted to be trained in its ministry. It was especially helpful in organizing Kell's thoughts and helping him to communicate more effectively. Lorri was very shy and hesitant at first, but she too trained to be an evangelist even though she found social situations extremely challenging. When it was her turn to present the gospel to seekers, she went through agony, memorizing and practicing what she would say over and over again. She sometimes felt like she was dying a thousand deaths on these church visits, but she continued with the program. Kell was a natural who enjoyed people and had no difficulty meeting and conversing with strangers. He absolutely loved talking to people about the Lord. His passion for sharing the gospel would remain with him throughout his entire life. Lorri also deeply desired to share her faith and eventually became less shy about meeting strangers. She especially liked to share Christ with homeless people and those who lived on the street. She felt more at home with them, having lived among them in Vancouver.

One of the couples Kell and Lorri trained went on to become missionaries of the Free Church. Many of Kell's friends ended up following Christ and this was especially encouraging to Kell. One of his oldest high school friends, Russell, had already become a believer and he and his wife Dianne were particularly used of God to encourage both Kell and Lorri in their faith.

It was immensely gratifying for Kell and Lorri to see how God blessed the church's evangelistic outreach. Up to fifty per cent of those who had requested a visit from the church turned to Christ. What astounded Kell and Lorri was that many of these people had previously attended churches but had never been born again in their hearts. They knew the

Bible stories and believed in the reality of Jesus and His virgin birth. They had no problem agreeing that He had died on a cross and been resurrected after 3 days. In fact some had prayed after a Billy Graham telecast and some had even been baptized. Yet they felt that God could not accept them into heaven because of their sins and because they had not done enough good works to gain God's approval. Fortunately the Evangelism Explosion presentation was simple and easy to understand, and once the truth of God's grace in Christ Jesus was carefully explained, there were many positive responses resulting in many wonderful salvation stories. One couple who had visited the church was experiencing deep agony over their troubled son. The situation was so serious that they had given up in despair. In desperation, they had requested a church visit and just as Kell and Lorri were driving up their driveway, the couple had been asking: "*Who can we turn to?*" That night both discovered that the God who loved them was giving them the answer to the cry of their hearts. Both turned to Christ and soon thereafter their son and his family also became Christians. These miracles of God's grace and love filled Kell and Lorri with a powerful desire to dedicate their lives to spreading this amazing gospel wherever they could.

Kell and Lorri also hosted a home group. They themselves were still fairly new Christians and didn't have a lot of knowledge of Biblical truth, but their joy and zeal attracted many. One of those attending their gatherings was a young man from a Brethren church. Kell saw that one of the strengths of the Brethren denomination was a strict adherence to the scriptures. He was particularly drawn to the heroes of faith among the Brethren, like George Mueller, who trusted in God's provision for ten thousand orphans in his ministry, and who planned to establish schools for ten times that number. Kell and Lorri didn't realize then that conformity in the Brethren church often led to legalism. Jesus had given ominous warnings about the Pharisees who used the Law and

the scriptures to control the souls of others instead of setting them free through the truth. At this time they were not even aware how a wrong focus on God's Word could rob freedom and joy from a Christian's heart. The reason Kell appreciated the Brethren was for their respect of God's Word, which became the very rock and foundation of his faith.

The Evangelism program drew the interest of other denominations, such as the largest Catholic Church in Canada. Kell and Lorri were asked to join a young adults' group and were privileged to lead the entire group in a prayer for salvation. The Catholics were becoming interested in the charismatic movement which was sweeping through many churches. The emphasis was on the moving of the Holy Spirit and on charismatic gifts such as prophecy and tongues which had so often accompanied His Presence in the early Church. Kell and Lorri loved to study the lives of the apostles, and like them, felt a call to minister the gospel. They were far from mature in their faith, but God was serious about desiring them to serve Him in bringing the gospel to the nations. However it would be many years of gruelling training before they would be ready.

Kleefeld

Kell and Lorri were very grateful for the many mature believers and friends who helped form the framework of their faith. The call to missions grew stronger in their hearts, and the new creation life was totally natural. Bible study groups were exciting because there was always something new to learn. As they grew spiritually, they found it natural to live out the new creation life and to share the message of Christ's deliverance with others. The burdens of guilt and struggle for acceptance with God were gone. Kell was amazed to see how his new life in Christ spilled over into Sean and Lorri's lives. He was overwhelmed with joy that Jesus had heard the cry of his heart. Without a doubt, he knew he was alive in Christ. Every morning he looked forward to his devotions so that he could hear His Father's

counsel for that day. He saw that alcohol had been a crutch to him to help him handle social situations, but now he no longer needed that. He took all the bottles of alcohol and poured them down the drain, just as Lorri had done with her medications. He proudly showed her what he had done and they were grateful that this was no longer a threat to their peace and happiness. However there were things that troubled him. One confusing situation involved their pastor, an amazing leader with a good heart. He had become Kell and Lorri's friend, so it came as a shock when the board of their Church fired him. It broke the pastor's heart and it would take many years for him to recover to the place where he could be used by God again, this time in a national ministry. Meanwhile Kell and Lorri were reeling from this disillusioning turn of events. They had a somewhat idealistic view of the Church and it was difficult to reconcile that something like this could occur among God's people. (Of course, later their eyes would be opened much wider in this regard.)

Together, Kell and Lorri pored over scripture in order to keep the life inside their hearts burning bright. God's Word was very personal to them and even the difficult passages, when properly understood, brought great release and a deeper affection for Jesus. But they sensed they needed a stronger knowledge of scripture in order to discern the troubling and confusing experiences within the Church universal. They felt a strong call to missions and desired to be stronger in their faith. Eventually, with the backing of the Evangelical Free Church, they began the adventure of selling their home and moving to a small Mennonite village in the country, situated close to a Bible College. They took their family, bought a house on an acreage, and Kell started a painting and decorating business. He was also able to audit a few Bible courses, one of which was the Gospel of John. It was difficult and very, very dry because the instructor seemed unsettled in his relationship with Christ. However Kell, who had not been academically inclined in his earlier years, now found himself challenged and stretched in a good way to use his thinking skills of deduction and examination.

Kleefeld was the place where Kell and Lorri experienced their first miracle (aside from their own salvations). Their son, Sean, was just

under five years of age when he developed a serious case of asthma. It was so severe that his chest was becoming con-caved and his spine developed scoliosis due to his poor breathing. Eventually he had to be admitted to a hospital. Kell and Lorri were desperate and cried out in anguish for his healing. Inexplicably Sean overcame his asthma almost overnight. Gradually all signs of the con-caved chest and bent spine disappeared. (In later years, when in high school, Sean would have the best pair of lungs in his class.) This experience revealed to Kell and Lorri that Jesus was the same great Healer today as when He walked the earth so long ago. But there would be another miracle to underline this fact in a very dramatic way.

While in Kleefeld, Kell became close friends with Gord, a dairy farmer who loved Jesus passionately and was such a positive influence in the community that even the seminary students from the Bible college would gather in his home for fellowship. He was a magnet for many who became born again through his gospel testimony. He always prayed for God's love for the people he was witnessing to, and was very courageous and bold when presenting Christ. Gord had a huge workload on his farm and sometimes Kell would help him. One day in March, Kell packed a lunch and drove to the farm in a blinding snowstorm. The country roads were glaring ice and the car skidded. Kell tried backing up and ended up in a ditch. Unable to even stand in the storm, Kell stayed inside the car and left the motor running. Back home, Lorri was very worried when she discovered that Kell had not reached the farm. A search party of a pastor, some friends, and a police officer was assembled. The officer wore a snowsuit so he walked ahead of the cavalcade, searching for some sign of Kell in the whiteout. Meanwhile Gord was coming from the opposite direction. They all met at the same time and Kell's car was still running. The relief on all sides, especially Lorri, was overwhelming. Next day, at the mechanic's garage, it was discovered that the entire motor was a block of ice. It was an absolute miracle that the engine had kept running like it had.

It was New Year's and Kell had been studying the Old Covenant atonement in the book of Hebrews. It describes how the guilt of the

tribes of Israel was carried as a burden for an entire year. Then on the Day of Atonement the blood of a perfect lamb sacrifice was sprinkled on the Mercy Seat in the Holy of Holies in the Tabernacle. A cloud of God's Presence descended over the holy place to show His acceptance of Israel's repentance, not because they were righteous, but because the blood of the sacrifice had covered the guilt of their sin for the past year. The Israelites exploded into joy when this happened because it meant they were free of condemnation for their past sins and were accepted by their God. The people of Israel would have felt like it was a spiritual New Year with the past erased and a New Year of hope beginning. This is what Jesus had done for the world, and in Kell and Lorri's lives. They felt that same explosive joy to know that they were loved and all their sins had been forgiven by Jesus, the Perfect Lamb of God, not just for one year, but forever. It was a wonderful thing to realize that there would never again have to be a sacrifice for sin and that the atonement was perpetual and eternal for believers in Christ. Kell and Lorri loved when God showed them such truths. They shared their findings with neighbours and friends and anyone who would listen, but they felt restless. They loved Kleefeld, but it was a community of established believers, whereas they identified as warriors hungering for frontline evangelistic activity on the mission field. They felt God was speaking to them to go to Mount Carmel Bible School in Edmonton for training. A neighbour was asked for counsel, and she exhorted: *"Follow your heart! Follow God."*

Edmonton

By this time they had 3 children - Sean, Jeannie and Joel, an adopted aboriginal boy (later Joel would go by the name 'David'). Joel had been passed over by several other prospective families wanting to adopt, but Lorri felt Joel was God's choice for their family. However she had troubling thoughts concerning the adoption. Although a firm believer that the influence of genetics was secondary to that of environment, Lorri had been told stories of adopted children who carried on the negative character traits of their biological parents. Some of these traits included alcoholism (Joel's father and

mother had this problem), and spiritual oppression (Joel's relations came from a shamanistic background). Lorri worried that Joel might be hindered in some way from becoming a Christian and prayed that God would stop the adoption if there was any possibility of such a problem.



The adoption went ahead and a cute little guy with dark, sparkly eyes and a beatific smile joined the Frandsen family. Lorri was a bit worried about the fact that Joel cried so much and couldn't look her in the eyes when she held him. Even when feeding, Joel would arch his back in an effort to avoid face contact. Lorri, who had never heard about foetal alcohol syndrome, thought his reaction was her fault somehow.

She tried everything to show her love to him, but the problem persisted. She consoled herself with the hope that he would eventually outgrow his aversive behaviour.

Kell and Lorri were so sure that God was leading them that they packed their belongings and moved even before their house sold. It was very difficult emotionally for Kell to leave his mom, dad, and siblings behind in Manitoba. He was worried that they would have no witness for Christ with him gone. Then, when reading the book of Galatians, he read about Abraham bringing blessing to all nations through his faith in following God. Kell was immensely encouraged, realizing that it was a small thing for the Lord to save his family. He saw that the best thing for him to do was to be a disciple of Christ and follow the Lord in his calling. He also clung to the promise in Mark 10:29 where Jesus said: *"..no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along*

with persecutions—and in the age to come eternal life.” Kell and Lorri didn't realize it then, but God would recompense them exceedingly for any privation or loss they suffered during the next half century of their lives.

The move was not without risks. For one thing, Kell and Lorri's house would not sell for another 3 months so they only had their savings and donations from friends to live on. This made money very tight. Also the vacancy rate on rental property in Edmonton was 0%. It was a minor miracle that they finally found a row house that was economical and safe to live in. It was one of 450 units, and the rent was subsidized by the government. Nevertheless in spite of the financial constraints, Kell and Lorri liked Edmonton and Kell was eager to begin his studies at the Mount Carmel Bible College. Kell was the oldest student and the only one who had children. The other students were from across Canada, the USA, and other countries. The school year began with an overnight Thanksgiving weekend at a farm. The first night everyone gathered for prayer and worship and Kell prayed that God would make His presence known to them all. Everyone present joined with him in that desire. Then the Holy Spirit descended with His love and peace; many began to weep and cry out to Jesus; no one wanted this time to end. It was as though the Spirit was baptizing the entire group with His love and presence. However not everyone was happy with this development. The College was a Brethren institution, opposed to the charismatic movement, and so the leaders tried to shut down what was happening because it smacked of 'charismania'. In spite of this, on the seventh day unity pervaded the student body which lasted the entire year. It was to be the most successful year in the history of the College.

Kell and Lorri longed to reach the unsaved among the 450 homes in their community. At first they weren't sure how to accomplish this, so Kell went every night, walking around the complex and praying for his neighbours. He then had the idea of organizing small teams from the College to go door to door, handing out Christian gospel tracts. In this way, the students were able to contact every home. They explained the reason for their visitation by saying they were from the Bible

College and they just wanted to ask the neighbours if they knew they were going to heaven. It was a very simple method and many responded favourably.

By this time, Kell and Lorri's money ran out. There were three children to feed and clothe and, since Sean was now six years of age, there were kindergarten school fees to consider. It was a time of great testing. Kell and Lorri took the promise from Matthew 6:26-27: *"Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? Can any one of you by worrying add a single hour to your life?"* Lorri found a cardboard plaque with this verse inscribed on it and it became their spiritual support during times of lack. For three months they had only this promise to rest upon, and every day God supplied their needs. Sometimes money would come in from friends and even strangers. Sometimes someone would drop off groceries. God was teaching them to trust in His faithfulness and this would be crucial in later years when they would be entrusted with the care of a large number of children and pastors in their India ministry.

Evangelism remained a priority for Kell and Lorri. They loved nothing more than to introduce people to the God they loved so passionately. Nothing gave them greater joy than to see someone spiritually transformed by the gospel; to see them experience the wonders of God's marvellous grace; and to watch as Jesus' life flowed through their minds and hearts. Saving lives was the pinnacle of their faith experience. However one time the Lord led them to rescue someone's physical life as well.

Kell and Lorri were driving late at night when they saw a woman stumbling in the middle of the road. Cars were whizzing by, barely missing her. One car full of rowdy men stopped alongside, trying to urge her to get into their car. She tried to evade them but one of the men got out and looked as though he would abduct her right there in the street. Kell stopped his car on the other side of the road, and Lorri opened the door, calling and beckoning the woman to come to her. At first she hesitated, but when she saw Lorri, she quickly came.

On the way home, Lorri looked at the woman and saw that she was pretty, in her late twenties, and apparently drunk, or on drugs. Gradually Lorri was able to gently draw the woman out. She found out that the woman's hydrocephalic baby had recently died. She was heart-broken and could not understand how a loving God could have allowed this to happen to an innocent child. Lorri assured her of God's love and the certainty that her baby was safe and perfectly well in the arms of Jesus in heaven. Once at home, Kell and Lorri made a bed for her on their couch and Lorri tucked her in with blankets.

"You'll feel better in the morning," she said.

The woman was beginning to slur her words and her eyelids drooped drowsily.

"No," she murmured. *"I won't be getting up in the morning...or ever....I have to tell you...you are so kind...I took pills....many pills."*

Immediately Kell and Lorri called an ambulance. Anxiously Lorri asked the ambulance attendant if the woman would survive.

"You got her just in time," he replied. *"She'll make it, but it's close."*

Tucking Christian tracts and a personal note into the woman's hands, they watched as the ambulance took her away, trusting that the Lord would watch over her. They had absolute faith that the incident was no accident, but rather God's love answering the poor mother's cry and assuring her of His love.

Eventually Kell and Lorri's home in Kleefeld sold. Kell had promised God that he would give five hundred dollars to the Far East Broadcasting ministry when he received the proceeds from the sale. He kept his promise, but he did so with a grudging heart. He and Lorri had just gone through a time of financial hardship, and it was very tempting to hold on to that money. It was just prior to Christmas and they were traveling to Winnipeg to visit family members. When they returned to Edmonton after their visit, Kell found a cheque for exactly five hundred dollars waiting in the post! In his heart Kell heard the Spirit speak: *"Here. Have your five hundred dollars back. I don't need it"*. Kell recognized that the Lord was rebuking him, but he also knew it was because his Heavenly Father loved him.

Meanwhile there were still many homes in their community still unreached with the gospel. Kell persevered and by the end of the

school year, all 450 homes had been visited, many more than once. This was quite astounding because up until the middle of the year only a few homes had been visited. It was a groundbreaking ministry because after Kell and Lorri left Edmonton, a church was started. Also, many of the students who had been involved in the evangelistic outreach went on to full time ministry. One even became one of Canada's top theologians. Another, John by name, started a large ministry in India. This man would be pivotal in Kell and Lorri's future call to missions.

St. Pierre

Sometimes one comes across some piece of wisdom that powerfully impacts the heart and has lifelong significance. For Kell that was a poem by A.B. Simpson.

*"Once it was the blessing, Now it is the Lord;
Once it was the feeling, Now it is His Word;
Once His gift I wanted, Now the Giver own;
Once I sought for healing, Now Himself alone.*

Refrain

*All in all forever,
Only Christ I'll sing;
Everything is in Christ,
And Christ is everything.*

*Once twas painful trying, Now 'tis perfect trust;
Once a half salvation, Now the uttermost;*

.....

*Once t'was busy planning, Now 'tis trustful prayer;
Once 'twas anxious caring, Now He has the care;
Once 'twas what I wanted, Now what Jesus says;
Once for self I laboured, Now for Him alone.
Once I hoped in Jesus, Now I know He's mine;*

It actually took many years for Kell to fully understand the meaning of this poem, but it spoke to his spirit in a big way right from the

beginning. He was finding that he was often striving to please God. He had lost some of the vibrancy of his initial faith, and this poem was God's way of calling him back to intimacy with Himself.

After graduating from the Bible College in Edmonton, Kell and Lorri packed up their family and moved to a small two room cabin close to Kleefeld. They now faced real poverty and deprivation, with no home, no job, and no financial support to sustain them. Kell walked along a country road in Kleefeld, feeling overcome with guilt. After the highs he experienced in Edmonton, he now felt a complete failure as a father, husband, and provider. Several scriptures passed through his mind, one from Romans 8:1-3 where the Apostle Paul wrote that there is now no condemnation to those who are in Christ. Another verse from Ephesians came to mind where it is stated that our warfare is not against flesh and blood, but against the unseen authorities and powers in the spirit realm. Suddenly everything became crystal clear to Kell. A righteous rage rose up inside him and he spoke out forcefully against the the spirit of condemnation trying to overpower him. He felt his words, like a sword, pierced through the demonic realm. Instantly he felt all condemnation leave him. This breakthrough was pivotal in Kell's perception of God's discipline as a loving act designed for his good. One area the Lord focused on in Kell's development was his humour. Kell used his jokes like weapons of retaliation to wound those who intimidated him. It was a cowardly, self-defensive strategy that silenced his critics and shamed them into silence. Under the Holy Spirit's direction, Kell began to abhor this cancerous, sly ridicule of others, putting it completely aside.

Kell and Lorri began meeting with a number of leaders and friends from the surrounding community. Kell's friend, Gord, had a very clear call to take the nearby Catholic town of St. Pierre for Christ. No evangelical church had ever been started there. When Mennonites had come in years ago to bring the gospel, they had been literally stoned and driven out of town. One woman, Mrs. Proulx, had lived in St. Pierre and had been born again. She attended an evangelical church in Steinbach and she wanted the same kind of church in her home town. God heard her prayers and He called Gord and other leaders together to focus on this hitherto unreachable place. Kell and

Lorri were the first to move into town, renting a large house. God provided all their household needs which was a real evidence of His love and provision because they had left most of their possessions behind in Edmonton. Kell began a new painting and decorating business and he also began meeting with Gord and the other leaders in a St. Pierre school. However the local priest stirred up opposition against them and they subsequently lost their meeting place. At about the same time, the local pool hall came up for sale. It had a suite upstairs and on the main floor there was a large open space, perfect for church gatherings. The community leaders bought it and Kell and Lorri moved upstairs with their three children. On Sundays, their suite functioned as the Sunday School classrooms.

Kell became the evangelist. He believed that God would supply just as He had done in Edmonton, without the need to work at a secular job like painting and decorating. He had been impacted by the story of George Mueller and other great men of faith who were called to ministry and trusted God alone for their provision. Kell wanted to emulate them and so excluded secular occupation as a means of supply. He felt this was God's will, forgetting that scripture admonishes Christians to work with their hands to supply the needs of their families. Jesus Himself had been careful to provide for His family for thirty years and waited until they were self-sufficient before leaving to embark on His public mission. There was also the example of the apostle Paul who worked at tent-making while ministering to the early Church. Kell's tunnel vision made him blind to this. Sometimes he and Lorri would argue about his stance but Kell felt it was a test of his faith. Eventually Lorri came to the point where she denied herself food so as to keep their children fed. She began losing weight which exacerbated her anorexia. Fortunately her mother often brought supplies of homemade buns and borscht soup to fill their freezer.

Kell was often gone on church business while Lorri had to contend with their children. Homeschooling added more pressure as now Lorri had an additional responsibility on top of all the others. Joel was becoming increasingly unmanageable. He had a violent streak that erupted alarmingly against his siblings and the girls often had to be

protected from his rages. He also had an addiction to sugar, which was probably due to his fetal alcohol syndrome. Once during Joel's nap time, Lorri went downstairs for a short time. When she returned upstairs, she found a kitchen chair propped against the counter. The topmost cupboard door was ajar. Looking inside, she saw an empty bottle of cough syrup. Instantly she knew that Joel had climbed up to get the syrup and drained the entire bottle. When taken to the medical clinic, the doctor did not think Joel required his stomach pumped, but he observed Joel hopping around the room and climbing the furniture. He told Lorri that Joel likely had hyperactive attention-deficit syndrome. This was most unwelcome news to a mother who had envisioned herself as the perfect mother with perfectly behaved children, reflecting the perfect Christian family. Lorri found it humiliating that her family was having severe problems that were offsetting all her ideals and hopes.

There were other dangers facing their family. One day Sean, aged six, and Jeannine aged four, came running up the stairs, frightened and out of breath.

"Mom!" Sean rasped. " A man tried to take Jeannie's hand and take her away!"

Lorri was horrified as she listened to his story. Apparently a man had approached the children while they played by the house. He had come from across the street after filling up his car with gas at the station. He had tried to entice Jeannie to go with him, but when she refused, he had grabbed her hand to drag her along. Sean and yelled at him and grabbed her other hand, causing the would-be abductor to give up his plan. Thankfully God was watching over this little family and protecting them.

Kell and Lorri were still relatively new to Christianity, although they were learning new things all the time. By this time the church was growing and Bible study home groups had been established. Elders for the church had also been selected - a seminary professor, a seminary student with a Master's degree, and Kell's friend, Gord, the dairy farmer. Kell was the evangelist. He would go out in the evenings to visit homes in town, but found the gospel presentation was meeting with little success. He would ask the townspeople if they

had received Jesus and the answer was invariably positive, but continued discussion would reveal that they had no personal relationship with Jesus. They were mostly Roman Catholic and thus trusted in the Catholic Church and its sacraments of confession, Mariology, infant baptism, etc for salvation. However they were well familiar with Biblical terminology. The problem was that their understanding of Biblical terms was imbued with Catholic interpretation. When Kell asked if they had received Christ, they responded, of course they had (in a wafer every Sunday Mass). Kell asked if they had repented of their sins? (yes, and continually confessed them too in a confessional). Did they trust Christ to save them? (definitely, along with Mary's intercession for them, and the Catholic priest's absolution of their sins). Did they believe Jesus was the only way to the Father? (yes, salvation was only through the Catholic Church which represented Him, and also through Mary's intercession who, like Jesus, had been without sin and had never died). David they pray to Jesus to protect and provide for them? (yes, and also to all the many Catholic saints). Did they believe in prayer? (of course, they said the rosary every day). Were they sure they were going to heaven? (most assuredly as long as they followed all the Catholic church's edicts and confessed every sin to the priest). It was so frustrating for Kell to find that his gospel presentation meant something totally different to the St. Pierre Catholics. Finally Kell cried out to Jesus, admitting that he had no wisdom, power, or strength to reach the people of St. Pierre. It was the perfect response of dependency on the Lord for a task too great for him. Jesus spoke very clearly to his heart that He would teach Kell the gospel more fully, and then he would go out and teach others. The first thing the Holy Spirit directed Kell to do was to study Romans, Galatians, Hebrews, and Paul's epistles. Then he was to go out on visitation alone. After studying these books, Kell realized that he had not known the gospel very well. The Evangelism Explosion program was excellent but he needed a deeper understanding of Christ's work. As Jesus led and guided him, Kell noticed a sharp difference in his ministry. The spiritual blindness in that community began to give way before the gospel. He was better able to discern the hearts of people and was careful in determining the meaning behind their words. It was the beginning of a turn in the spiritual climate of the area. None

of the Catholic communities in southern Manitoba had ever had an evangelical church, but later there would be many such churches as Christ's rule expanded into the area.

Meanwhile there were problems closer to home. Kell and Lorri's daughter, Jeannine, developed a serious kidney problem when she was 5 years old. Her kidney valve was not functioning properly, allowing urine to flow backwards from the bladder into her ureters and kidneys. This reflux condition could lead to infections and kidney damage. It was a serious problem. The top paediatrician in Winnipeg warned that without surgery, Jeannine would eventually need kidney dialysis. Kell and Lorri had very little Biblical knowledge in the area of healing at this time, but God had so wonderfully healed their son, Sean, years ago, that they begged Him to do the same for their daughter. Praying and reading the Bible, Kell came upon an admonition in the book of James that instructed believers who are sick to get the elders of the church to pray for healing. Hopeful that this was God's answer to their prayers, Kell and Lorri called for the elders of the St. Pierre church. These elders included Bible College professors and seminarians, as well as Kell's close friend, Gord. The professors and seminarians cautioned Kell that this scripture did not guarantee healing. They explained that the promise was not absolute. However Gord had a different response. He was angered by their lack of faith and strongly spoke out. *"This is what God says! Now let's pray!"*

Not long after this, the day for Jeannine's surgery arrived, and while doing a pre-surgery checkup, the doctor was absolutely amazed. He discovered that Jeannine had a fully functioning kidney valve! The Bible College elders had not believed this possible, but thankfully Gord had complete faith. Kell and Lorri learned from this that Bible knowledge, in itself, was not enough. Only if united with simple trust and faith could it to be truly effective.

This was brought home in another incident involving one of the students at the Bible College. He was a very intelligent man, doing two Master's degrees, one in the area of counselling. Although he had a rough early life, he had confessed Christ, married, and had five

children. He was also very well established in the church. However during the College counselling course, he came to the crushing realization that he did not have a personal relationship with Jesus. His mental affirmation of Christian doctrine had never become reality in his heart. This revelation caused him to become completely undone, to the point where he had an emotional breakdown, divorced his wife, and then took up with another partner. However God in His mercy and grace redeemed the situation and later brought him to a saving faith. Years later he and his former wife both had new marriage partners and they all went on to follow Christ.

Kell was particularly inspired by his friend Gord, who had a simple but profound faith in God. He could see that Gord's love was real, that it flowed out of his heart through the indwelling Christ in a sincere and powerful testimony of God's grace. Then a horrible tragedy occurred which was to change Gord's life forever. A building caught fire and two little girls were inside. Black smoke streamed forth and the flames were so high that no one could enter. Gord smashed the windows and barrelled through, but he could see nothing. Everything was black with smoke. Praying fervently, he finally saw the baby and her little sister and rushed them outside. They were immediately taken to the hospital but unfortunately both girls died. Gord was awarded Canada's highest honour for his heroism, but he would never forget the anguished cries of the forlorn mother. Even though his act of bravery and self-sacrifice opened up the Catholic community of St. Pierre to the gospel, and led to his appointment as chaplain to the RCMP, Gord always grieved in his heart for those two little girls.

Winnipeg - Roblyn

After living in St. Pierre for two years, work opened up for Kell in Winnipeg. Kell's father, Fred, owned a rental property on Roblyn Blvd. and Kell and Lorri became tenants. It was probably not the best situation because their relationship with Kell's father was strained. He often criticized their parenting and undercut their authority with their

children. At this time Kell and Lorri's son Joel was proving very unmanageable. His addiction to sugar was excessive and Lorri tried to contain it through careful monitoring and restriction. When on a sugar high, Joel became so hyperactive that he endangered his own life and that of others. He once grabbed Sean's bicycle and careened into the street in front of oncoming traffic, narrowly escaping with his life. He also became violent with his siblings to the point where Sean would have to sit on him in order to prevent his lashing out. Lorri felt defeated and frustrated because no matter what she tried, she was losing control over Joel. She told no one of her struggles, except Kell, because she kept hoping that some new diet, some new training method, or some new medicine would provide a cure. When Joel told her that he had nightmares where he often saw faces of wolverines in the night, Lorri and Kell took him to a conference where a Christian ex-shaman was speaking about generational curses in aboriginal communities and how demonic exorcism and the gospel could bring healing and deliverance. The speaker prayed over Joel but even that brought no relief. Then Lorri thought the problem might be an identity issue. Perhaps Joel, being adopted and native Indian, saw himself in a negative light. She knew from the Bible that many believers had name changes that reflected God's purpose for their lives. These new names were often prophetic, giving the recipients faith and courage to live out their destinies. Abram was renamed Abraham. Sarai became Sarah. Jacob became Israel. Simon became Peter. There were also many instances where God would name a baby while still in the mother's womb. This happened with Isaac, Samson, Solomon, John the Baptist, and of course Jesus Himself. Names seemed to have a holy purpose in God's dealings with His followers. Basing their faith on this precedent, Kell and Lorri had their son's name legally changed to David. In the Bible David was a king and God's special choice for Israel, so it seemed a good name. However Kell and Lorri wondered how Fred would take it. He had not been consulted in their decision, because they suspected that in all likelihood he would take issue with it. He would not understand the purpose behind it. Previously Lorri had found visits to Kell's family home particularly onerous. Fred would often ignore boundaries and seek opportunities to portray her as a harsh mother. This happened with such frequency that it began to wear on Lorri's nerves. It also

filled her with self- condemnation and guilt because she felt hopeless when it came to mothering David. She began to resist visits with Kell's family, which was further used as condemnation against her. Even Kell joined into some of that criticism until Lorri felt unable to trust anyone in Kell's family with her problems and struggles.

On their next visit, Kell and Lorri informed Kell's family of David's name change. Fred immediately assumed the name had been chosen because Lorri's father was named David, and he took it as an affront to himself. Fred focused his anger on Lorri, roughly demanding an explanation for her actions. Lorri, who hated these bullying tactics, got her back up and refused to explain, saying merely that there were good reasons for her decision. As Fred's rage escalated, Lorri walked away. That only incensed Fred more than ever. He angrily pursued her, and when she attempted to leave the room, he raised his arms in order to stop her. At that exact moment, Kell walked in on the scene. He saw his father threatening Lorri in a stance that looked as though he was planning to hurt her. He shocked everyone when he roared with rage and punched a hole into the wall. It was the reaction of a man under deep strain. Not being a particularly verbal person, Kell knew of no other way to express his frustration at the conflicts tearing at his family. These altercations had been going on for a long time and he had finally reached his limit, Fred's eyes widened in shock as he stared unbelievably at the gaping hole in the wall and crumpled plaster on the floor. He immediately backed off and Kell and Lorri hustled their family out the door.

Kell had experienced much bullying from his dad in the past. Fred had very successfully manipulated Kell over the years by unpredictably showering him with praise and then alternating this with denigration and condemnation. It had created an insecurity and uncertainty in Kell that manifested as fear of anyone in authority. It was also a perfect strategy for controlling him. Lorri had observed this happen many times and she knew how serious the repercussions had been for Kell. One day, when invited to dinner at Kell's parents home, she heard Fred using the same tactics on Sean, and it repulsed her. She envisioned her son being saddled with the

same self-doubts that were plaguing Kell. Gathering her family together, she and Kell walked out on yet another dinner that had been ruined by Fred's actions. It was always sad to see how this hurt Ruth, Kell's mother, who would look on in dismay and disappointment. She loved cooking for family members, and dinner gatherings were a great pleasure for her. Yet though grieved at these ruptures in the family, she never put the blame on Lorri, but rather seemed to quietly support her, even once saying after one of these disputes: *"I wish I was more like you."* Even though the conflicts with Kell's father were many, they often seemed to happen when other family members weren't present. Consequently Fred's interpretation of events was often the only one they heard. No one in Kell's family, other than a sister who had made a profession of faith, and most likely Ruth, followed Christ. Kell and Lorri believed that defending their actions was pointless. They wouldn't be understood. Consequently the rift between Kell and his siblings began to grow and there was increasing distrust and suspicion on all sides.

Miracles

It was Christmas time when Kell contracted measles which unfortunately morphed into encephalitis. He had stumbled off to the bathroom during the night, and when he returned to bed, he collapsed on top of Lorri. She angrily tried to shove him off her, but he was a deadweight and couldn't be budged. Lorri then felt something was wrong and upon feeling his forehead discovered it was burning hot. Finally she was able to call out for help to Kell's younger brother, Dale, who was living with them at the time. Kell was rushed to the hospital in a comatose state and immediately put on intravenous. Five doctors examined him and their prognosis was that Kell would either die, or else remain in a vegetative state. One doctor, sure that Kell would never make it, tentatively suggested that Lorri should face the probability of having to consider funeral arrangements. Kell and Lorri's church looked after the physical needs of the family, bringing in groceries and other supplies since Kell could not work and there were no savings to see them through. Fred looked on as church members brought food hampers and snidely

asked if it was really necessary. Perhaps he was feeling shamed and embarrassed that he himself had not thought to help. Meanwhile Gord, who did not know that Kell was in the hospital, received a revelation while he was in his barn, milking his cows. In a startling vision, he saw Lorri at Kell's graveside and he heard the Lord say: "*If you don't pray for Kell, he will die.*" Gord prayed, and away in a Winnipeg hospital, Kell woke up to go to the bathroom. As he got up off his bed, he accidentally detached the intravenous cord, causing blood to spurt out across the wall. Lorri arrived soon after, saw the empty bed with blood sprayed across the wall, and went into shock, thinking Kell had died. Then Kell came out of the bathroom, and she went into further shock at seeing him alive. Kell remained at the hospital for a few more days for observation, but he was allowed to join his family at Christmas. God had dramatically restored his health, the only difference being that his accuracy at playing billiards was slightly off. Dr. Beck, their family doctor, was so amazed at this miracle that he found it hard to believe. Several times over the next few months he asked Lorri if Kell was still okay.

Another wonderful miracle occurred when a friend of Kell's asked him to visit a Bible camp in northern Manitoba that ministered to aboriginal adolescents and teens from the surrounding reserves. The whole family was able to go and they were all excited to make the road trip. A friend lent them an old truck and a Triple E trailer. Kell prayed that he would bring not just words, but reality to the kids, to show that God's power was real. Fortunately he did not know at the time how the Lord would answer his prayer. The day they set out was extremely hot. Well into the trip, a gaseous spray of water shot out from the front of the truck. Kell got out and opened the hood, only to have boiling water spew directly into his face. He quickly turned away and some of the water drenched his back. Thankfully he was wearing his glasses so that at least his eyes were protected from damage, although the glasses had hurtled off into the air at impact. Immediately blisters, redness, and swelling began to form. The second and third degree burns caused excruciating pain that was unbearable. Sean prayed, asking Jesus to take away Kell's pain and to heal his marred face. It was a horrible sight. Grey skin hung in tatters over burns so deep that his face was bleeding. What was

worse, they were stranded in the middle of nowhere with little traffic on the road. They felt completely helpless and cried out to God for mercy. Thankfully a car plastered with Jesus stickers on the bumper stopped behind them. The driver was from a nearby small town. He 'just happened' to have the exact hitch needed to pull the trailer, and he 'just happened' to own a large mechanical shop. He also fixed the truck for free. Then this good Samaritan prayed that God would heal Kell's face. At first Lorri had wanted to turn around and go back to Winnipeg so that Kell could see a doctor, but after the unlikely coincidences that followed, she changed her mind and was willing to trust God to care for Kell and bring good out of the accident. They reached the end of their fateful journey on Monday, arriving at the camp without further mishaps. Everyone in camp was shocked at Kell's injured appearance. On Wednesday Kell shared his misadventure with everyone in the chapel, testifying to God's healing power. It was obvious that his words were true as his face had undergone a dramatic transformation and everyone had witnessed it. All the skin of his face was healed. There was only one patch on his back that was a reminder of the severity of the burns he had suffered. When Kell asked if anyone wanted to receive Christ, the entire congregation responded affirmatively. Kell and Lorri were thrilled. The kids in attendance were from very broken homes on the reserves and they and their parents were very demoralized. Yet through a horrible and painful experience, Jesus had shown His love and power to these people by giving them new hearts and minds, plus an everlasting home in heaven. Kell and Lorri left the kids with Christian tracts, comics, and books and then returned home. The next year Kell's friend Bob went back to the camp and discovered that all the young native kids were living for Christ! Jesus had broken through the sin and pain in their lives, and brought His life and healing to them. Kell's experience had been an object lesson to prepare the hearts of these dear ones to trust Him for their own healing.

Tyndal Park

Two years passed by with Lorri doing battle for her family. She was fighting years of European patriarchal tradition built into the psyche and character of Kell's father. Though usually quiet and reserved, Lorri became lion-like when her family was threatened and this only fuelled Fred's determination to wear down her resistance. He also kept attacking Kell and Lorri's faith, turning to the Jehovah's Witnesses and arguing that their own beliefs were false. Lorri wrote a long treatise proving the JW doctrines were unbiblical and many of its practices were cultic. Fred then turned to Seventh Day Adventism which he maintained was far superior to evangelicalism. When Lorri did another expose on the SDA church, Fred wouldn't even look at it. Lorri suspected that he was seeking to use these legalistic Law-based religions to bring them under his control. Kell also resented his father's encroachment on his family, and especially the subtle, and sometimes not so subtle, invasion of boundaries. It was largely for this reason that Kell had refused his father's offer of a job in his company. When first confronted with Fred's offer, Kell felt a strong impression from the Lord to say "*No thanks.*" He realized that if his family was to keep their autonomy, he would have to remain independent in his career. Though it was more difficult to work on his own, Kell trusted God's promise that those who gave up houses and family for His sake would be recompensed a hundredfold in this life, and also in the next. The Lord was true to His promise for Kell landed a contract to paint a seniors' home in Brandon, Manitoba. His work found favour with the directors and he was commissioned to do the entire building. The profits from this job enabled Kell and Lorri to put a down payment on a duplex in a newer area of Winnipeg called Tyndal Park. It was now time for Kell to act on the directives the Lord had given him while on a ten day fast on Roblyn. Kell had sensed the Lord speaking to his spirit to do two things - he was to join the police force, and he was to start a street ministry. The reason for this direction was not fully clear to Kell. He would not know until many years had passed, that these decisions would provide invaluable training for his future.

God's directive to start a street ministry was the first thing Kell did after moving to Tyndal Park. Kell had never done street ministry before, but he had gained confidence from his evangelistic experiences in St. Pierre. He and Kelly, a young friend from church, went out together, and on their first night out they met up with a street gang. The gang leader challenged them, demanding to know what they thought they were doing. Kell ignored him and went right on preaching. Their antagonist had never encountered such a situation and wasn't sure how to proceed. He backed down, and later Kelly asked Kell: "*Where did you learn to do that?*" Kell didn't tell him that he had never done anything like this before. Consequently Kelly was inspired to use the same boldness as they continued their outreach.

The next thing on Kell's agenda was to apply to the police force. Kell was now thirty-two and the Police Department had just issued a new policy to hire more mature police officers. This was an open door for the recruitment of someone Kell's age. When the police came to interview Kell and Lorri, the police officer stared hard at Lorri.

"It appears... he said, "...that you, Mrs. Frandsen, have a police record."

Lorri's face flushed with embarrassment. She knew what he meant. He was referring to the time in Vancouver when she had been caught red-handed trying to steal a steak from a supermarket. The gang members she travelled with had made this a test for her qualification to remain in their ranks. After being arrested, she had been taken to jail and later stood before a judge who had asked why she stole the meat.

"I was hungry." was her answer. The judge softened his expression and there was a glint of humour in his eye.

"Why did you choose a New York strip loin instead of hamburger?"

Lorri thought awhile before answering.

"I thought that if I was going to steal something, it might as well be the best." (She meant that she might as well be caught for a sheep than a lamb).

Her answer amused the judge, as well as everyone else in the court room. She was given a light sentence of one year probation and no jail time. After being fingerprinted, Lorri returned to the streets.

Thinking back on that time, Lorri told the police interviewer: *“I was young and very stupid.”*

The officer smiled and nodded, and the interview continued.

After that Kell was allowed to proceed with his application. However there were two strikes against Kell. Only one in five hundred recruits would be chosen out of all applications to the force, and many applicants had degrees in criminology. Also Kell's eyes were not up to the standard requirement. There was also the fact that he had not finished grade twelve. With all that against him, the recruiting sergeant did not give Kell much hope that he would be selected. Kell immediately applied for his GED (general education diploma) and then visited one of the foremost eye specialists in Winnipeg to test his eyes. Kell prayed as he sat in the doctor's waiting room. Healing must have taken place right there in the doctor's office, because Kell was given a complete pass on his eye exam! Kell also got his GED. He returned to the recruiting sergeant with high hopes, but the officer repeated his prior warning that Kell should not put his hopes up too high. Kell laughed inside and thought of what Jesus had done for his eyesight. He knew it was the Lord who had directed him on this course in the first place, and he knew that Jesus had the power to open all doors. There may have been another reason for Kell's favour with the police force that was not obvious, but no less orchestrated by the Lord. Prior to joining the Academy, Kell had worked on a painting job for a customer who was the Inspector in Chief for the Winnipeg police. Kell had shared the gospel with him and he had accepted Christ. This may have resulted in Kell receiving favour. Not too surprisingly, Kell was accepted into the Winnipeg Police Academy. Now Kell awaited spring when he would face the rigours of inner city training. Unbeknown to him, these would task his mental and physical abilities to the max, and challenge his faith many times over.

Lorri was proud that Kell was to become a police officer. She felt it was a stamp of God's approval and favour, giving her and her family heightened distinction. Lorri had always had an inferiority complex, and was especially sensitive to criticism. It had hung over her like a pall all her life. To avoid censure, she would expend great effort to be

as perfect as possible in everything she did. As a homeschooler, she spent many hours researching materials to provide the best Christian education possible for her children. She was also a diligent homemaker, continually cleaning, polishing, and cooking. She taught her children art, exposed them to good literature, and provided music, skating, and swimming lessons, in spite of the fact that there was little money for such extras. Yet in all this, she was always dogged by a sense of deficiency and failure. This was especially so in social situations. She often felt overwhelmed around people, uncertain of how to relate to them, finding it difficult to interpret social cues. It didn't help that she had a disconcerting tendency to abrupt directness and a habit of pontificating on her favourite subjects. Knowing that people often found her strange and 'different', she balked at attending social gatherings. Kell often found this particularly frustrating as he had a gregarious personality and enjoyed meeting others. There were arguments and disagreements between them and these left Lorri feeling even more of a failure. Then there was her anorexia, originating out of an obsessive desire to avoid weight gain. It stemmed from an incident from her past when she had overheard her father berating her mother for being overweight. She could still remember her mother brokenly sobbing in the bathroom. That single instance haunted Lorri. She was determined that she would never earn that kind of denigration from anyone. Dieting became a way of life for her from then on. Guilt from her past experiences in Vancouver also contributed to Lorri's depression and shame. She was completely assured of her salvation, but she had the nagging suspicion that God was never quite happy with her. When she pictured herself in heaven among God's people, she saw herself standing on the fringes with nothing to show for her life. She read countless books on Christian psychology and self-help themes, hoping to better herself, but she always felt she came up short. For a time, that changed with Kell's new career direction.

A New Baby

Family life now seemed to be settling into stability. Kell and Lorri had a new home, Kell had a new career, they were young and healthy, and the future looked bright. Lorri loved her family, although David was still a challenge. She could never determine whether the problem was the fault of his environment (i.e. her mothering) or genetic in nature. This didn't prevent her, however, from seeking to adopt another baby. The time frame on this was limited as social services was now gravitating towards a policy where native children would only be integrated into native homes. As the adoption of a white baby took many years, Kell and Lorri applied to adopt a little native girl. Their application was accepted and a few months later, a special needs toddler became available. Lorri had committed the adoption to God but felt that He would give her the dream of her heart, which was for a healthy newborn girl. She also wasn't sure she had the skills to handle a special needs child since David was an ongoing challenge. Finally Kell and Lorri received a call from the social services. A newborn baby girl awaited them in Dauphin a town in northern Manitoba. She was a treaty status Ojibwe in apparent good health (although serious health issues would surface later). She was born on April 30, 1981 on a rough reserve where alcoholism and violence were rampant. The mother was a young teenager whose grandmother was a Christian. Through the grandmother's influence, the young mother decided to give her baby up for adoption. Both the grandmother and mother loved the baby but they knew the little one would have a difficult life on the reserve. They prayed to God that the adoptive parents would be Christian Pentecostal in denomination and that they would protect the little girl from the type of dangers she would undoubtedly face on the reserve. The social workers handling the case were also Christians and they helped carry out the young mother's wishes when selecting applicants. The infant, who would be named Loralie, was the only baby in the maternity ward of the hospital. During the ten days she was there, the nurses lavished her with loving care, thus mitigating the separation anxiety that adoptive newborns often suffer when apart from their birth mothers.



Meanwhile, Kell and Lorri experienced some anxiety concerning their little girl. Money for travel was tight. It was also a few weeks before Kell would start police training, so it was not an opportune time. Yet God spoke very strongly to Kell: *“Go! Get your daughter now!”*

Fortunately Kell received an advance on a painting job which took care of the travel expenses, but their only provision for the new baby was a box with some blankets. Thankfully their church stepped in and scrambled to provide the necessary items the baby would require.

It was a hot spring day when they went to get Loralie. On the way back to Winnipeg, a cloud hovered in the sky, keeping the car cool for her. Kell and Lorri bonded instantly with the lovely little girl. So did her adoptive siblings. Sean was her protector and Jeannine became a second mother. Even David seemed to like her. Lorri was amazed at Loralie’s calm, happy personality. She found excuses to hold and cuddle her whenever she could. Then Loralie began to lose weight. Different paediatricians tested her for celiac disease and other conditions but it was eventually found that she had a rare, congenital blood disorder. Because her body’s blood cells were somewhat malformed, her spleen was filtering her blood too aggressively, leaving her with a low red blood cell count. There was great anxiety and concern for the family. Her complexion was very pale and she was lethargic. Kell and Lorri got the church praying for their daughter and gradually Loralie began to gain weight and energy. As with Sean’s asthma and scoliosis, Jeannine’s malfunctioning kidney valve, and Kell’s encephalitis, the Lord mercifully brought healing and restoration, and the crisis passed.

Lorri’s parents moved to a new home in British Columbia at this time, and Lorri went with them for a few days to help them settle in. The

children knew their mom would soon return, but Loralie was too young to understand. During the day when Kell was at work, friends would look after Loralie but she began to grow listless and apathetic. When Lorri returned home, Loralie appeared to be in shock. It became apparent that she had not expected her mom to return, and had been grieving for her.



She had already been deprived of one mother at birth, and Lorri's temporary absence was another wrenching maternal separation. Kell and Lorri realized their youngest daughter was especially vulnerable and fragile and would have to be handled very gently. Her little idiosyncrasies, like never having naps and never going to bed before ten o'clock, refusing to sit on grass, howling when she had a single spot on her clothes, and wiping out chess pieces during chessboard games, made her all the more precious.

Through Kell's evangelistic outreach on the streets of Winnipeg, he and Lorri became involved with the members of a native family, several of whom professed faith in Christ. These people were poor, welfare-dependent, psychologically damaged, and most of them struggled with alcoholism and codependency. Two of their own children were aboriginal so Kell and Lorri sincerely wanted to help them, but they were not equipped with the wisdom or experience necessary for this task. They wore themselves out chauffeuring as many as twenty people to church on Sundays, sheltering street people in their home, providing counsel and financial support, and extricating them from one crisis after another. Before too long they found themselves exhausted and discouraged because their well-intentioned attempts seemed only to contribute to the self-destructive behaviour, immaturity, and irresponsibility that plagued this family. It was also extremely dangerous and foolhardy to expose Lorri and the children in this way. Thankfully the Lord protected them all in spite of

their naivety and foolishness. Additionally Kell and Lorri came away wiser from these experiences. They learned that one must never enable others in their self-destructive behaviour while neglecting one's own well-being. They also learned that it was easy for people to profess faith in Christ but not all who did so were genuinely reborn. Jesus had warned that not everyone who said "Lord! Lord!" would enter the kingdom of God, but only those who did the Father's will. Obviously Kell and Lorri had much to learn about discernment and good judgement. Thankfully Jesus would provide many opportunities for them to become wise in this area.

The police force was a crucial part of God's training for Kell. His fear of authority had been a crippling factor all his life. Now he was placed in a situation where he was forced to deal with this handicap, surrounded as he was by authority figures. When Kell received his badge number (#1314) at the swearing-in police ceremony, he was no longer an ordinary citizen. He was now a figure of authority himself with all the powers of Canada to back him up if needed. He received weapons and was trained in all aspects of police work, followed by his release into society as a full duty officer. He learned what the legal parameters of his work entailed and how to use his authority for the good of society. Interestingly, police work had parallels to the spiritual realm. Christ's followers are also given high authority to overcome evil, cast out demons, protect the weak, and bring righteousness to the world. Jesus put it this way: *"Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you."* (Luke: 10:19). By giving His followers His Holy Spirit, Jesus was endowing them with all of God's resources to effect His will on the earth. Just as a police officer has all the protective resources of Canada at his disposal for the performance of his duty, Christians also have all the armies of heaven commissioned to protect them as they carry out God's mandates.

One of the earliest incidents in Kell's police career involved a drug-related murder which had occurred in a suburb of the city. It was shocking in its violence. Blood from the victim streamed from the car across the road. Two Winnipeg detectives were suspected as the

assailants, but the investigation was complicated since the mother of one of the detectives was the police dispatch. This made it exceedingly difficult to carry on the inquiry without her knowing. Eventually the detectives were convicted and sent to a high-security penitentiary for life.

Graduation



Finally the day of graduation arrived and Kell was sworn in as a police officer. He felt very emotional and had a hard time holding back his tears as he picked up his diploma. He was assigned to the core area of Winnipeg with the A-1 unit. This group was very tough, known for making the most arrests of any other unit on the force. Although he was working in one of the roughest areas in Winnipeg, Kell was told that he would likely never have to draw his gun, yet on his very first incident, that's exactly what happened. He was on night shift when his group received intel to apprehend a suspect who was possibly armed. Like the military, the police are expected to complete an assignment until resolved, no matter what the cost. Kell had

learned about counting the cost while evangelizing in St. Pierre, where he often met a hostile response from the townspeople. He had put his trust in Jesus to inspire him with the courage to present the gospel. Now Kell found himself trusting the Lord in an even greater capacity for courage to face fear and for the protection of his life.

Kell recognized the need for spiritual support in the police force. One of his friends, who was an officer, started a policeman's fellowship, and he and Kell would go through all the various districts inviting police members to join their group. They also did off-duty Christian outreach so as to provide practical ministry to many of the offenders they dealt with. Eventually Kell's friend became the first chaplain to the Winnipeg Police Force, and he initiated other chaplaincy in other forces in Canada, including the RCMP.

Kell noted a marked difference in how his acquaintances on the street related to him now that he was a police officer. As an evangelist he had been on friendly terms with the people he ministered to, but as an officer, they were now afraid of him. Many were criminals so this was not surprising. Kell saw that this had a parallel in the spiritual realm where forces of darkness fear the authority of Christ residing within the believer. Many of the lessons Kell learned while a policeman had spiritual implications that encouraged and strengthened him. Most importantly, Kell learned to overcome his fear of authority. The day it happened, it was as though he walked through an invisible veil into the knowledge of who he was, and the authority he carried. Later, when Kell resigned from the police force and went back to his former life as a businessman, he had to make a dramatic readjustment. The authority he had carried in his person twenty-four hours a day while on duty was suddenly gone. However Kell knew that his greatest authority, given to him though Christ, was never gone. Later, when he and Lorri would be called to India with its 300 million Hindu deities, and centuries of demonic oppression, this insight would be crucially important. They would learn to wield spiritual weapons in the advancement of God's kingdom and the displacement of His enemies, visible and invisible.

Opah

Kell and Lorri soon had opportunity to put their prayers into practice when they received the news that Lorri's grandfather was dying. Lorri wasn't close to Opah. He was a bit intimidating with his leathery skin as dark as mahogany and his piercing grey eyes. He always wore a Hitler-like moustache which was not surprising since he greatly admired Hitler, and he refused to believe the so-called 'propaganda' against him. He had been wild from his youth - so unmanageable that he had been kicked out of kindergarten on the first day for his unruly antics. He had never gone back to school but his intelligence was obvious. He spoke several languages, Russian, German, and English, and taught himself to read and write. He had been in the Russian Tzar's White Army, breaking wild horses as wild as himself, and he had trained and fought alongside the Cossacks (ruthless horsemen who lived on the steppes of Ukraine). They were originally an amalgamation of runaway peasants, escaped convicts, and derelict soldiers, reputed to be brutal and fierce in war. The Russian poet Pushkin wrote of them: "*Eternally on horseback, eternally ready to fight, eternally on guard.*" Opah fit right in with these warriors. Then the Bolsheviks came to power and a policy called Decossackization led to the slaughter of hundreds of thousands of Cossacks, and the Tzar's White Army was also being decimated. Opah read the handwriting on the wall and had defected from the military during the chaos. It was just in time because people were starving, including his own mother who wrote in a letter that she was reduced to making soup out of grass! Countless farms were being stolen and many were sent to live in Siberia.

Opah felt a lot of guilt over some of the things he had done in Russia. In his later years, he became religious. Lorri had often seen him praying beside his bed when she visited as a child. However he was selective in his beliefs, picking and choosing the parts of the Bible he felt were true and rejecting those he didn't agree with. He carefully tabulated in a small black book every scripture passage that he judged to be inconsistent or fallacious.



He would often bring out his little black book during discussions with others on religious topics. He watched Billy Graham sermons, but only to refute them in his mind. Basically Opah adhered to the Mosaic law, disbelieving the New Testament entirely. He was especially vehement that Jesus was only a man, and as such, could not absolve sins.

However Opah liked Kell and would talk with him at length about his early life. He even listened when Kell shared Christ with him. When Kell and Lorri received the news that Opah was dying, they were worried for his soul. Kell was waiting for payment on some jobs that he had done, and after praying that God would remove all obstacles to visiting Opah, the finances came in the very next day. Lorri's father, Dave, travelled with Kell to the hospital in Ashern. When they walked into his room, Opah was lying on his bed, a very frightened expression on his face. This was, in itself, a very unusual thing as Opah had never shown fear of anything before. He told them that he had been seeing demonic apparitions every night. Sometimes they were wolves coming for him, or a big black dog barking outside the window. (Opah's room was on the rooftop of the hospital so that wasn't even a possibility). He had visions of his mother dying, which were especially grievous because he had refused to send financial aid to her when she was starving in Siberia. He had hardened his heart against her when she remarried after his father died. Now his guilt was consuming him. Kell and Dave explained the gospel to Opah and amazingly he opened his heart to Jesus, calling on Him for salvation. Anyone who knew Opah would have seen this as a definite miracle, and such it was. Peace of mind came upon Opah and a few days later, the portals of heaven opened to receive him into the arms of the Lord.

Churches

Kell and Lorri were attending an open Brethren church at this time. The Brethren held to the basic gospel of justification by faith, as did many other church denominations, but it had an emphasis on certain practices that set it apart from them. The Brethren believed that their denomination alone knew how to correctly discern the scriptures. They also laid great stress on receiving God's approval by following the Ten Commandments (sanctification by works of merit). There was also a strong patriarchal emphasis on women remaining submissive to their husbands and to church leaders. In fact, women were to remain silent throughout the church services, excluded from even suggesting hymns for worship. Only male congregants had this option. Communion services were formal, centred on contemplation of one's sins followed by repentance. Everything was very orderly, inflexible, and conventional. This was disrupted when Kell and Lorri began to bring as many as twenty people at a time (mostly natives from street evangelism) to the church services. Some hinted that Kell and Lorri were being overzealous in their evangelistic outreach (which was true to a certain degree) but it was troubling that the church was not warmly accepting of these people. Perhaps this was one reason why Kell and Lorri began to look in other directions for spiritual life.

At this time there was a new move of God happening, called the Faith Movement. Kell and Lorri were especially intrigued by the teachings of Daisy and T.L. Osborn, two healing evangelists who had touched the lives of many people in third world countries. They based their teaching regarding healing and miracles firmly on the scriptures and this convinced Kell and Lorri that this was an area they needed to investigate. A perfect opportunity arose when Kell became very ill with a sore throat that was so painful, he couldn't even eat or drink. Then the pains extended to his stomach. They were so excruciating and unbearable that Kell went to a doctor and was told he had an ulcer. Kell had read T.L. Osborn's book on healing and he heard Jesus asking him: "*Are you a believer, or not?!*" Holding to the Word of God, Kell waited for Jesus to heal him. Later that day he came

home and Lorri had cooked some spicy Italian food. Trusting in God's healing promises, Kell partook fully of the meal, without any negative consequences whatever. He went ballistic with joy, knowing then that healing was God's gift to His people as a general provision. This inspired Kell to pray for everyone he came in contact with who was sick and was receptive to having him pray for them. Later the Lord would teach Kell that not every prayer for healing resulted in a positive outcome. The apostle Paul had an ailment that was described as 'a messenger of Satan'. God did not remove it, although Paul prayed three times for Him to do so. Paul explained that the ailment was meant to keep him from becoming proud because of the many revelations God had given him. Timothy had a chronic stomach ailment and Paul instructed him to occasionally drink wine for relief. Over the years, Kell would find that not everyone he prayed for was healed, but he also realized that there was always a reason for this. Sometimes the person prayed for didn't really want healing. Sometimes the Lord wanted to take a person home to heaven. However what was definite and absolute was God's desire to heal and bring deliverance through the prayer of faith.

Another incident of a different kind of healing occurred which greatly strengthened Kell and Lorri's faith. It involved the adoptive native child of a friend of theirs. She had as many as four Grand Mal epileptic seizures a day. It was very severe and her parents were unable to find any medical relief for her. They linked the onset of these attacks to their visit to an art display by some Indian shamans. The little girl had thought one artifact particularly humorous and had laughed at it, drawing the attention of the artist. When Kell heard the story, he was convinced that the girl had been cursed by the shaman artist. He was not ignorant of this practice because he had heard about it from the people he evangelized on the streets. Kell prayed and cast the spirits out of the child. It was the last time she ever had an epileptic seizure.

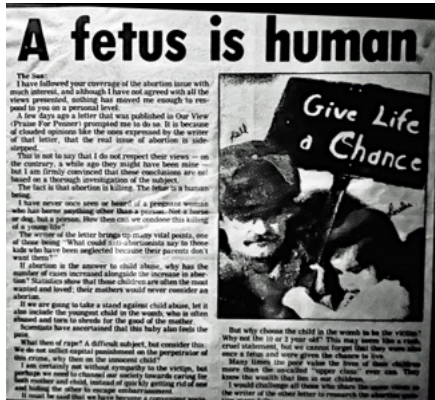
Kell told his mother of the many healings God was doing through his prayers, and Ruth began to phone about her friends who were sick, asking Kell to pray for them. One 82 year old lady named Joan became ill and was not expected to live. She was the sole support of

her invalid daughter. Three days after Kell prayed for her, she was completely healed and went on to live for many more years. These healings and miracles were sure evidence that God's promises were meant to be appropriated by faith, not only by Christians in the early church, but by believers in **every** generation.

The Abortion Clinic

Around this time a physician named Henry Morgentaler set up an abortion clinic in Winnipeg. This especially troubled Lorri who had very strong feelings about the murder of the unborn. She knew all the arguments in favour of this practice, and she sympathized with young mothers caught in the dilemma of unwanted pregnancies, but she could never condone taking innocent lives. The only exception she could countenance was if a pregnancy endangered the mother's life. (She later worked at pregnancy counsel centres for several years to help pregnant women understand their options beside abortion).

After hearing about the Morgentaler clinic, Kell and Lorri began investigating how abortions were done. They were shocked at the barbarism so brutality depicted in photos of aborted babies. They studied the scriptures and were convinced that this practice was clearly condemned by God. Together with some friends, they began picketing the abortion clinic.



They also went to the City of Winnipeg Council where politicians were meeting concerning the clinic. Loralie, cradled in Kell's arms, held up a sign saying 'Give Life a Chance' and it was featured in the newspaper.

Abortion was a contentious issue and there was much agitation surrounding it. Around this time a friend from their former Brethren church had a miscarriage. The baby was 21 weeks old and still breathing when Kell and Lorri saw her. The heartbroken mother held her tiny daughter in her arms while the dismayed father hovered protectively over wife and child. However there was nothing anyone could do. The staff at the hospital didn't place the infant in an incubator because they were not equipped to care for preemies and it was thought the baby wouldn't survive anyway. However they were very compassionate and supportive of the grieving couple. Kell and Lorri were amazed at the fine features and delicate beauty of the child. She was very sensitive to pain and had to be handled with extreme care. Lorri was asked to name the baby and she chose 'Faith' as her name (as a faith declaration that her parents would one day see their little girl in heaven). Eventually Faith passed into the arms of Jesus. Later Kell and Lorri would learn that babies of that age could survive, and they realized that if circumstances had been different, this baby may have done so, especially as she lived for over an hour breathing on her own. Lorri was grieved that she had not been more adamant in her suggestion that the baby be removed to a newer, better equipped hospital. The experience caused Kell and Lorri to do further research which caused them to realize that contrary to pro-choice rhetoric, the unborn suffered cruelly when eviscerated by surgical abortion. They also saw how perfectly formed a baby in the womb was at only 21 weeks of age. It confirmed and strengthened their conviction that abortion was very wrong.

God was speaking in other ways to Kell and Lorri regarding the rescue of the weak and helpless. Passages in the Bible like James 1:27 and Matthew 25:35-46 began to take on greater meaning than ever before.

"Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world"

"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and

you looked after me, I was in prison and you came to visit me.' Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? When did we see you a stranger and invite you in, or needing clothes and clothe you? When did we see you sick or in prison and go to visit you?' "The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me.'

Surely the most vulnerable of all human beings in society were the unborn. Jesus loved them and wanted His people to defend them. CBC news channel was there to report on the abortion clinic when the Winnipeg City Council met. Kell prayed that this issue would go nation-wide, which it did. One reporter took a photo of two year old Loralie in Kell's arms, holding up her sign - a baby activist already famous. Sometimes the most unlikely people were pro-life. When Kell and Lorri set up booths in the mall to educate the public on abortion, a rough-looking biker couple stopped to look at the pamphlets. In appearance they seemed the least likely to exhibit concern for unborn babies, yet they were shocked and righteously angry, more so than many other people passing by who looked away from the display on the table.

Another area that greatly concerned Kell and Lorri were the many homeless people living on the streets of Winnipeg. They began passing along tracts and pamphlets as well as food. They invited them to church and in later years many of the street people were still attending.

Kell and Lorri found some great ministries that provided encouragement for ministering to the poor and helpless. One of the best was the ministry of Daisy and T.L. Osborn. There was also literature from famous Christians like A.B. Simpson, E. Stanley Jones, and others. These authors touched a chord in Kell and Lorri's hearts and created within them a deep desire to know more about God and His ways.

Sherburn Street

The move from Tyndal Park to a one hundred-year-old vintage home on Sherburn Street represented a new beginning for Kell and Lorri. Their new house was larger than the duplex in Tyndal Park. Huge beautiful elms lined the street on both sides. Inside there were spacious bedrooms and even a sunroom for the girls, and an attic bedroom which Sean took over. Their dog Jubilee had the run of a large fenced back yard. For a neighbourhood with many elderly homeowners, there was a surprising number of things to do as a young family. Sean soon organized the kids on the street into organized sports activities. He was like a pied piper with kids following him everywhere. Jeannine was great with Loralie, often playing with her up in the sunroom, thus taking some of the burden off Lorri's shoulders by giving her a bit of a breather. David was still as hyper and reckless as ever, getting up to mischief whenever he could.

Kell and Lorri were now attending the Springs of Living Water church in St. Vital. The church had bought a former Safeway building and soon it was filled up to capacity for services. There was a lot of satellite teaching from various faith ministries going on, some of which exhibited excesses and unbiblical teachings, but the excitement and joy captivated Kell and Lorri. So did the miracles they witnessed. For such a long time Kell and Lorri had been longing for such an environment, and it looked like they had finally found a good church home. When they discovered that Springs had a street ministry, they immediately joined, not fully understanding that it would lead to an introduction to the dark side of the spiritual realm.

One of the first experiences in this area involved Marcia, a friend from Alberta who visited Kell and Lorri. She had a grandmother who was deeply into the occult, often sending demons to discipline and frighten her if she misbehaved. Marcia saw a book by Lester Sumrall on Kell and Lorri's end table and reacted strangely. (Sumrall was a Christian leader who was well known for his teaching on spiritual

authority). Unaccountably Marcia seemed frightened of the book. Kell and Lorri began to pray with her and all at once she was filled with the Holy Spirit, bubbling over with joy. That night Marcia was in prayer all night long and woke up much transformed in her personality. Kell and Lorri realized that she had been born again and they rejoiced with her. Marcia had been on thyroid medication most of her life and she now threw away her pills. She never needed them again. After that she became a zealous witness for Christ. It affected her marriage mightily. She and her husband Bryan had been having many marital problems but he also visited Kell and Lorri and gave his life to Christ. Kell had the great delight of introducing him to the reality of Christ and saw him grow closer to his wife. Their marriage stabilized and God brought blessing to their family. This was Marcia's second marriage, her first being to one of Kell's high-school friends who had, years before, also accepted Christ through Kell's witness. In that situation, not only did his friend become a believer, but his entire family followed suit. It was a very great miracle and showed how God's Word could instantly transform very broken people into new creations in Christ.

A Strange Meeting

Lorri had an interesting and unusual experience when doing street ministry. She visited a young woman who said she was descended from Romanian gypsies. She was pretty and outgoing, with a bubbly personality. She led Lorri into her kitchen while Lorri was sharing the gospel with her. Suddenly the woman's face assumed a strange expression. She then asked quizzically: *"You don't see him, do you?"* She pointed to a shelf against the wall. *"He's right up there staring at you. He has never done that before. He usually slams doors, throws things around, and makes noise to frighten people. My grandparents are terrified of him and rarely leave their room. I like to bring people here so I can see their reactions when he manifests."* At first Lorri didn't know what to say, but then she explained the gospel, telling the young woman that the Spirit inside Christians was far superior to anything in the demonic realm. The young woman listened with interest but she also seemed very proud to have this harassing spirit

in her home. However she was perplexed that the demon seemed to fear exposure with Lorri there. After leaving the woman's home, Lorri wondered if she should have cast the demon out, but the whole experience had taken her by surprise.

Poverty

Kell was still working at painting and decorating, but he was finding it difficult to provide adequately for his family. The children were not getting enough nutrition and this was evident from the pallor on their faces. It became so serious that Lorri pawned her wedding rings just to buy milk and eggs for the children. One day Lorri had enough and told the Lord that she would no longer scrimp on groceries trying to make ends meet. She would just buy what was necessary and trust Jesus to provide. Kell had a poverty mentality so he found this new resolution somewhat worrisome. It put more pressure than ever on him as the provider. Nevertheless Lorri went ahead and bought whatever the children needed, and not unsurprisingly God met every need. (In later years, Lorri would use this same approach in India with the many children under their care. All these important lessons about God's love and grace were building the foundation of a ministry in Kell and Lorri's hearts, though they did not yet perceive it).

Kell had been very encouraged by the teaching of Daisy and T.L.Osborn who ministered extensively in third world countries. They were the most balanced of all the Word of Faith teachers on the televised satellite seminars at Springs. Many focused their entire ministry in the area of prosperity. It was T.L. who once said: *"Do you think my teaching on prosperity is only talking about money?"* He explained that prosperity in a third world country was a bicycle, a simple home, safety and enough to eat. This kind of teaching enabled Kell to put aside his poverty mentality and begin to claim abundant provision in faith. However at first it seemed there was a battle going on because most of Kell's work was cancelled and this went on into the spring. Kell had read about the Macedonians in the New Testament in 2 Corinthians 9:6-10.

Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to bless you abundantly, so that in all things at all times, having all that you need, you will abound in every good work. As it is written: "They have freely scattered their gifts to the poor; their righteousness endures forever." Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be enriched in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

He began to give generously while debts piled up and bills multiplied. Then the financial dry spell suddenly broke. Unaccountably Kell had more work than he could handle. One particularly large job came in and within ten days he was completely free of debt. Many times he would get up in the morning, dress for work, take authority over the situation, and wait for God to provide. By 8:30 AM a call would come offering him a job. However Kell was careful to temper his faith with wisdom. He knew God would always provide for him, but if there were no jobs, Kell would advertise and 'sow seeds' through flyers and pamphlets. Sometimes this meant going door to door in minus 40 degree weather. Even the kids were sometimes involved in pamphlet distribution. One thing Kell always did was to bring the gospel to any of his customers who were spiritually open. Many times they were receptive and grateful for his testimony. In this way God provided Kell with the gift of prosperity that always met his family's needs.

On The Streets

When ministering the gospel on the streets of Winnipeg, Kell and Lorri came across many indigenous people who were trapped in drug abuse, alcoholism, violence, and occult bondage. One young couple

they worked with had a very rough family history. They were totally caught up in the worst aspects of core area street life. The young man was adopted by Pentecostal parents but had strayed far into the dark side. He was an expert marksman and fisherman, knowing how to survive in the wild. Because he had a black belt in Taekwondo he could hold his own with any of the criminals in the core area. His reputation as a dangerous street fighter was well known.



His partner was a native girl who had been abused by relatives and these experiences haunted her. Kell trained the young man as a painter and also brought him to Springs to hear some satellite preaching. Although not trusting, or even liking Kell, he attended the meeting and ended up opening his heart to receive Jesus.

Previously he had been taught to see God in a harsh, legalistic way, so this was entirely new for him. He became a totally different person, no longer violent or vicious, although never losing his toughness which was sometimes required to protect the vulnerable people on the streets. He and his partner were married in Kell and Lorri's home soon after. Unfortunately the young wife was tormented by the demons from her past and entered into a very damaging lifestyle. Her husband, however, did not forsake her, in spite of this. He sought God's aid to persist in faith for her salvation, and eventually his wife was won over by the unconditional love shown to her by God and her husband. In later years, this couple looked after the children of alcoholic relatives, nurturing them alongside their own. This couple, so rough and damaged, became unexpected treasures through God's grace. But there were others.

The Springs of Living Water Church had a street ministry that had recorded over one thousand decisions for Christ, but the leader had stepped down. Kell was asked to take over leadership, which he was glad to do. Once a week the evangelism team would go out, after first praying that God would remove any obstacles that might interfere with the ministry. Prayer and worship were an important part of this ministry because its mission field (Winnipeg core area streets) was a difficult and sometimes dangerous one. Those who were new to street evangelism were told to do nothing without God first giving boldness to witness. Some of the team members were unlikely participants because they were by nature shy and timid. These were enjoined to just pray for the team, but before too long they became bold witnesses themselves. One thing one could never say about this ministry was that it was dull, or easy. At times the winter weather conditions were extremely harsh, but since the prostitutes would always be out, the team went out too. To get out of the cold, the team members would fellowship over coffee. Once Kell went out in a blinding snowstorm and one person came to Christ as a result.



There was a mission already working on the streets called 'Love Lives Here - perhaps not the best name for a ministry since the street prostitutes were also there, and the name could be misunderstood. However new friends were made and a ministry base was formed using a trailer.

Free coffee and donuts were handed out to the street people. In one very memorable incident, Lorri was inside the trailer and a native man named Ken came in. He was a hard core alcoholic who had been living on the streets for a long time. He didn't like Lorri preaching the gospel and he grabbed her around the throat to shut her up. His eyes were crazed and Lorri sensed she was staring at a demon.

She felt a surge of faith and boldness rush into her and commanded the demon to leave the man. Immediately Ken dropped his hands and ran out of the trailer. Later he came back with tears streaming down his face, begging Lorri to forgive him. She felt God's deep love for this man and she explained the gospel to him. He accepted Christ and from that moment on became her protector. Ken had a brother named Ray, although he called himself the Silver Ninja. He hated Kell on sight and would spit on him and hurl abuse. Lorri felt God wanted Ray for His child and she would witness to him, which he allowed. After many fellowship sessions with him, Ray also became a Christian.

There were other native people who were hostile to the street ministry. Some shamans in the core area were angered because the gospel of Christ was having a positive influence over the aboriginal people living there. Alcoholics, prostitutes, and drug addicts were coming to Jesus and giving up their ancestral gods. During the summer, the ministry held some open air meetings from a flatbed trailer in order to reach more people. Coffee, pop, and bannock sandwiches were offered. After the meetings were over, the banners were taken down and it was discovered that bear and wolf skulls had been secretly cached above the trailer for use in an occult ritual to challenge Christ's dominion over the area. In successive years, it became very evident that Jesus had claimed that area for Himself by breaking the demonic stronghold over it. All the derelict hotels were replaced with beautiful buildings called The Forks, with two rivers surrounded by pleasant lawns where families could congregate.

Cambodians

Many immigrants from South East Asia settled in central Winnipeg. Kell and Lorri encountered a few of these during street ministry. One young man was from a family of nineteen children. The Communists had wiped out his family except for one uncle who lived in Phnom Penh. This young man understandably struggled with overwhelming grief. Kell and Lorri knew from experience in street witnessing that people who were damaged by drugs, alcoholism, poverty, physical

and sexual abuse, and who suffered all sorts of tragedy in their lives, could only be healed and delivered through becoming new creatures in Christ.



God often chose just such weak and demoralized people to be born again. Kell and Lorri were introduced to many Cambodians and they started a church for them. Kell could see that, like the aboriginal natives on the street, they would need to renounce the spirits they

worshipped. All the Cambodian families had spirit houses and these would need to be destroyed. One main leader, Taing, had been a Buddhist monk for many years. Cambodian monks would pray and meditate for long periods of time (up to fourteen hours a day). One time Kell was driving with Taing, who was suddenly in great pain in his neck and shoulders. Kell simply laid hands on him and commanded the pain to go. To Taing's great shock, he was instantly healed. Buddhists never expected answered prayers like this. It was an earth-shattering experience for him. As God continued to answer prayers for the Cambodians, more and more turned to Christ. One of the women from street ministry helped run church services and children's ministry in the Cambodian Church. Later the church would become a part of the Springs of Living Water Church and a main church elder would take over pastoring them.

Challenges

On the home front, there were mounting challenges. Lorri was still homeschooling, plus the management of a large house took up an increasing amount of her time. There was also street ministry and other church activities to attend to. At the end of the day, she was often exhausted. The kids were getting older and she had to

continually referee the boys as they were often wrangling and fighting with one another.



Fortunately both Sean and David had their own rooms. This was crucial for Sean as it enabled him to distance from David, something necessary for his mental sanity. He and David had formerly shared a room together but David was totally messy in his habits, while Sean was neat and organized. Sean loved building intricately designed Lego structures that took hours to assemble, and he would display these on his bureau. David would wait until he had finished, and then when Sean was out of the room, he would annihilate the structure by smashing it to the floor. Whether he

did this out of malice or was just teasing was never quite clear. David was becoming a growing concern in other ways too. As he got older and his strength increased, his violence against the girls was getting increasingly dangerous. His rages could be unpredictable and frightening. If Kell or Lorri had to go someplace, Sean was left in charge, and he would restrain David if he became ungovernable by sitting on him until David calmed down. Lying was second nature to David, even if the evidence against him was obvious. No amount of discipline brought lasting changes. When Lorri took David to a doctor, he was diagnosed as hyperkinetic with attention deficit syndrome. He went for evaluation and Lorri was told that her homeschooling was probably the only reason David was academically at his grade level. It was suggested that he be put on Ritalin, but when Lorri read about possible side effects, she rejected that idea. She spoke to social services, but their solution was to use behaviour modification, which she had already tried with no success. Lorri felt like a prison warden, always watching to make sure David didn't lose control. Sometimes she felt **she** was the one losing control. In spite of all this, both Kell and Lorri loved David. His personality could be very sunny and his

smiles were captivating. He could be a lot of fun when in control of himself, but those interludes were becoming less common. When David pushed Lorlie down some stairs, Lorri became frantic. The horrible thought that David might have to be removed from their home entered her mind, haunting her every night. Many times, after the family was in bed, she would weep inconsolably in the bathroom, muffling her sorrow so as to go unheard. She told no one outside of her immediate family about her struggles, partly because she was too shy, and partly because she felt guilty for failing as a mother. Then the day came when David took his bicycle and ran away from home. He was gone for several hours and Kell and Lorri were worried sick. Eventually he returned, his clothing dirty, and his attitude unrepentant and defiant. Something broke in Lorri at that very moment as the realization that she could not help or change David suddenly stared her in the face. The unthinkable and dreadful decision to break the adoption became resolved in her heart. By this time Lorri was weakened physically, mentally, and spiritually. There were no longer any resources within herself to handle the problems with David. She had sought help from doctors, educational advisors, and social services, with no result. Kell was overcome by the situation and withdrew into himself. When she finally told him that David would have to be placed in another home, Kell wept. He concurred with her decision but he was in deep grief over this new direction. They sought the help of a Christian couple who were close friends of theirs. They lived some distance away in another town. The man was a social worker himself so he was aware of how broken adoptions worked. David would go back to social services and probably be reunited with his shaman father. Lorri and Kell found this thought daunting. How would David survive in such a spiritually dark environment? He was only twelve years old. After much discussion with their friends, it was decided that it would be better to place David under the temporary guardianship of the Christian couple, with Kell and Lorri providing financial support. The hope was that David would respond more favourably in this new family, and after a little time, return to Kell and Lorri's home. At first David was happy to be in another home situation. He imagined that he would have greater freedom to do as he wanted. It was only later that he realized that his

new 'family' had rules and standards similar to the ones he hoped to evade.

Kell's family was not informed as they had never been an emotional support in the past, but rather the opposite. The animosity from Fred was still very much in existence. He had also turned others in the family against Kell and Lorri, except for Ruth who remained quietly faithful in the background. The people from the Springs Church were also not consulted as the Church was very strict and Kell and Lorri did not feel they would receive the support they needed. Word of Faith did not allow for, or understand, human weakness of any kind, ascribing all defects to lack of faith or disobedience. There was also the fact that Kell and Lorri were looked up to as leaders in the church and breaking an adoption would be seen as a moral failure.

After awhile it became obvious that Lorri was having an emotional breakdown. She was finding it increasingly difficult to function as a wife, mother and homeschooler. She lost weight; her hair thinned; she suffered from insomnia and nervous agitation; and her depression became severe. Guilt weighed her down for having failed David, Jesus, and even herself. She was barely able to get through the days. She informed Kell that she wanted to move away to British Columbia to start a new life, thinking that new surroundings might help. Kell saw such a move as overwhelming. He had no job expectations in BC and there was little money for moving expenses. He would be leaving behind his ministry and the church they attended, as well as friends and relatives. He knew nothing about BC and its economy. Such a move seemed a complete impossibility. However Lorri's petitions became increasingly persistent and desperate until Kell finally relented. After praying about it, Lorri chose Vancouver Island as their destination. Kell built a trailer that would carry their possessions and together they prepared for the long trip. They would be taking three cats and a big dog as well as their three children. The vehicle that would pull the trailer was an old van that was not in the best shape. When Kell's family was informed of their proposed move to BC, they were shocked and thought the whole idea insane. They were also told that David had been placed in the care of friends. Fred demanded to know details, peppering Kell and

Lorri with questions interspersed with accusations and recriminations. However Kell and Lorri knew Fred would try to find David and claim guardianship over him, something they both did not want. They felt David would do much better off with their friends.

On the way to BC they stopped at a camp site in St. Malo for the night. One of Lorri's friends from the Evangelical church they had once attended came to visit her. When Lorri confided in her about her struggles with David and the need to send him away, the friend was horrified. She had a native boy of her own who was also adopted, and she accused Lorri of having no faith in God in her situation. She added that Lorri was a hard-hearted mother lacking in genuine love. The words were worse than physical blows. Her friend's assessment matched Lorri's own evaluation of herself as a mother and human being. Any confidence she had in the past was stripped away with the condemning words. Interestingly, Lorri's friend would also one day have similar turmoil and struggle with her adopted son as Lorri was having with David. She would write later to apologize for her condemning judgement.

British Columbia

The situation with Lorri was so dire that God spoke to Kell to refrain from ministry for 5 years! He was told that Lorri was God's number one job for Kell, who had come to the realization that church, family, and friends were not equipped to relieve and heal her broken heart. She was still not doing well emotionally over the severed adoption. In fact, she seemed to be getting worse. By this time she knew it would take a very long time before she regained the strength and confidence to have David return to their family. More likely, he never would, and knowing this ached like an open wound. While driving from Winnipeg, a song by the Four Tops played on the radio, and Lorri clung desperately to the lyrics, feeling as though Jesus was speaking them to her as a personal love song to her soul.

*'Now if you feel that you can't go on,
Because all of your hope is gone,*

*And your life is filled with much confusion,
Until happiness is just an illusion,
And your world around is crumbling down, darlin,
Reach out, come on girl reach on out for me.
Reach out reach out for me.
I'll be there with a love that will shelter you,
I'll be there with a love that will see you through.*

*When you feel lost and about to give up,
Cause your life just ain't good enough,
And your feel the world has grown cold,
And your drifting out all on your own,
And you need a hand to hold, darlin,
Reach out come on girl reach out for me,
Reach out reach out for me, I'll be there to love and comfort you,
And I'll be there to cherish and care for you.*

*I'll be there to always see you through,
I'll be there to love and comfort you.
I can tell the way you hang your head,...
now you're afraid,
And through the tears you look around,
But there's no piece of mind to be found,
I know what your thinking,
You're alone now, no love of your own, but darling,
Reach out come on girl reach out for me,
Reach out reach out... just look over your shoulder,
I'll be there to give you all the love you need,
And I'll be there you can always depend on me,
I'll be there to always see you through,
I'll be there to love and comfort you.*

The song comforted her and she would later get a CD with this song on it, and play it over and over again. This was God's way of wooing her heart to Himself. He would use the truths of scripture, the beauty of art, appreciation of nature, and the language of music to arouse her senses to faith and hope. It would be a long process but the Lord

was inexorable in His determination to rescue her and make her whole.

Lorri had always loved Vancouver, so that became their initial destination. They came with half their furniture and stored it in Sydney while they drove up to Nanaimo. On the way they found a lovely little campground. The men at the reception cabin were a bit rough-looking, but it was only later as they saw Hell's Angels bikers walking around that they realized this was no ordinary campground. They made haste to depart and the bikers exchanged smirking smiles as they left. Finally they made it to Abbotsford and stayed with Lorri's parents for a few days. It was wonderful to smell the salt air of the ocean while enjoying the relaxing beauty of the city. Next they headed for Vancouver Island. It was the first time they saw seals, eagles, and sea life. The adventure was a time for restoration for the whole family after a gruelling trip over the mountains. They heard of a beach campground north of the Comox Valley and headed that way. They arrived on a bright, sunny day and drove along 5th street of Courtenay. Flowers were blooming along the boulevards and there was a spectacular view of the Comox glacier. Kell and Lorri knew they were home. They settled their family and their dog, plus three cats, into a small one bedroom resort cabin by the sea. It was a beautiful spot. Kell contacted a real estate agent and applied for a loan at the bank, but no bank would even consider giving them a loan for a mortgage. The vacancy rate was almost zero. Kell immediately began advertising his painting and decorating business but there were few jobs to be had.

The daunting fear of not being able to provide for his family overwhelmed Kell. He finally told Lorri they would have to return to Winnipeg. Lorri strenuously objected, but Kell, in his fear, refused to listen and spoke angrily. He stormed out of the cabin and Lorri sat alone at the table, while the children played outside. She got out her sleeping medication and counted out the capsules. If she swallowed all of them, she suspected it would be fatal. She told Jesus she was sorry, but she couldn't go back. This trip had been her only hope to find escape from the guilt and depression that were threatening to bury her. To go back to the recriminations from relatives and friends

was too much to bear. She couldn't do it. She reasoned that Kell would take the children back to Winnipeg and they would go on without her. She had nothing more to offer anyway. She counted out the last capsule and was about to down them all, when Kell came in. He had been arrested by God's voice on his way to the city, persistently commanding him to go back to the cabin immediately. Fortunately he obeyed. Kell had not realized the very precarious state of Lorri's breakdown, but when he saw her sitting quietly at the table, counting out her medication, he knew immediately that she was contemplating suicide. From that moment on he realized that there was no way but forward.

That night Kell walked along the beach, crying out to God. "*Can You ever make something out of this terrible situation?!*" It was so obvious that he and Lorri needed to know God in a much deeper way if they were ever to fulfill God's call on their lives. Kell would need to become both mother and father to the children while Lorri healed, and he would need to learn God's grace to become a good husband to Lorri. And he would need to do all this while working at his job and providing for them all.

Bad news came when they were given a three day notice to leave the cabin. The resort was uncomfortable having a family with four animals and three children living in a one bedroom cabin. But God was watching over them. With the help of a good realtor, they found a three bedroom mobile trailer backing onto a beautiful, peaceful forest. The seller was willing to carry the mortgage, meaning they did not require a bank's approval, and hydro was hooked up on the same day they moved in. It was an incredible miracle! Kell and Lorri retrieved their furniture and settled in.

However it was still difficult for Kell to find work. Then a large commercial job came in and suddenly Kell was busier than all the other painting companies in the Valley. The job paid so well that the family was able to take a trip to Tofino on the west coast of the Island.

It was a much needed holiday for all of them from the stress of their lives. They went on zodiac rides to chase down grey whales. During

a plane ride over the ocean they saw whales spraying water through their blowholes. A long hike through beautiful country led them to a remote hot springs waterfall.



The family was especially blessed when they took a boat trip to watch some orca whales. A mother orca and her baby dove some way from the boat's prow and all the passengers excitedly ran to watch them. Lorri was alone at the back of the boat and saw a huge male orca in the distance.

She prayed: *"God, please bring him to me. I so much want to see him up close."* It was a fervent prayer because what she was really asking for was a special assurance of Jesus' love. Incredibly, the huge orca moved silently towards the part of the boat where Lorri was standing. As she looked down, mesmerized, and almost in shock, the orca came right up to the boat and turned on his side, staring up at her with one great eye. Lorri almost fainted with excitement and delight. Some of the other passengers spotted what was happening and rushed to Lorri's end of the boat, but the large orca was already swimming away, his fin wobbling as he coursed through the water. Lorri would always remember him as Wobble Fin, and the incident never failed to warm her heart every time she remembered it.

Back in Courtenay there was a place called Goose Spit on the ocean, not too far away from where they lived. Lorri would often sit in the seclusion of the sandy shore taking in all the beauty of nature. Slowly God was restoring her mind and spirit. At the same time, He was calling Kell to make Lorri and his family the number one focus next to His relationship with Jesus.

Kell and Lorri became friends with a couple who owned a video store. They had a very colourful background and were lots of fun to be around. They weren't Christians but their unconstrained lifestyle actually acted as a tonic for Kell and Lorri. The two families went to Japanese restaurants together, took motorcycle rides, and just enjoyed one another's company. There were no religious expectations, just a sharing of friendship in a very natural way. Kell saw that sometimes Christians who lived in a very closed Christian culture were unable to relate to the world around them. This often placed limitations in bringing the gospel because people couldn't relate to the messenger, unlike Jesus who made friends of thieves, prostitutes, and sinners so as to bring them His message of love and salvation. He once told His followers that He hadn't come to heal the healthy, but rather He had come to heal the sick. He was accused of being a sinner Himself because of His predilection for being around the more reprehensible characters of society. Kell and Lorri's two crazy, fun-loving friends probably would have invited the same censure for being 'reprehensible', and although they never accepted Jesus into their lives (at that time at least), God used them in His restoration process for two very weak, flawed people who had so much yet to learn about His grace and power.

Healing

The move to BC was simultaneous with David's departure to live in a new home with his designated guardians. Everyone in the family had been deeply affected by this fracture in the family. Loralie, the youngest, was least affected from all this turmoil. She was bright and sunny, shy, and very sweet in temperament. Jeannine was a quiet girl with quirky sense of humour and mischievous streak. She carried many emotional wounds from David's violence and once told Lorri that if they took David back, she would run away. Sean no longer had the odious task of restraining David and reining him in when he had to babysit. However everyone in the family had ambivalent feelings about David's absence. The good memories conflicted with the bad. He was missed and yet there was a sense of relief. The family problems accentuated the fact that Kell and Lorri were not so

different from the people they were trying to help on the streets of Winnipeg. Their situation was unique to themselves, but they were as much in need of God's grace as anyone. They had lots of questions and needed answers. Most of all, they needed to heal.

Lorri immersed herself into book-reading. She had always had a deep love for literature - history, anthropology, health, cultures, art, fiction romance, mystery thrillers, theology, philosophy, and the classics. Lorri also loved watercolour painting, crafts, making cards, and other creative activities. Kell took her on dates to Vancouver and Victoria where they would feed the ducks at the park, go shopping, walk around the marina, and just enjoy chats in coffee houses. These were times away from the kids and they were important for getting closer to one another as a couple.

At first the kids went to a Christian school while Sean went to a public high-school. Homeschooling had given the kids many advantages but Lorri was unable to carry on the rigours of homeschooling. She found it hard to remember the simplest things and had difficulty finishing her sentences. Thankfully she found life easier now that they were away from her father-in-law's cultic religious pressure and David's chaotic behaviour. She began to focus on finding out who she was as a person instead of being so fixated on her roles as a mother and homeschooler. However she often felt guilty for abdicating her homeschooling role. Sean and Jeannine found the transition to private and public schools difficult socially, but at least they were well able to meet the academic standards. Loralie went to a public school for grade 6, but when the school brought in native religion, Kell and Lorri removed her from there. Kell and Lorri had experience with these influences when they ministered on the streets. They were aware that the native gods were spirit entities with real power to control and subjugate through native art, myths, chants, dances, spells, etc. These were not benign emanations but compelling spiritual moral forces. Fortunately there was a good Christian school in Courtenay and Loralie was enrolled there. For awhile she was taught from video tapes before attending the Courtenay Christian Academy.

Next Adventure

The Bible says that God is in us both to will and to do His good pleasure, choosing our steps before all time. For Kell and Lorri that plan was slowly unfolding after 5 long years of healing, equipping, and training. They were learning to war in the Spirit, facing challenges, overcoming fears, and overcoming the enemy in the strength of His might. There had been severe battles along the way, but healing had followed. Now Lorri was coming alive after a respite time of several years. She and Kell had enjoyed their time in their 3 bedroom mobile home. It was easy to maintain. They had good neighbours. The painting business was doing well. The only sad thing to touch their lives was the loss of Jubilee, their big Labrador/St. Bernard cross. She had been a big, beautiful gift to the family, a protective and faithful companion in every way. Kell and Lorri knew little about dog training and canine care. They had little time to play with her, being too busy with family and work. Sometimes she was left outside in her doghouse in the wet weather and unfortunately she developed painful arthritis in her joints. She also had tumours along her back and these must have given her a lot of discomfort as well. This made her sensitive to handling and when a neighbour child tried to play with her, Jubilee bit the child. It was a sad day when Kell had to take her to be put down by the vet.

At this time, the spirit of adventure was stirring in Kell and Lorri. They were longing for a rural property like the one they had enjoyed in Kleefeld. City life just didn't feel like a good fit for them. They finally found a lovely piece of property just outside Courtenay. It was two and a half acres of farm land with a four bedroom house on it. The house however was in very bad shape, which was why it hadn't sold for some time. Kell was hesitant to take on such a huge restoration job, but Lorri encouraged him to take the plunge. It would take a lot of expense and hard labour to make it liveable as all the plumbing, electrical, siding, windows, septic field, walls, doors, roof, and basement required restructure. Without realizing the full magnitude of the task, Kell bought the land and began building ditches and

bringing in water lines. Because the house was far back from the road, Kell had no idea that he needed to get work permits. Nevertheless, after some months, the house was completely



metamorphosed into a wonderfully comfortable family home and fortunately it passed all building inspection.

Sean and Jeannine were now teenagers and Kell and Lorri saw a need for Christian influence in the lives of kids in this age group. In Cumberland, the teens were especially vulnerable, with no place to congregate safely. Kell and Lorri rented a building and turned it into a youth hangout with music, ping pong, snacks, etc. Parents took advantage by dropping off their kids while they went to the pubs, but Kell and Lorri didn't care. The youth hangout provided a way to bring the gospel to these kids. There were many great discussions about Jesus and the interest was generally high. Sean and Jeannine helped run the centre and Kell and Lorri felt it was good training for them. An earlier project to encourage entrepreneurship in their kids had been the setup of a hot dog stand in Comox during the summer months. Even little Loralie helped out, selling lemonade. She actually made the most money, one day earning \$60.00!

Lorri's parents had moved into the Comox Valley and they loved to visit Kell and Lorri's renovated home in the country. Dave would often sit on the hammock with the cats. Amber, who had leonine features, was his favourite. One day Kell got a call that Dave had had a heart attack. Lorri was very close to her father and even though he had already passed away, she needed to see him. They rushed to her parents' apartment as the ambulance left with Dave's body.



Lorri yearned to experience her dad's closeness one last time so that she could feel assured that he was safe with Jesus. When she entered the room she sensed she was not alone. In one corner high up in the ceiling, she sensed her dad's spirit was hovering, waiting to say good-bye. He had not left until she arrived, but the sense of his presence soon dissipated. This experience was immensely comforting to her, although it did not do away with her sorrow.

Kell and Lorri went to the hospital with Lorri's mom, and Lorri saw Dave's body lying on the stretcher. Everyone in the family was weeping as doctors and nurses looked on. Lorri gazed at the blue-toned features on a beloved face now devoid of expression and she accepted the finality of her father's departure. He was well and truly gone. Lorri felt the loss keenly and felt as if her emotions were a whirlwind tearing her apart. She had never felt grief so intensely.

Irma was now alone and Kell built an addition to their home for her. However because she was not born again, there were differences and stresses that made everyone uncomfortable. Later Irma moved in with Leona, Lorri's younger sister, and her husband Don. Lorri had now lost two people who were close family.



Another loss came when Sean moved to Calgary with his best friend, Andria. Kell and Lorri had opposed the move and prayed every day that God would intervene because Sean and Andria weren't married. Both had professed Christ so this went counter to the Biblical admonitions to remain chaste until marriage. A short while later, Sean and Andria eloped and were married and Kell and Lorri breathed a sigh of relief. They had helped pay for Sean's animation course and they were encouraged to see his career prosper.



Meanwhile Kell and Lorri were looking to move from the farmhouse. Renovation costs on the house and property had been added to Kell and Lorri's mortgage and this made living there very expensive.

Next door was a beautiful little half acre property and it was for sale. Kell bought the lot and sold the renovated farmhouse for a good price. He then began to build a rancher on the smaller lot. The mortgage on the rancher was much more manageable and they settled in comfortably.

Through one of Kell's friends, they got a most amazing pet for Lorri. She actually had not planned on getting another dog. She still missed Jubilee and there had been three other dogs that had not worked out. One was Pirate, a black lab stray who harassed the neighbours by stealing their shoes from their porches, as well as capturing ducks and piglets from their yards, and grabbing just about anything else that he could carry off. He was totally lazy but altogether friendly. Not one of the animals he had herded home were ever harmed. But the neighbours were up in arms and wanted him gone, even threatening to shoot him on sight. Kell and Lorri decided it best to give him to the SPCA, for his own safety's sake. Sentry was a beautiful golden retriever who had cost a lot of money but unfortunately she had come from a puppy mill and was super hyperactive. Kell and Lorri gave her to another family who could better handle her. Lady was a little border collie cross from the SPCA but she dug up everything in the yard and Kell didn't like her. She was given back to the SPCA. After three tries, Lorri gave up on having a dog, so when Kell received an offer of an Alsatian pup, she was not amenable, even though this particular puppy had special parentage.



He was a registered Schutzhund (German for "protection dog"), a dog that tests for tracking, obedience, and protection skills. He was offered to Kell as part payment for some painting work he had done. Finally Lorri agreed to take the pup, but on condition that he be taken for professional training and Lorri would be the sole trainer.

No one was to discipline him but her. She had found a book on dog training by the monks of New Skete in New York who are known for their expertise in training dogs, particularly German Shepherds. Lorri had regrets over neglecting Jubilee, as well as the three failed attempts with other dogs. Those experiences made her determined that Czar Nicholas (the name she chose for the pup) would have a much better life. She followed the structured training program outlined in the book to the letter. The program emphasized building a strong bond between the dog and its owner through positive reinforcement and consistent communication. Czar turned out to be a 'dream' pupil, easily obedient and gently affectionate. He even had a humorous teasing side to his nature. He became closely bonded with the family, but especially with Lorri. They became inseparable. She thought of him as her friend, someone who was always faithful to her and always cheerfully supportive. Lorri had trouble making friends with people and she absolutely dreaded social situations. She also couldn't handle change and would have occasional 'meltdowns' when overwhelmed. Later she would find out why these traits were part of her personality but at this point she only knew that she often felt strange and different around people. It made her shy and withdrawn and contributed to a feeling of guilt for being deficient in some way. However she was able to communicate deeply with children and animals because she never felt judged by them. Also, Czar was very protective of Lorri, standing between her and any perceived threat.

This made her feel safe. He was so powerful that he once put down a Rottweiler and a German Shepherd cross, subduing them both in a matter of minutes, yet without being vicious. This pet would play a pivotal role in stretching Lorri's faith when the call to India came.

Visions

Lorri was still struggling with many issues and did not enjoy complete freedom in Christ. Basically, her heart was broken, and although she had victories along the way, her healing was a long arduous journey. One repercussion of her struggle was a loss of confidence in the area of parenting. She and Kell became lax in discipline and this bred disrespect and weakened boundaries with their children, especially from their older daughter Jeannine. Even Kell became disrespectful of Lorri and did not give her the support she needed. Lorri did all she could to win her daughter's affection, but her efforts all failed. As Jeannine became increasingly independent, her presumption and sense of entitlement grew. Unknown to Kell and Lorri, she was no longer attending school and had convinced relatives to help her hide this from her parents. When she turned 19 and had a paying job, she was finally asked to leave the home. Lorri bought her all the household items she would need to get her own apartment, but Jeannine refused to leave. She told Lorri that if they made her leave, she would never want to see them again. She managed to get family and relatives to take her side and they also turned against Kell and Lorri. Eventually Lorri had enough and insisted Jeannine leave the home. When Jeannine married her boyfriend, Kell and Lorri were not invited to the wedding, and when she became pregnant, they saw the baby once or twice but were not invited to have a relationship with their grandchild.

David was involved in social services due to the broken adoption and his worker knew that Kell and Lorri had adopted Loralie. She probed David and found that he had been spanked while in their home. David was smart enough to realize what the worker was doing and refused to say anything against Kell and Lorri. However the worker initiated an investigation and attempted to gain access to Loralie

without Kell and Lorri knowing about it. Fortunately Loralie was in a Christian school and the principal and teacher would not allow them to see her. Loralie was especially close to both Lorri and Kell and this was a real threat to her, and to the family. The native social worker who was carrying out the investigation was very antagonistic so Kell went immediately to see a prominent lawyer. The lawyer warned that social services had the power to take a child into custody for months on end, and there was nothing that could be done about it. Kell and Lorri knew it would destroy Loralie if such actions were carried out. They were praying fervently for God's protection, but were ready to sell everything and move elsewhere if necessary. However they had a friend in social services who knew David's worker and where the complaint had originated. When these details came into the open, the case was immediately dropped.



While this was all transpiring, Kell and Lorri were attending a local charismatic church. It was a bit like the Word of Faith church they had previously attended. Kell and Lorri were well aware that there was a lot of immaturity in the Word of Faith movement, and they saw how false brethren could cause great harm in a congregation.

Some charismatic church meetings were so wild that they were close to approaching the chaos of a circus. People would be bent over laughing convulsively; some barked like dogs; others were stretched out on the floor as though in a coma; still others jumped up and down as though on pogo sticks; and the wailing and shouting could be cacophonous. Consequently Lorri was not hopeful that the meeting they were going to attend would offer much in the way of Biblical encouragement. However this meeting had a guest speaker who was mature, humble, and open to be corrected. Up until then, Lorri, who was an avid Bible student, knew quite a bit about theology and the many facets of the Christian life. Some of the books she'd read were written by fantastic authors, but she found it exasperating that so much of the teaching was inconsistent. One author would bring a

message of grace and freedom, and another would bring condemnation. One moment she would be lifted up and the next cast down. At this particular meeting the crowd was large and many people were getting blessed, laughing and rejoicing together. Lorri sadly told God that she felt left out and wondered how He could love her. She was afraid that she had lost His favour and affection. All at once, Lorri had a vision of a Rembrandt painting called The Jewish Bride. It was created around 1665-1669, depicting a couple in a tender embrace, often interpreted as a representation of love. Lorri knew of the painting and had liked it, but it had never greatly impacted her before. In the painting, the groom has his hand over the bride's heart and as Lorri now contemplated the painting in her mind, she knew instantly what God was saying to her. He was personally affirming His great love for her, assuring Lorri that His hand was resting over her heart and would be there forever, sealing her with His Holy Spirit. Suddenly Lorri saw that her view of herself as deficient and broken was a lie! She realized that it was not her Heavenly Father who was guilt-tripping her, because in Christ she had been made spiritually perfect and complete. She remembered reading in Hebrews 10:14: *"For by one sacrifice He has made perfect forever those who are being made holy"*. Finally she understood that her depression and self-loathing were from her own false perceptions and emotional baggage from her past. She could be free from her negative hell forever. The euphoria Lorri felt was very much like what she had experienced upon her salvation so many years before. Although she had never doubted her salvation, she had always believed she was a disappointment to God. She now knew that wasn't true. It was an enormously freeing moment. This vision was to prepare her for the great battles she would later encounter and for the work God had planned for her working among the damaged women and children she would later meet in ministry.

NOTE: The Bible is filled with accounts of visions where people received messages, guidance, and revelations from God. Among the notable visionaries in the Bible are Abraham who received God's covenant promise; Jacob who saw a ladder reaching to heaven; and Moses who saw the God of Israel in a burning bush. Ezekiel and Daniel had powerful visions that unveiled the mysteries of God's

throne, revealing the majesty and sovereignty of the Almighty. Isaiah, known for his prophecies of the coming Messiah, also witnessed a vision of God sitting on a throne in the temple. Daniel had visions of the Ancient of days and future events. Micaiah saw the Lord sitting on His throne. Peter, James, and John saw the transfiguration of Jesus. Ananias received a vision instructing him to visit Saul (later known as Paul). Paul had a vision of being caught up to the third heaven. Stephen saw the glory of God and Jesus standing at His right hand. Cornelius, a Roman Centurion, was told in a vision to send for Peter. John received visions recorded in the book of Revelation. These visionaries in the Bible testify to God's desire to communicate with His people. They also showcase God's majesty and power. Through these extraordinary encounters, believers gain a deeper understanding of God's nature and His supreme authority over all creation. Unfortunately these very real experiences have drawn false teachers into the Church who mimic them for gain, or for self-aggrandizement.

Kell and Lorri saw many false miracles, but they saw real ones too. They heard prophecies that were unbiblical or the mere fabrication of creative imagination, but they heard others that could only have been from God. In fact, Kell and Lorri had been drawn to charismatic-type churches because they were seeking reality that corresponded with the Bible's view of the early Church. They felt that if God is unchanging (as He is), then He must still be doing miracles, healings, and giving prophecies and revelations today. This wasn't happening in the mainline denominations so they hoped to find it in the charismatic ones. The supernatural workings of God made the Christian walk much more exciting and 'real' to Kell and Lorri. However the fake miracles, spurious prophecies, and false revelations were disheartening. Many Christians had walked away from the idea of the supernatural altogether, saying that the day of miracles must be over. Some had even walked away from God. However Kell and Lorri had visions themselves and they knew God had changed their lives through them. They also knew caution was needed when interpreting or claiming to have received visions. The vision had to correlate with the truth in the Bible and it had to glorify God, not oneself. Lorri's vision of Rembrandt's painting did just that.

It opened her heart to God's love, set her free to enjoy her salvation in a much deeper way, and brought her to a greater faith and rest in her Saviour.

Warriors

The home in the woods was beautiful and many happy memories were shared there - walking in the snow with Czar and all four cats following; bicycle rides with Lorlie to Stokum Falls; going for swims at Ocean Spit. However for Kell and Lorri it began to feel like Kleefeld, that wonderful, peaceful Mennonite community with a great school, pleasant church, a dream home, and good friends. Their home in Courtenay was just as lovely, and they led a comfortable life, but there was that ever-present stirring in their hearts, calling them to something more. Just like Kleefeld, they were restless. One day Lorri was sitting in the yard, rocking in her rattan swing, Czar at her side, watching Kell tend their rose garden. Suddenly she felt nauseous. This wasn't what God had called them to! They were meant to be warriors for Christ, fighting to expand His kingdom on the earth. They had gone through so many difficult challenges in their lives and the pain from some of them still ached in their hearts. Their family had been torn apart by a broken adoption, a daughter who was now married but estranged from them, and family members who had rejected them, but they knew that in spite of that, they were meant to forge ahead. Abraham had left his family, position, and wealth in order to enter into his greater destiny. He clung in faith to the promise God had given him. Kell and Lorri felt they too, as seeds of Abraham, were being summoned to a greater destiny as well.

God continued to minister to Lorri, equipping her to guard and stay rooted in her freedom in Christ. She was still often affected by the opinions of others close to her, and this kept tearing at the fabric of her confidence. Then she had another vision, and this one changed her life forever. She was seated in a courtyard patio filled with trees and beautiful flowers. It was adjacent to a building that had a glass window looking out into the garden, and an open door leading to it. There was a set of white cast iron lawn furniture on the patio and

Jesus was sitting on one chair and Lorri on another. She was having a time of wonderful, intimate fellowship with the Lord, laughing and sharing her heart with Him, when a flurry of movement behind the glass caught her attention. People she knew were gesturing to her and raising their voices, criticizing and condemning her. They were repeating all the negative phrases and judgements made against her in the past. They were so loud that she kept turning towards the window, so distracted that she kept missing what Jesus was saying. Finally Jesus reached across and firmly shut the door, instantly silencing the noise on the other side. Then He gazed into her eyes and said very clearly, *“From now on you are to listen to My voice alone, and no other. Only what I say will matter to you.”* Jesus was telling Lorri that He is God’s Word, the final authority, and only what He said about her mattered and was real. Lorri knew He was challenging her to cast aside all beliefs, impressions, and convictions about herself that were not rooted in Him. She was the daughter of her Heavenly Father and belonged to the Bride of Christ. Those things were to become cemented in her self-image, not the accusations and opinions of others. It was a breathtaking revelation, but the Lord wasn’t finished yet.

One day soon after, while reading about the New Creation in Christ in the Bible, Lorri asked Jesus why He had never shown her these truths before. Why had He not given her a deeper understanding of His grace and freedom from condemnation, when she had struggled so desperately in her Christianity? Why had He never set her free earlier? Suddenly the books and authors she had read over the years passed before her mind’s eye. She remembered that she had indeed heard the teachings of grace but had allowed other books with contradictory teachings to infiltrate her heart. Far from Jesus neglecting to teach her the Truth, she had insulted Him by not being faithful to His teachings. Like the scene in the courtyard, she had given more credence to what others said, rather than to what Jesus plainly taught. Lorri felt she had wounded the Holy Spirit and her eyes filled with tears of repentance and regret. From then on when anything not aligning with the words of Christ tried to sabotage her faith, she rejected them outright. Great freedom came when Lorri realized that her emotions had to be made subject to Truth as well.

No matter what her emotions told her, if they were not based in reality, she ignored them. It wasn't long until her personality began to change. Instead of being depressed and lacking self-confidence, Lorri became cheerful and positive. She brought the authority of God's truth to every attack of the enemy, and the darkness had to flee. She also began to see herself and her world in a different light. She was learning to wield powerful weapons of spiritual warfare, not knowing then that without these, she would not be able to deliver others who lived in a hell of demonic darkness. The gospel became especially sacred and precious. Married to faith by the Holy Spirit, it could change lost souls into brand new creatures in Christ, all shackles of sin and condemnation destroyed and rendered useless. The gospel was an avenue for astounding miracles of transformation, and Kell and Lorri were entrusted with it, like a vastly glorious treasure, to share with the world. Finally they felt like warriors! They were now ready to walk through an open door into ministry in one of the darkest places on the face of the earth. India was calling!

Marching Orders

Kell and Lorri received their marching orders straight from the mouth of the Commander of the Lord's Armies. *"Truly I tell you, no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life."* (Mark 10:29-30)

This invitation was for His highest adventure yet. When Jesus first spoke these words to His disciples and most intimate friends, He was telling them that following Him would cost them everything. Peter and John responded by leaving behind their careers as fishermen for a calling to fish for men. Kell and Lorri were now ready at long last to make a similar sacrifice in their lives.

One of Kell's friends from Bible School came for a visit. He and Kell had kept in contact for over 20 years. John had been part of the evangelistic outreach team in Edmonton and had later gone on to establish a mission in India. He spoke at the Calvary Church where Kell and Lorri were members. He was a charismatic speaker and his messages were dynamic and well-received. John was interested in Kell and Lorri's charity which they had registered in 1993 with the idea of starting a church like Springs. He gave an open invitation for Kell and Lorri to come to India. The invitation came on Kell's birthday, exactly 5 years after he ended his sabbatical from ministry. Lorri was now recovered spiritually and eager to become involved in kingdom work. The charity was a perfect avenue for this. It would eventually be named Faith Outreach Canada as a support ministry for John's own mission.

Kell felt God's call so strongly that he felt like it would be a sin if he refused it. His heart's desire had been to be a disciple involved in missions, and God had honoured that desire. He had taken Kell through many trials and times of testing to this point. For Kell to pull back now seemed a betrayal of all Jesus had been doing in his life.

Kell and Lorri increased their mortgage in order to buy tickets for Kell to go. He had never travelled overseas, or to any country other than the United States. He had never flown on a plane either. Kell booked for 6 weeks, with no idea that April and May were two of the hottest months in India. However he was filled with confidence. Hadn't he ministered in the darkest of places in the core area of Winnipeg as a police officer? Surely he had seen it all. Besides, he was only 45 years old and in good physical shape.

Then he developed a hernia and his Christian doctor advised him not to go. As he pondered this dilemma, Kell felt God telling him to forge ahead, not in his own strength, but in His. He sensed that the trip would be difficult, but that it would be for a higher purpose. With God's strength and grace, this could be done. Finally Kell was ready. Lorri was brave and would be staying at home alone to pray.

The flight on Singapore Airlines was a wonderful experience. It felt luxurious and exotic. After 12 hours, there was a stopover in South Korea and then on to the city state of Singapore. The trees were in full bloom, lining both sides of the highway. The air was humid but warmly comforting. A hotel was provided with the trip and Kell enjoyed all the amenities. Next stop was Calcutta where Kell was scheduled to meet John and his ministry team.

First Shock

Kell looked out the window at the city below. It looked rough and unattractive. The Calcutta airport was a chaotic hell of dirt, noise and confusion. This was 1994 so there were no cell phones, no way to communicate with John. There were also no ATMs. Kell stood in the middle of the airport surrounded by a churning mass of humanity. All of his senses were affronted. Never had he experienced anything like this.



He was only a little relieved when he finally managed to meet up with John and his team, who seemed remarkably inured to their surroundings. But there were even further horrific revelations on the way to Kell's lodgings. Millions of beggars roamed the city, with filth and garbage piled high everywhere.

Emaciated cows wandered amid a morass of people, cars, auto rickshaws, and mangy feral dogs. The mildew-covered apartments of those who were more affluent were situated in front of murky ponds where people bathed and washed clothes. Those were the lucky ones. Calcutta was populated by 2 million Bangladeshi refugees who had no apartments or hovels to live in so every road and sidewalk

had people and families camping there, cooking over coal fires and sleeping in the open. Kell couldn't imagine how they were able to survive.

Finally they arrived at Park Street and entered the apartment where Huldah Buntain lived with her son Satiah, and some of her closest staff and servants. She ran Mission of Mercy which had been headed by her husband Mark before he died. Her home was pleasant with plenty of memorabilia on the walls. Katheryn Khulman had once long ago provided air conditioning for the entire building.

Huldah hosted Kell and John, along with many other guests. Her chef made an incredible roast beef dinner with all the trimmings. (Beef is hard to come by because Hindus don't eat it, but it was obtainable from the Muslims). Kell greatly admired Huldah. She told him that she and her husband Mark had a strong missionary call from God to work in India. They arrived in Calcutta with their young daughter Bonni during the 1950's. They faithfully followed their vision and the ministry grew exponentially. Huldah said she had been in China when she received the news that Mark had died. It was a huge shock and she felt completely overwhelmed. She asked God how she could possibly go on. The Lord simply told her to live one day at a time, and with that encouragement, she took the helm. She became the greatest missionary ever in North India, touching thousands of lives and training multitudes of leaders who started multiple thousands of churches.



Next day it was time for Kell to go to New Market in order to exchange his traveller's checks. The market was an old English labyrinth of cluttered kiosks inundated with a sea of humanity. Kell had never experienced anything like it and he was in shock for 6 days. Finally it was time to leave Calcutta and head for Jharsuguda where John had his headquarters. (John's mission was under Assemblies of God North India and was centred in Odisha.) They drove in an old Ambassador taxi car, one of the oldest cars in India, made by the Gandhi family. Ambassador cars were one of the few cars allowed in India at that time, still off the same 50 year old assembly line. Amazingly they were still quite functional, although they spewed black diesel smoke that filled the air with soot and covered everything with a coating of grime. Traffic in Calcutta looked like hundreds of thousands of bumper cars weaving crazily along the road, but at least the Ambassadors were built like heavy tanks, thereby offering some protection.

Howrah Station was a scary place. It is the busiest train station in the world handling one million people a day. Thousands of city beggars live under the roof of the station, including mothers with babies, feral dogs, gangs of beggar children, etc. Kell found it difficult to believe that this city had ever been the immaculate crown jewel of the British Empire and the centre of the East Trading Company. The Howrah Bridge was the longest free-standing bridge in the world 300 years earlier, but now every square inch of space on the sidewalks was taken up by ramshackle dwellings with hip-deep water backed up in places. Small wonder that it had been a place of death during the time of the British Raj when malaria had taken the lives of many, as it still does. All night bodies had been collected and carted away. It was in such a place that 'Mother' Huldah searched for jewels, not stones, but the living souls of hundreds of thousands of the poor.

Kell was not sure that any westerner would ever be able to figure out the trains of India. It was mass confusion and he just sat by his suitcase while John and his men found a porter. The group had only minutes to spare as they rushed to the train and searched for their seats. It was hot and humid, and thankfully sugary chai was ordered while they caught their breath and guarded their valuables from the ever-present thieves watching them from the sidelines.



At last they reached Jharsuguda! It was a town of around 80,000 people situated in Odisha, on the coast of the Bay of Bengal. Westerners were regarded with suspicion and the men stared at visitors with belligerence. As Kell surveyed his surroundings, he was struck by how many cattle roamed the streets. He was to learn that many of them were sacred cows who would be festooned with silks and flowers in January before being taken to the temples to be sacrificed. Mostly they were allowed to roam the streets, eat garbage, and hold up traffic. The shops sold low-grade goods such as toiletries, bicycle parts, garlands for altars, etc. The people were generally poor. Some houses were big, where the wealthier people dwelt. Others lived in little mud and brick shacks, no larger than 80 feet square. Bicycles and rickshaws rolled past and trucks and jeeps careened down the streets, blowing their horns incessantly. Children didn't smile but gave fixed stares, already reflecting the wary suspicion of their parents. John told Kell that factions are rife in Odisha. Westerners are unwelcome and Muslims, Sikhs, Hindus, and Pakistanis all simmer with outrage over this and that. Vengeance and vendettas are commonplace.

The Hindus in Jharsuguda worship the Jagannath god, deemed the god of earth. It requires blood sacrifice and John told Kell that babies are sometimes sacrificed, usually little girls because they are considered expendable. Big building projects rely on Jagannath's favour and sometimes construction will not go on until sacrifices are made. Since the blood must be warm, they take the newly slain baby and walk on it, squeezing the blood out through the mouth and other orifices. This is a bloodthirsty god worshipped by a desperate, poverty-stricken people!

Animals wander about the town and outlying villages - elephants, tigers, and lots of snakes. The elephants are very short-tempered. They go into villages and tap with their trunks on a house, demanding food. If it is not forthcoming, they will slam their trunks against the thatched roof, sometimes causing it to cave in. One notable sight to see happens every spring and all the villagers gather to witness it. The cobras come together to mate and rise up in an upright position, two together, writhing around one another as they move across the ground, their coloured underbellies exposed. It's interesting because the Genesis account reveals that God cursed the serpent (Satan) by condemning him to crawl along on his belly (a symbolic representation most likely signifying his humbling before the Messiah).

Tigers are protected in India. Game keepers record their numbers and regularly put out raw meat for them. If it isn't done, the tiger will come out of the forest and attack the villagers. Sometimes warnings are given to a village if a tiger has moved away from the forest. Then it is time to be alert and wary.

The Field

Kell had conflicting emotions about some of the things he was learning about India, but there was nothing ambivalent about his dislike for the heat, dirt, and other rigours of travel in India. Fortunately John had a number of centres with guest quarters where

Kell was able to lie down in the extreme heat and rest. Many of the earlier visitors to John's ministry had complained about the gruelling travel conditions and so John had built these little guest rooms, usually consisting of a cot, a table and chairs, and an Indian bathroom. John, himself, had no such amenities when he first came to India. He had wandered from place to place like Sadu Sundar Singh, a famous Christian evangelist who lived the stark life of a guru. When John had first arrived by train at Cox Colony, some Anglo-Indians had found him half dead from dehydration and illness. They had nursed him back to health and he had remained in the area, gradually constructing his compound. However John soon discovered that most westerners could not be expected to emulate his austerity, and hence he had made necessary allowances for them. For Kell, however, Jharsuguda was a harsh place, spiritually, emotionally, and physically, and he had little time for anything beyond just trying to survive. He preached every Sunday, whether in the compound or in one of the centres, often exhausted and in pain from his hernia. It was at one of these preaching points, under an incredibly beautiful night sky, that Kell had heard God's clear call to come to India. The Lord spoke softly to his spirit: "*Will you come here for Me?*" Kell's reply had been in the negative because he could not see Lorri surviving India. He felt sure the rigours of living in such a place would kill her. He loved her too much to put her at such risk.

The trip had been a gruelling one and some days felt like they would never end, but soon it was time for Kell to leave India. After saying goodbye to John and his leaders, Kell boarded a plane out of Calcutta (later named Kolkata) and was finally able to relax in the clean, refreshing atmosphere of the Singapore Airlines plane. He looked down at the city from a great distance and saw the yellow haze of pollution hovering over it all the way to the Bay of Bengal. To Kell, Kolkata had to be the worst city in the world. What a relief it was to be back home with family again, to once again see Lorri, Loralie, their little home in the woods, and their wonderful pets. It was a return to normalcy. However unaccountably things had changed in Kell's heart during that brief stay in Jharsuguda. He was not the same person anymore, and this would bring events that would make his life very different from what had gone on before.



Kell had surgery for his hernia and life settled back into established patterns for the Frandsen family. They enjoyed their cozy little home. Their back yard had beautiful tall trees and a hammock where they loved to laze away the sunny days while playing with their spunky four cats and their handsome German Shepherd, Czar.

In the winter Kell would go for walks in the snow and Czar would lead the way with all the cats following behind and daintily placing their paws in his tracks. None of the cats feared the big Alsatian. He was gentle with them, as he was with everyone...except for the time Lorri was out walking with him, and a Rottweiler and another large dog raced towards them full tilt, barking loudly, with teeth bared. Lorri froze in fear but Czar barrelled into the two dogs, upending each one in a few seconds, teeth on throat, holding them still until Lorri walked out of range. Then Czar released the dogs and trotted unconcernedly to her side, as if to say "*A piece of cake!*" During hot weather the family would bike down to the river and Loralie would take Czar for a swim. It was an idyllic time for everyone. The business was doing well, their lives were comfortable, and they had no financial worries. Yet an unmistakable restlessness lingered in both Kell and Lorri's hearts. Kell had recounted his adventures to Lorri and she had been captivated with his stories. They both yearned to be involved in frontline kingdom work, serving God in a deeper way. The call to India kept drawing them, filling them with inexpressible yearnings for something more.

India Trip



A year later Kell and Lorri took out a loan on their mortgage and travelled with their daughter Loralie to India. Kolkata shocked the 'girls' just as much as it had shocked Kell. Even though Kell had warned them beforehand, they found the city appalling. Along the streets were hulks of stripped cars which served as shelters for people living on the streets. Beggars with misshapen (and often missing) limbs lay on the sidewalks with begging bowls beside them.

There was a never-ending cacophony of sound from auto rickshaws, garishly painted trucks, and lumbering buses. Women dressed in colourful, elegant saris walked along unconcernedly as dirty feral dogs rooted in garbage piles on the sidewalks. Smells from coal fires and rotting rubbish mingled with the delicious aromas of fried snacks sold by street vendors. It was another world - definitely strange and overpowering, but also fascinating.

John and his leaders were there to meet the Frandsens and then drove them to the AOG guest quarters run by the Buntain ministry. It felt safe in their apartment, especially since armed security guards were stationed at the gates to the building. After a short stay, they were taken to the Howrah Train Station where they sat with their luggage waiting for the train to Jharsuguda to arrive. Lorri and Loralie were repulsed by the stench in the bathrooms with urine overflowing the toilets. In the main area, they huddled together, seated on their suitcases, watching the crowd of passengers, porters, and beggars mill around them. (Howrah processes over a million passengers every day and it is similar to watching a colony of ants scrambling every which way. The whole place is complete chaos). After a tense, stress-filled wait, the family was finally able to board the train with

their luggage. They had managed to secure a 2nd class car with fold up seats and bunks and curtains that separated them from the corridor. John's leaders chained their suitcases to the legs of the seats because theft was very common on the trains. Their journey was long and tiresome, although interesting glimpses of the countryside could be seen through the windows that were blurred with grime and soot.

Upon arrival at Cox Colony, auto rickshaws, serving as taxis, picked them up and delivered them to John's compound. This was yet another world to get used to, filled with a huge number of children, likely close to two thousand. There was a girls' home, a boys' home, staff quarters, a Bible School, and a church. The bottom part of the girls' home served as the living quarters for John, his wife Della, and their two children. Besides running the household Della also taught in the English Medium School.

Kell and Lorri stayed close to the compound at first because they had to wait for their passports and papers to be released to them from the police. Currently their papers were being scrutinized by government officials to make sure they weren't drug traffickers or spies. The Indian government was cracking down on foreigners at this time. Finally Kell and Lorri were summoned to the police station and remarkably they weren't asked a single question. Lorri had prayed that they would find favour and not be asked questions about their activities. Missionaries were not welcome to India, although Christians were allowed to do social work. Lorri didn't want to be placed in a situation where Kell would have to reveal that he was in Odisha to preach the gospel, which would have been completely unacceptable to the authorities. Thankfully God arranged it so that their interview completely omitted uncomfortable questions.

Kell and Lorri could now visit John's many centres, and meet with district leaders and pastors. John had many preaching points which were places where John had evangelized. If as many as twenty believers desired baptism, John would establish a church in their village and choose pastors and evangelists to work with the converts. Western visitors to John's ministry often found these preaching points

to be very primitive. However John had been rebuked by some of his supporters for not providing adequate facilities for Westerners so now there were proper quarters at various centres. Lorri found it very difficult to travel because of a painful bladder condition (interstitial cystitis) but she was able to rest in a nice room with rope beds and a bathroom when visiting these centres. It was actually a miracle how God looked after her in spite of her painful condition and the lack of women's toilets. She required frequent bathroom breaks but public toilets didn't exist at most of the villages and she often had to make do as the villagers did. This meant stepping into tall grass to relieve herself and risking an encounter with snakes. Also, the Indian villagers didn't use toilet tissue. They carried a bottle of water and used their left hand to clean themselves. Small wonder that it is considered extremely rude in all of India to use one's left hand when eating! When a bathroom did become available, it was usually no more than a crude shelter with a hole in the ground, often pungent with the odour of urine and excrement. Lorri found the lack of sanitation in India revolting. The fact that Lorri made so many trips over the years between Canada and India, often in extreme pain and without the benefits of proper hygiene, is truly astounding. Another female missionary working in India during Victorian times, also experienced the Lord's grace while suffering a physical infirmity. Amy Carmichael started children's homes from where many great leaders came. She never married and was bedridden for the latter years of her life, but she never lost her zeal or devotion for Christ. She carried on until her death, undaunted by her physical weakness. Lorri struggled with her physical handicaps as well, trying to improve her health through natural means, always praying that the Lord would show her how to alleviate her symptoms. Many times she asked for healing, confused that God would always give her grace to handle her pain, but not remove her infirmity. Only later when she met and fell in love with the poor tribal women of Odisha would she understand that her suffering enabled her to empathize and feel compassion for them, especially the widows.

Oriya Women

The tribals in Odisha come from the Kandha, Juang, Paraja, and Santal tribes, These Scheduled Tribes, comprising about 22.85% of the state's population, live primarily in hilly and forested regions.



They barely get by, leading subsistence-based lives intertwined with nature. In the Kandhamal district over 70% of tribal families live without savings. Only 12% of the villagers have motorcycles (a main form of transportation for villagers as cars are too expensive). Until recently, electricity and running water were unknown in the villages. Water had to be hauled from rivers long distances away, a job usually undertaken by the women and young girls.

The women are the backbone of their communities, being the custodians of knowledge in herbal medicine, hunting, agriculture, and horticulture. They are small and petite, most being under 5 feet tall, with darkened skin and fine facial features. The older ones are often tattooed, a practice deriving from earlier times when landlords exploited the tribal women for sex. The tattoos were meant to disfigure them so as to discourage this tendency. (Nowadays the problem is not as common, although it still exists). The women often hold decision-making influence in the family and community, and they have greater freedom than many higher caste women in India. For instance, tribal women generally wear their saris without blouses or petticoats, loosely wrapping the cloth around their bodies, their legs left bare for freedom of movement. This is a much more practical and comfortable way to dress in 100 degree weather. The older women, although often illiterate or poorly educated, are respected in their communities. The women are 2.5 times more likely to give birth by age 19 and 2.7 times more likely to have four or more children

compared to non-tribal women, with a higher than average mortality rate. They often suffer malnutrition, maternity complications, and gynaecological infections, such as urinary tract infections and other associated diseases. Paper menstrual pads are prohibitively expensive so they often have to use rags or even moss for their needs. Their diets consist of watery rice and dhal (ground chickpeas) with eggs and meat a rare luxury. Consequently the women are frail and live short lives, often less than 50 years. They are hard workers, combining household management and childcare with field work in the rice fields. If they manage to outlive their husbands, and there are no children able or willing to care for them, they lead dreadfully lonely and impoverished lives, barely subsisting on the handouts from their neighbours. Lorri felt drawn to the tribal ladies from the first moment she met them, entranced by their shy, gentle smiles, their inner resilience, and their independence and courage. However her heart was torn by the suffering she saw.

Preaching Points

It was considered a great privilege by the people living in the towns nearby to have their children attend English medium school at John's compound. Some townspeople were wealthy enough to pay tuition for their children, but many were 'orphans' (most still had living relatives so technically not full orphans) who required sponsorship from donors. This was the reason John had invited Kell to come to India. He was hoping that Kell and Lorri could be a conduit for Canadian sponsorship of these children. John knew it would be well nigh impossible not to be deeply affected by all those shy little faces, looking up with yearning for love and affection. And of course he presumed correctly for Kell and Lorri's hearts were totally won over.

The sponsored children either boarded at the compound, or went to the daycares established in the villages. Those living at the compound went home only during school breaks. Those in the daycares attended for the day and went home in the afternoon. Kell and Lorri were able to visit many of the daycares in the Koraput

District, meeting leaders and pastors and greeting the villagers. In every place Kell and Lorri were always treated with great respect.

Most of the villages could be reached by jeep, but some were in remote areas and required train travel. One night Kell and Lorri were waiting at the Kesinga train station for the arrival of a train that usually transported soldiers. There was a group of Indians also waiting for the train and they kept giving Kell and Lorri dark looks filled with suspicion. Then Kell saw a cow standing nearby, and being a lover of animals, reached out to pet it. This drew a lot of curiosity from those watching him because Indians rarely do this kind of thing. Indian Hindus believe in reincarnation and therefore will not kill any animal or even insect, lest they interrupt successive incarnations that could affect the creature's destiny, but they rarely treat animals with affection. Indeed, diseased and starving feral dogs and cats wander the streets everywhere in India scrounging garbage heaps for scraps of food. For these townspeople at the station, it was strange enough to see a Westerner, yet alone to see him show affection to a cow. However what really astounded the Indians was the cow's response to Kell. She immediately sidled up to him and put her head under his arm, following him about everywhere. Because cows are holy in India, the bystanders saw this strange devotion to Kell as spiritually significant and their wary suspicion was transformed into favour, drawing friendly smiles from them. It was actually quite hilarious, as Kell was unable to extricate himself from his 'pet' until one of John's men had to chase the cow away.

The train arrived and it was filthy! Kell would later dub it 'the train from hell'. There were only bare wooden benches to sit on and Lorri, who had a bad cold, was not doing well. The night had grown chilly and John grudgingly gave her his blanket for the night. The dirt and discomfort did not bother him at all and he was able to sleep like a log, but Kell stayed up all night guarding Lorri, who often had to use the lavatory because of her damaged bladder. Rough-looking men would ogle her as she passed by along the corridor and she felt very unsafe. Fortunately Kell's size and strength deterred any negative incidents. The bathroom was just a squat toilet with a pedal for flushing, but since the pedal was broken, the floor was slick with

urine. As she squatted over the hole in the floor, a giant cockroach startled her and she slipped, almost causing her foot to go through the hole! She could see the train tracks whizzing past below! As she recovered her balance, her skirt escaped her clutches and the hem got trampled in the urine. Needless to say Lorri was miserable for the entire trip back to Jharsuguda.

There were other trips around the countryside which were memorable for other reasons, such as the one to Bopoli, a primitive village bordering the highway. Translated, the name means 'toilet'. Kell and Lorri were to find out that the name was entirely appropriate. Situated in an area of many dangerous snakes, it was particularly risky for the villagers to venture outside in the fields at night. Consequently, in order not to be bitten by snakes, they would assemble at dusk in a long line along the road to address their toilet needs.

Most of the places Kell and Lorri visited were close to towns and relatively safe to minister in, despite the unfriendly Hindu factions existing there. However one preaching point was in the village of Badi Bahal, a place where John had experienced opposition in the past. It was a far flung village set in a desert area among outcroppings and hills. When John arrived with his two Western visitors, all the villagers gathered around, curious to see them and to hear the messages they would bring. John and Kell preached and Lorri gave a short greeting, but soon a group of around one hundred Hindu men began to gather behind the crowd. John was increasingly nervous, but Kell and Lorri were oblivious to the danger and continued to minister the gospel. However the Christians among the villagers knew how unpredictable the Hindus in this area could be, and they quickly took matters into their own hands, hustling Kell and Lorri, along with John, down a winding labyrinth of mud huts. In one of these, they had provided a tiffin (lunch) of chai, soft drinks, biscuits, and fruit for their guests, while several stalwart villagers stood guard outside. The band of Hindus were not able to discover where the Westerners had been taken, and gradually disbursed. Then, under cover of night, as John, Kell, and Lorri made the return journey to Jharsuguda, John explained the situation. They had all

been in great danger but by God’s grace and protection, they had made it safely back home. Hindu radicals could become violent and homicidal very easily. The crowd that had gathered in the village was gearing up for a confrontation but the Lord had intervened through the wise Christians living there. A possible tragedy had been averted. It was a trip Kell and Lorri never forgot. It would also not be the last time they would encounter significant danger in India.

Kell and Lorri went to a town called Pulbani to visit one of John’s daycares. There was a discomfiting Hindu influence there in that some of the teachers at the daycare were Hindu and wore the tilaka (or tika) a mark usually adorning the forehead, signifying a religious affiliation to Shiva or Vishnu, or other Indian deities. It is believed that the centre of the forehead is a spot for the third eye, an invisible eye that supposedly provides perception beyond ordinary sight. Enlightenment is reached through meditation that opens up inner realms and spaces of higher consciousness. Hindus believe the tika facilitates connection with the divine energy within the worshipper’s body, which they consider the temple of God. Those who connect with Shiva or Vishnu in this way are thought to realize the true purpose of their existence. Kell and Lorri knew from their street ministry among Canadian aboriginals in Winnipeg that this was actually a means for demonic spiritual invasion and possession. Kell and Lorri felt troubled that John would allow these Hindu teachers to instruct the small children in the daycare.



After Pulbani they visited a rajah’s palace and met with the rajah himself. He gave them a tour of his home which was dirty and dark, with poorly painted pictures of nude western women portrayed on the walls.

The rajah was very unprepossessing with a paunch, skinny body, bad skin, and a thin moustache. His sly, glimmering eyes hungrily followed Lori and Loralie around as they walked through the rooms, making them feel highly uncomfortable. There were whiskey bottles everywhere and John later informed Kell that the rajah drank all his money away. Everyone was relieved to get out of there.

Next day Kell and Lorri went to Bargarh. It was a cold day and Lorri's bladder was bothering her. They stayed in the Oriental hotel and had a Chinese dinner. However the beds were hard and Lorri couldn't sleep. A mosquito tablet burned in an ashtray emitting choking fumes; the bathroom had a faucet that couldn't be turned off and made dripping noises all night long; and the hand towel was as coarse as sandpaper. Kell went to look for John and locked Lorri into the room for safety. After he left, a hotel steward came with their order of tea and toast and began hammering on the door. Lorri felt too afraid to open the door and yelled through the key hole for Kell. He had taken the room key with him and by the time he returned, Lorri was livid. She scolded him right there, much to the steward's amusement.

On the way to Bolangir, they saw large palms jutting out among the rice fields, mountains in the distance, winding dirt roads leading off towards the horizon, tribal women wrapped in colourful saris, cowherders, carts drawn by water buffalo, and ropes of straw stacked up in trees for storage. (The cows got a portion each day, which was lowered to them from the trees). Bolangir had a very nice hotel which was a welcome surprise. It was small but had teak furniture, marble floors, and a serviceable western bathroom. The food was delicious and the colour TV worked. Kell and Lorri watched an Indian soap opera and laughed at the sentimentality. Still it was more wholesome than many in the west.

One thing Kell and Lorri noticed at the daycares was that many of the children were ill with fevers and skin diseases, like impetigo. Many of the villages also had a water problem. Water meant life to the villagers and there were often not enough wells to meet their needs. It was difficult for the villagers to wash and keep clean. Some villages

were filthy, like Sunabeda, a slum village with pigs everywhere. John laughingly called it a 'jewel in a pig's snout.' Little piglets went squealing after the sow in the bushes. Mud huts, no taller than Lorri (who is 5'2") were scattered around. The rooms in these huts were mere crawl spaces. Roofs were made of cardboard, metal, and rubber bicycle tires. There was no mental stimulation for the villagers. Without John's daycares, the children had no education whatever. The Indian government often bragged about having schools for every tribal village, but John said the teachers didn't care about the children and rarely showed up for work. Consequently the village kids were wild and undisciplined, and when they were old enough, they laboured in the fields or worked in town as rickshaw drivers. Lorri couldn't imagine living this way and felt deeply stirred by their plight.

In Maliguda they visited the church sponsored by Calvary Community Church, Kell and Lorri's church in Canada. Maliguda was very poor and the people were very shy, and degraded by alcoholism. There were only about 30 believers and they were friendly and excited to see John and his western guests. The girls really liked Lorri. In fact children in most of the villages were always drawn to her.

One of their more interesting visits was to a silkworm village where they saw how silk was made. Lorri bought a shawl as a souvenir but was somewhat deflated that her dreams of finding rare and exotic treasures in India were not happening. She had envisioned herself a modern Marco Polo bringing back beautiful gifts from her travels. However she realized that the jewels of Odisha were its people, particularly the children. She also noted that she was bearing an inner treasure that went beyond the merely physical. The experience of India was changing her and making her stronger, inside and out. Even in the little things, she noticed changes. She no longer cringed with repugnance when she saw a mouse or lizard cross her path. (This did not apply to cockroaches and spiders which always made her shudder). She was no longer overwhelmed with helplessness at the poverty and starkness of this land and people. She knew that strong people were needed to bring the gospel of Jesus Christ to Odisha, and she could see that the Lord was moulding her, bit by bit, to be such a person. For this, she was very thankful.

There was something else Lorri felt very thankful for, perhaps best expressed in an excerpt from her diary.

"I am so grateful now for God putting me where I am (in Canada). My home is more precious than ever before. My pets are more precious. My government and culture is more precious, though I fear for its safety. When God sweeps through Odisha many beautiful things will happen. But India will never be Canada. God has poured His grace on North America and I pray the people will wake up to the truth of His love and extravagant generosity. Of all people, we have the greatest reason to praise His goodness. I pray He will receive His due."

Dark Dangers

Behind John's compound, some American friends of his had built a large girl's home. Rice paddy fields grew all around the building and Kell and Lorri's daughter, Loralie, watched as two large cobras were mating. They were about 10 to 12 feet in length and rose up, twisting around each other. All the staff and children were called to see this wondrous occurrence. Some threw stones at them causing the cobras to rush through the grass at amazing speed. Their movement could be seen as the rice stalks parted with their passing and everyone raced for safety.

Kell and Lorri were to discover that there were many dark secrets in India. John pointed out a temple in the distance and informed them that this particular temple was where the tribals practiced human sacrifice. John had a childcare centre in the area and he had been told that while the temple was being built, a Hindu priest had kidnapped five children for sacrifice. Passengers from a train passing by saw the priest and the children and knew what was about to happen. They had notified authorities who tried to rescue the children, but they were too late. By the time they got there, the priest had already killed the children and poured their blood into the foundation of a building. It was believed that blood was the sacrifice

preferred by the Hindu gods in order to bring favour and prosperity to the owner of a building project. This type of horror was a Hindu practice for many years.

In the state of Bihar, the presumable birthplace of Buddha, where the Hindu holy river starts, there is a sacred area where Hindus burn the bodies of their dead. There you find Hindu holy men called Aghori, a Hindu monastic order of ascetic sadhus. The Aghoris usually engage in post-mortem rituals and often dwell in cemeteries, smear cremation ashes on their bodies, and use bones from human corpses for crafting jewellery. They eat human remains as well. In the Himalayas there are approximately four million holy men living naked, who put ashes all over their bodies. They live by begging and dwell in caves, wandering from place to place even in inclement weather.

Kell and Lorri learned that Odisha had a deeply religious history. In fact, Odisha boasts the greatest number of shrines and temples in all of India, some placing the number at 44 million. Many of these Hindu temples are located in the seaside villages, the most famous being the Jagannath Temple in Puri. The trip to Puri from Jharsuguda requires a 13 hour train ride, both ways, but it is worth seeing just to understand Hindu culture. There are innumerable images and idols depicting the Jagannath god. It is actually a deity worshipped as part of a triad along with brother Balabhadra, and sister, Subhadra. However Jagannath is considered to be the primary god - a form of Krishna. Unlike other Indian deities, Jagannath's image is abstract, with large round eyes, a simplified face, and no detailed limbs. The Jagannath Temple dates back to at least the 12th century, and is a major spiritual centre, attracting millions of devotees every year.

There is an annual chariot festival where the deities are placed on massive, elaborately decorated chariots and pulled through the streets of Puri. Historically, the Jagannath Temple employed Devadasis, young girls sold to the temple and trained to become prostitutes. Minor girls, usually from the lower castes, were brought to big temples, made to believe that they were married to the deities and were kept in the temple for the entertainment of the priests,

landlords and nobles. Throughout their lives, these girls could never marry another person, nor were they allowed to settle in their own homes. The Devadasis performed dances to generate income for the temples. Despite the ban on the Devadasi system in India, girls are still being made into Devadasis in the temples of South Indian states, Maharashtra, and Odisha. Although it is argued by some that the Devadasi system no longer exists, the National Human Rights Commission in October 2022 issued a notice to India's Central Government saying that even today, girls are being sold as Devadasis in various temples.



The dark history of Hindu religious practices did not dissuade Kell and Lorri from their interest in India. They could see the horrendous effects of the caste system, the religious intolerance, the gender inequity, and the crushing poverty on the lives of the people, but they felt honoured to be called by the Lord to bring His message of hope and grace to this dark place. They knew God was hearing the cries of the oppressed and that He wanted to bring deliverance and salvation to Odisha. Both of them felt they were very unlikely candidates for such a monumental task but they were eager to be of use in God's kingdom. They believed that in His strength and power, they would be able to do the impossible.

Jesus had given them spiritual weapons and the authority to call on Him to release armies of angelic hosts to break the power of the demonic principalities enslaving the people. Though only beginning to understand the dynamics of spiritual battle themselves, Kell and Lorri hoped to impart what they knew to others, if God enabled them to minister in India. However they were not unaware that there would

be many dangers if they became involved in any significant way in this dark land.

Christmas In Jharsuguda

It was nearing Christmas time in India and a shopping trip to town was planned. It was the first time the Frandsens had truly inspected the town of Jharsuguda. However it was a disappointment as far as shopping was concerned. The stores were really only roughly constructed three-sided buildings with a metal grate in front (like a garage door) that could be pulled down at night to deter thieves. Inside were cheap articles of clothing, plastic furniture, household items, toiletries, bicycles, and toys. Stalls sold saris, street food, baskets, blankets, and shawls. Everything was cheaply and poorly crafted and Lorri and Loralie found little that appealed to them, but they found the sights and sounds on the streets truly fascinating. Hulking bulls meandered down the roadways, feral dogs barked and scrapped, Indian music blared from loudspeakers, and the strong scent of incense wafted in the air. It was difficult to navigate the streets as bicycles and auto rickshaws swerved past, wildly decorated trucks sounded their horns, and crowds of people milled about, staring suspiciously at the newcomers in town. Kell and Lorri were told that in January the streets would be even more exciting because that was when there would be a festival with sacred cows festooned with silks and flowers led by worshippers into the Durga temple where they would be sacrificed.

At one of the shops, they saw a troupe of actors dressed as Krishna and Rama, complete with fake jewels and colourful sashes. They behaved in a very feminine manner, like transvestites. Both actors wore heavy makeup with 'Krishna' painted blue from head to toe. They went from shop to shop, holding out begging bowls and demanding money. One of their entourage accompanied them, also lavishly dressed, banging away on drums. If shopkeepers were unresponsive to their demands for money, the drummer made a

terrible din with his drum until the shop owner relented and threw them a few rupees.

During their walks around town, Kell was walking ahead of Loralie. She sneaked up behind him to steal the bag he was carrying. (At that moment Kell was just thinking about John's tale of one of his workers who had his bag stolen when someone spilled ice cream on it, and then grabbed it when the worker put it down.) Kell swung around to catch the 'thief' and everyone laughed at him when he saw it was only Loralie playing a trick on him.

There was one store in town that was different from all the the rest in Jharsuguda. It was owned by the Mundra family. They were wealthy compared to the rest of the populace. Theirs was a large store filled with stacked shelves of shimmering silk saris, beautifully woven shawls, and men's 'suiting' material. A large square area of padded cushion was set in the middle of the floor where shoppers would sit (after removing their shoes), sipping chai and leisurely inspecting the cloth laid out for them by Mundra's employees. The Frandsens were treated like royalty when they entered the shop. The Mundras felt greatly privileged to have Canadians all the way from the other side of the world enter their domain. They wanted to know everything about Kell and Lorri and their family, and the questions came in torrents. It was later learned, from John and Della, that the Mundras worshipped the rat deity. A small metal pedestal was situated in one corner of the shop for this purpose. Although there were many of these rodents, often very large in size, scuttling about, they never touched Mundra's cloth or destroyed anything in the store. Lorri saw a rat sniffing about a mother and her baby who were seated on the cushion, but there was no sign of dismay from the mother at the sight of the creature. It seemed the rats held no terror for anyone in the store. Whether this was because the rats were well fed from the food sacrificed to the rat deity, or whether there was a more sinister demonic explanation, was not certain.

That night, everyone sang Christmas carols. As they all sat around the dinner table, John and Della told stories late into the night about India and its culture. When Kell and Lorri asked why they had been

given so many hard stares in town, John explained that the political system was very anti-western. There were factions in the country between Muslims, Sikhs, Hindus, and Pakistanis which added to the outrage that seemed to simmer in the air. Della also told stories of elephants and tigers in the jungles. John made everyone laugh at some stories about childbirth and how Indian men are useless at being a support to their wives during labour, saying they faint at the sight of blood and are totally unprepared for the event. Birthing traditions are also quite superstitious. The family expecting a child makes no preparations for the baby - not even diapers or milk - because they believe that if they do, it will be an act of presumption, sure to lead to the baby dying. Mothers-in-law are the worst, slapping the baby's stomach to get the blood flowing! Sometimes women who have just given birth are not allowed any food or water for 3 days! They are only allowed to drink a horrible concoction meant to release poisons from their body. They are often undernourished because they eat very sparingly during their pregnancy. This is because they believe that the smaller the baby, the easier the delivery. John said most tribal women barely survive childbirth. Small wonder!

Christmas Day was cool and sunny. The Frandsens woke up to the sound of drumming and singing. They took lots of pictures of the Christmas programs put on by the children at the compound. There were skits, singing, competitions, gifts, cake, and a skinny Santa who made the rounds with a bag full of candies. Lorri observed all the children and wished she had been able to buy more gifts for everyone. Their trip to India had cost approximately \$5000 for the three of them in airfare, and \$3000 in other expenses. Lorri was concerned that they were nearing the end of their resources.

Anglos from Cox Colony and some Catholic nuns from the local hospital came to share the festivities at the compound. The Anglos, or Anglo Indians, were of mixed-race British and Indian ancestry. Anglo-Indians are unique in that they are usually Anglican Christians, speak English as their mother tongue, and have a historical link to both Britain and India. Their church is called the Church of North India. They sing old English Christmas carols and have a very traditional family and church life. It was at this particular gathering

that Kell and Lorri met John Edwin who would become a very special lifelong friend. He served them in ministry til he died.

On December 27 the Frandsen family said their good-byes to John and Della and everyone else. They boarded the train and settled into a 1st class day trip compartment. The journey lasted 11 hours but the seats were plush, there was a tolerable bathroom, and it wasn't crowded. At one of the stops a boy came on board pretending to be a sweeper. He pestered Kell and Lorri for food but they ignored him, feeling he was possibly a thief. The Kolkata train station was just as they remembered - horrible! An older porter carried their luggage on his head. He was surprisingly strong for his age. He was also very helpful in chasing away pestering young men congregating around Lorri. Possibly they were taxi-drivers soliciting a fare, but the porter's gruff voice sent them packing. The porter asked for 10 rupees but Kell gave him 20, feeling he had earned every bit of it.

Back at the AOG Towers they all breathed a sigh of relief. Kolkata was not their favourite place and they were not sorry to leave it behind. They were looking forward to 2 days in Singapore where they could rest before their long plane trip back to Canada.

The taxi driver to the airport was a shifty character. He kept looking back at them in the front view mirror, obviously sizing them up. He had stopped at a corner of the street along the way and another man had jumped into the taxi (supposedly a friend who needed a ride). They added to the threatening menace of the city and Lorri prayed the whole way to the airport as the driver scowled at her through the front view mirror. When they came to the end of the ride, the driver threw out their luggage in disgust and took off. Lorri felt that the Lord had been providentially protecting them the entire time.

The airport was clean and they passed customs without incident. Lorri gave a huge sigh of relief. She had never felt safe in India except in the hotels, AOG Towers, John's compound, and the airport. On the streets and in some of the villages she had felt nervous and tense. Unfriendly stares had accompanied them everywhere they went. Friendly faces (from those not attempting to deceive them)

were like rays of sunshine bursting through storm clouds. Every magazine seemed to carry stories of rapes, murders, muggings, and mafia activities. Lorri wrote in her diary: *"I never fully realized my trepidation in this city until liftoff time at the airport. I felt like I was being raptured into heaven, leaving hell on earth behind. It was an indescribable feeling. I felt at the moment that I never wanted to see Kolkata again."* However on the plane Lorri reflected on those things in India she had enjoyed, such as the music, food, clothing, graceful women, and winsome children. There was something about this land that drew one. She was already missing her Indian Christian friends who were so friendly with their gentle smiles and eagerness to please. All in all Lorri felt she had a love/hate relationship with India. That feeling would never completely go away, in spite of repeated trips and visits to this enigmatic, and often maddening country.

Home Once More

Kell and Lorri returned to Canada with a greater appreciation for their home than ever before. It exuded peace and tranquility in sharp contrast to their chaotic experiences in India. Canada seemed safe and rational with its Judaeo-Christian culture. Life was pleasant with good friends, a prosperous business, many fun outings to enjoy, wonderful pets, and a lovely back yard. On summer days they would relax with a good book on the hammock, play frisbee with Czar, barbecue steaks on the grill, or go swimming. It was a perfect little paradise...if only they had been able to forget the haunting faces of those suffering in India. Kell and Lorri were no strangers to brokenness. It had taken years to heal from the deep emotional scars they carried from childhood. They understood something of what the poor and oppressed in India were going through, especially the low caste women and children who were so often in despair because of their feelings of worthlessness. The plight of elderly widows, who were cast off like refuse, were probably some of the most vulnerable in Indian society and it tore at Kell and Lorri's hearts that people lived this way. The words of Jesus when He quoted Isaiah 61:1, reflecting

His heart and mission, was having a powerful effect in their own lives, calling them back to India.

"The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good news to the poor; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound.."

Lorri, inspired by this verse, informed Kell: *"We have to let our home go, along with all we own, if we want to follow God's call."* It was monumental to even consider such a thing because they both knew exactly what they would be facing if they made such a choice. India was a dark, uncomfortable place, vastly difficult and intimidating. Lorri had health issues. They had a young teenage daughter to consider. What of their pets? How would they live financially? What would happen to their business? There were myriad questions to which they did not have the answer.

On the other hand, there was the promise in Mark 10:29 where Jesus said, *"..no one who has left home or brothers or sisters or mother or father or children or fields for me and the gospel will fail to receive a hundred times as much in this present age: homes, brothers, sisters, mothers, children and fields—along with persecutions—and in the age to come eternal life."*

Serving God in India could open up opportunities to travel to exotic places, train with world class leaders, and affect the lives of thousands. There would be the wonderful adventure of expanding the kingdom by showing the world what a great God they served. Both Kell and Lorri had been trained in evangelism and they had practical experience in street ministry. Why not use those skills in India? There was much to do in preparation for such a venture. A friend allowed them to store some of their belongings in a 10x5 storage facility, which took care of a few personal items, but the remaining household possessions had to be sold at garage sales. Kell gave away his car and truck which he had used for business. However the most difficult part of their enterprise was leaving behind their beloved pets. Loralie loved her four cats and was saddened when she had to part with them. Fortunately a sweet older couple adopted them and greatly

enjoyed spoiling them. Then there was Czar, Lorri's friend and companion of four years. To give him up was agonizing. Lorri felt like her heart was being torn from her breast. A loving Christian family with an adorable little girl quickly fell in love with Czar and expressed willingness to adopt him, but Lorri struggled with her decision. It was obvious that Czar wouldn't survive India. There really was no choice. Finally on their last day with Czar, which they spent swimming with him in the river, they dropped him off with his new family. Just before they left Canada, the family phoned to inform Lorri that Czar was missing her terribly. Reassuring themselves that it would just take a bit of time for him to settle in, Kell and Lorri boarded the plane for India. Soon after Czar died, being unable to live without Lorri. The bond between Alsatians and their owners often goes so deep that the animal dies of grief if separated. This is what happened with Czar. He wouldn't eat and he wasted away until his heart gave out. When the news came to Lorri in India, she was inconsolable. The guilt of leaving him behind overwhelmed her and she would carry that sorrow with her all the rest of her life.

A Second Time Around

Kell had many ambivalent feelings when their house sold. It was a final step in the plan, and it signified that they were now walking on water and only Jesus could keep them from drowning. At least, that's how it felt now that the business was in other hands and they no longer had a home to live in. Fortunately God encouraged Kell by providing some practical support. Awhile back Kell had been invited to the local Rotary Club of Comox and Lorri had encouraged him to join, which he did without perhaps realizing the full import of his decision. Later Kell would see that to live in India was much easier if one had high level connections. Rotary was perfect in that regard. It was a service organization started in 1905 by a Christian lawyer. Its aim was to work with like-minded leaders to bless the world by serving the needs of mankind. Kell would discover that Rotary was an important part of God's plan to open doors of opportunity for service, provide legal counsel, facilitate practical aid, and inspire

ideas for ministry involvement in India. Over the years Kell would make some wonderful friends and have many opportunities to share his faith with other Rotarians. He would pray with some of them and see marvellous answers to prayer for healing. Significantly he would be able to initiate and participate in big projects to greatly bless 200,000 people in India. But that would come in the future. In the meantime, Kell and Lorri, together with their daughter Loralie, embarked on their next adventure, and headed for Singapore and then on to India.

India Life

Back in Jharsuguda, Kell and Lorri moved into an Indian house. It was a two story concrete building painted pink from top to bottom, with a low wall surrounding it. They were renting the lower floor which had two bedrooms, a living area, kitchen, and an Indian toilet (used by squatting, rather than sitting.) There were just a few barred windows to bring in daylight. The landlord and his family disposed of their garbage in the common way, throwing it over the wall for the feral dogs to forage in, leaving an unpleasant and pervasive odour. However the part that bothered Lorri the most was the Hindu lingam and yoni idol in front of the house. It was right in the pathway to the house so she had to pass it going in or out. Lorri would see the short pillar-like symbol of Shiva every day. She knew the cylinder was supposed to represent a penis and the disc-shaped platform, the yoni, represented its feminine counterpart, designed in such a way to allow liquid offerings to drain away for collection.



These idols are everywhere in India, so it was no surprise to Lorri to see it there. It just bothered her to have it staring her in the face every time she went out. The house was chosen for their family because it was close to the compound where the 12 foot walls and 3 large guarded gates gave a sense of security. Lorri and Loralie always felt glad to enter the comparative safety of the compound.

To get there though, they had to walk along a winding dirt path where long-horned cattle nibbled on the sparse grass and stared threateningly as they passed by. Lorri often took a long stick with her on these walks, just in case. There were also bees the size of golfballs that buzzed in the air around their heads. Worst of all were the construction workers who cut through the fields every day, leering at Lorri and Loralie as they walked home. One of the tribals at John's compound, a mentally challenged man who did odd jobs, was given the task of escorting Lorri and Loralie to their house if Kell was out preaching. One day about a dozen men from the construction site swarmed around the house, even climbing over the wall as Lorri and Loralie hurried to enter the house. Their protector, though very short, was heroic in standing up to the intruders, telling Lorri he would die for them rather than allow them to be harmed. Fortunately the men thought it was a fine joke and just laughed before wandering off. Lorri breathed a sigh of deep relief and thanked God for his protection. She also thanked her brave defender, but the incident left her shaken. She felt very uneasy, especially for her daughter who was a pretty young teenager and drew a lot of appreciative looks from the Indian men.



Loralie loved the Indian people and made friends easily. She soon became a favourite with the kitchen staff. They enjoyed dressing her up in saris, and would compliment her on the colour of her skin and her exotic features.

They taught her Oriya words and Loralie was quick to pick up the language. Indians love music and Loralie was a trained singer in the classics and played the piano very well. All of these factors made her very popular on the compound.

One afternoon the Frandsens were walking from their house towards the compound when they noticed a group of feral dogs fighting over something on the ground. As they drew near they saw the dogs were scrapping over what looked like a dead puppy. Lorri ran towards it, but Kell told her to stay back. However Lorri persisted in grabbing the puppy and taking it with her. It looked to be unconscious but Lorri noted a faint heart beat. Kell said it would die anyway and should be left where it was, but Lorri couldn't abide the idea of the puppy being eaten alive by the other dogs. Feral dogs in India were well known to cannabalize their own. It happened all the time. The pup survived and Lorri named him Lazarus, after the friend of Jesus in the Bible who was raised from the dead. Eventually he just went by 'Lazzi'. He was amazingly intelligent. It only took one day to paper train him! He was so affectionate and full of life that just to be around him was a joy. Lorri would carry him to the compound in a shopping bag for his own safety and he'd peek out over the bag at the world around him. The kids at the compound played with him every chance they got but he clearly knew his owners.



Lorri or Loralie had but to call his name and he would race to meet them, his short little legs churning away. Unfortunately, after several weeks it was discovered that the pup had a big problem. He developed a serious condition called a rectal prolapse where part of his large intestine slipped down inside his anus. At first it wasn't noticeable, but eventually his condition became so severe that it became obvious he would have to be euthanized. Loralie was

outraged. She wouldn't hear of having him put down. Kell left the decision to Lorri, not knowing what to do in such a situation. It was becoming unbearable to watch him suffer. Finally Lorri administered some sedatives, hoping Lazzi would pass away in his sleep. Loralie burst into tears and was inconsolable, clutching her beloved puppy to her heart. By this time Lorri was emotionally exhausted and went to lie down. When she awoke awhile later, she dreaded going into the living-room to see the dead puppy and to face Loralie's accusing eyes. However Lazzi hadn't died. He was sitting in Loralie's lap as happy as could be and Loralie was overjoyed. But it was only a short reprieve. Eventually Lazzi had to be taken to the vet to be put down. Lorri collapsed in the bathroom with grief. She had lost Czar and now she had lost Lazzi too. Her one consoling thought was that at least she had saved Lazzi from the horror of being eaten alive by the other dogs, plus he had enjoyed a very happy (if short) life. An added blessing was the way Lazzi had captivated everyone's heart, causing all to fall in love with his enthusiasm and sweet temperament.

Ministry

John's ministry was growing rapidly. Visitors from Australia, America, Canada, New Zealand and other parts of Europe came calling. One lady from Switzerland had a double doctorate in music and was astonished to hear Loralie's beautiful voice, such a rare find in a place like Jharsuguda. She and Loralie arranged a choir for Christmas.

Meanwhile John assigned Kell to preach in Bible School 6 days a week, 8 hours a day, using translators. He was teaching on the epistles of the Bible and the experience forced him to develop greater hermeneutical and expository skills. Most of the teaching materials were from John Osteen who had overseen 5000 pastors in India when he was a missionary there. John himself used these materials extensively in his ministry. Because John had been an actor before professing Christ, he was able to mimic Osteen's dynamic preaching style and he came across as a very powerful and prophetic leader.

Kell enjoyed getting to know his students, many of whom would become pastors and ministry workers. They were eager to learn, and most were very receptive to the things of God. However he noted that many of his female students seemed unnaturally shy and lacking in confidence. Due to his experience with Lorri's breakdown, he recognized certain similarities between the girls and Lorri. They were as broken spiritually and emotionally as she had been. He knew the Hindu culture perceived women as lesser in value and lower in status to men. From infancy onwards, girls were taught that they were to be subservient to the male members of their family. Their role in life was to serve and always be obedient and silent. Families preferred male children over females, and some daughters and wives were dominated by fear and abuse all their lives. Unless they were lifted out of that influence and saw their worth in Christ, they would never become strong women of God. Kell's passion was to show them their value as new creatures in Christ, thus escaping the demonic bondage of their lives and entering into their full freedom as beloved daughters of their heavenly Father.



The people at the compound were always watching Kell and Lorri. Indians are often very curious about westerners and their culture. Kell's treatment of Lorri was very different from what they were accustomed to. They could see that Kell was very protective and considerate of her health issues. They also saw how highly Kell valued Lorrie. His demonstration of marital and family love made a deep impression on the students.

Darjeeling

Loralie got quite sick with a high fever from chicken pox. Because she had a rare blood disorder, Kell and Lorri were especially concerned. She needed a place to regain her strength and because Pastor Claude, one of the district leaders, was stationed in Darjeeling, they decided to take a trip there. It necessitated going to Kolkata and then to the Bagdogra airport, from where they took a taxi to Darjeeling. It was a beautiful place with dense jungles and rhododendron trees in full bloom. This hill station was the place where the British Raj used to send their children to be educated, and it is still used for that purpose today. The Frandsens were met by Pastor Claude and treated to a wonderful dinner of Tibetan noodle soup called thukpa and steamed dumplings called momos. The first night they stayed at a motel owned by Claude's brother-in-law but there was no heating and it was very cold at night. They moved to a better accommodation with a big fireplace.

Darjeeling is famous for its tea plantations which grow on terraced hills. Some of the plantations are 50 years old. There are also several old English clubs with large billiard tables and vintage trophies and plaques hanging on the walls. The British military had a strong presence in Darjeeling and it was still quite evident. One Sikh officer eyed Loralie with great interest and showed up in several of the places visited by the Frandsens. Kell and Lorri felt very uneasy about the man and kept a particularly close watch over Loralie. She was never out of their sight.

One of their contacts in the town was Pastor David who had a very interesting story to tell. During the hippie era many westerners visited Kathmandu in Nepal where David ran an international cafe. On the side, he smuggled drugs. Many western tourists visited his establishment, attracted to Nepal by the mysticism surrounding the ancient temples there. Some of the westerners shared the gospel with David. When David was arrested on narcotics related charges, he reached a low point in his life and cried out to Jesus to save him. Miraculously he was freed and he went on to open the first Assemblies of God church in Nepal. He trained young men to become leaders to reach the people groups in the Himalayas, and he started many churches. While Kell and Lorri were in Darjeeling, a

special Christian missions event was happening. Christians were coming from villages all over the country to attend the celebration, eventually numbering close to 10,000. David invited Kell and Lorri as special guests to the celebration. They sat beside some very aged missionaries from Norway who had come all the way from their country to see the fruit of many years of labour in the gospel. Kell and Lorri became increasingly interested in visiting Nepal.

Kathmandu



The Frandsens flew out of Bagdogra to Kolkata, and then on to Kathmandu. As they gazed out of the airplane window, they saw Mount Everest, the earth's highest mountain above sea level at 29,031 feet. It was a thrill to see this popular landmark that draws so many mountain climbers from around the world, in spite of many dangers such as altitude sickness, wind, as well as hazards from avalanches. As of May 2024, 340 people have died on Everest and over 200 bodies remain on the mountain and have not been removed due to the dangerous conditions.

The smog was heavy in Kathmandu and the streets were crowded with bicycle and auto rickshaws. The family stayed in the Kathmandu Guest House (where they would reside for 2 months). The buffalo steaks at some of the restaurants were delicious and it became their favourite menu choice. Besides, Lorri said, red meat was important to build up Loralie's low blood count. Every day all three would explore the roads and alleyways, or just lounge at the Guesthouse and enjoy the beautiful gardens. They often hired an older bicycle rickshaw driver named Lala Bahal to take them to the ancient temples, some of which were over a thousand years old! They were pagoda-shaped, displaying intricate carvings on the roofs and walls. Lorri had read that Kathmandu was once the royal capital of the Kingdom of Nepal. It was home to hundreds of temples, shrines, and stupas, and is widely known as the only Hindu Kingdom in the world, since around 80 percent of the population are Hindu. However, being the birthplace of Buddha, Hinduism in Nepal is tinged with rituals and prayers from the Buddhist religion, which makes it unique in the world.



One interesting sight was the Boudhanath Stupa, the largest in Nepal and the continent. Lorri found the stupa's stairs long and arduous. At the top, she saw devotees bow their heads in prayer while slowly walking around the colossal dome. The petitioners believe that anyone who prostrates themselves in front of the stupa and circumambulates it with no bad thoughts in their hearts receives good karma. Not only that, the gates of Hell are permanently closed to

them, and they are also saved from being reincarnated in the lower realms. Lorri wished there was more of a Christian presence in the city so that the gospel message could be known to these poor people.



There were myriad shops displaying crafts of all kinds. One day Lorri went out on her own to visit the shops. She passed a hotel that bore the notice of a missing western woman who had disappeared in the vicinity. This was actually not an uncommon occurrence in Nepal.

Many Western tourists, usually young women, went missing in this part of the world. Lorri felt a strange uneasiness course through her. She decided to postpone her shopping tour until Kell could go with her. She turned abruptly and almost collided with a Nepalese man who was hunched over, quietly dogging her footsteps. Her sudden movement surprised him and he immediately ran down a nearby alley.

In Canada

It had been arranged that Kell would fly back to Canada with Loralie. With her fragile constitution and the unwelcome attention from Asian men she received, it no longer seemed a good idea to include Loralie on trips overseas. Lorri would stay back and thus save the price of a ticket to India when Kell returned from Canada. Unfortunately Lorri became very ill from food poisoning after Kell and Loralie left. Kell contacted leaders from AOG in Nepal and she was moved from the Guesthouse and put into the care of Dhruba and Goma, two servants of one of the AOG missionaries stationed in Nepal who were on leave in America. Both servants were educated and fluent in English and they nursed Lorri until she recovered her health. Meanwhile Kell

and Loralie had not left Singapore after hearing of Lorri's illness. They had gone with Salem Church to their family camp and then waited for Lorri to join them so they could travel back to Canada together. Sean had arranged for an apartment in Courtenay and then moved in all of Kell and Lorri's personal belongings.

Obstacles

The Frandsens were picked up at the airport by friends and next morning, over breakfast, Kell broke out into a sweat like he'd never experienced before. The perspiration was pouring off him and he had a headache, high temperature, chills, and nausea. Lorri was greatly alarmed and as soon as they reached Comox, he was admitted into emergency. After the bloodwork was completed, the diagnosis was malaria. Kell knew that many of the Indian tribals contracted malaria every year because the parasite can hide in the liver. Many had died because of it. Fortunately Kell was treated by specialists who made certain that the disease would not return. However in India, malaria was always a possible danger, along with dengue fever, tetanus, dysentery, Ecoli, and Hepatitis. Kell and Lorri made certain that all their vaccinations were always up to date, and they regularly took antimalarials, but in spite of these, disease was an ever-present risk.

Lorri's health was also a matter of concern. Her interstitial cystitis had worsened on the mission field causing her great discomfort. Interstitial cystitis (IC) is also called chronic pelvic pain (CPP). It causes pain and pressure for unknown reasons, necessitating urgent bathroom trips that can add up to dozens a day. At night, sleep is disturbed, often causing sleep disorders. With suitable bathrooms being sparse or non-existent on the mission field, Lorri had suffered debilitating agony that would often leave her in tears. No amount of prayer or existent medicines were able to alleviate her symptoms. It is said to have no cure, although Lorri tried all the available treatments out there. In India, she took large amounts of ibuprofen which came with the risk of cardiovascular thrombotic events and stroke. Sometimes it was the only way she could handle the pain.

There was also the consideration that Kell and Lorri now had no permanent home to call their own. Most of the time they had lived in nice houses, but now they were renting a sparsely furnished apartment. It took some adjustment to make the transition from home-owner to rental home.



There was also Loralie to consider. She had a serious health issue in the form of an incurable congenital blood disorder that sometimes required blood transfusions. She had become ill several times on the last trip. Additionally, India and Nepal could be dangerous places for a young western woman, even with two protective parents watching over her. There was also the fact that she needed to finish grade 12. Both Kell and Lorri were very close to Loralie and leaving her behind would place great stress on all three of them. She was the only child still at home - their baby. There had been a miscarriage years ago but only Kell knew about that. It had happened so suddenly that Lorri hadn't even suspected she was pregnant. She told Kell she had named the baby 'Robyn' (a gender-neutral name since she couldn't have known the baby's sex). She felt comforted knowing she would be reunited with her baby in heaven. So Loralie remained the 'baby' of the family and it was agony to think she would be separated from her if they returned to India.

Then there was the travel restriction of six month visas. India did not allow westerners to live in India, purchase a house, or drive a car unless they had resident status. A resident visa for a westerner was almost impossible to attain. Their only option was to go back and forth between India and Canada every 6 months which was expensive and exhausting. All these factors made the idea of

continuing on with the ministry a daunting proposition. It was time to deliberate carefully, count the cost, and seek God's guidance for another mission venture.

The Cost

The cost of missions work has always been high. Kell and Lorri had always known that. They weren't sentimental about serving the poor in India. They didn't feel guilty that they had so much more materially than others did, and they didn't feel coerced into sharing it with others. They were appreciative for all the things the Lord had given them. They had struggled with finances and they knew what it was to go without. They had experienced abundance and physical comforts and they enjoyed that as well. Their family had suffered with health issues, some of them serious, yet God had given many healings. The Lord had always met them in every need and supplied faithfully. The promise from Matthew 11:29 where Jesus promised that everyone who left houses, family, or lands for His sake would receive a hundred times as much and would inherit eternal life, never left their minds. They had seen this fulfilled over and over again in their lives, in the friends they had made all over the world, the tribal children they loved, and the fact of always having a shelter and food to sustain them wherever they went. Clearly God was no man's debtor. They could testify that the Lord had constantly shared His blessings with them. The greatest gift of course was Jesus. It blew Kell and Lorri's minds that the Son of God would leave behind His glory as God to make Himself a lowly human and then die ignominiously on a cross in order to share His eternal riches with them. (Philippians 2:5-8). In India they had seen people with nothing. They often went without food or shelter. They begged on the streets. Their bodies were wracked with disease. Many were regularly abused, oppressed, and enslaved by human and demon alike. They had never heard the gospel and so had no knowledge of a God who cared about them. Everything within Kell and Lorri wanted to bring that wonderful news to their ears. After thoughtful consideration and much discussion, the decision was made. Kell and Lorri would return to India. This time they would go as Rotary International volunteers. Rotary would pay

for their travel flights and allow them to meet with other clubs and work on numerous projects together. Sean would step in to help with the painting business while they were gone. The Faith Outreach Board would look after administration on the Canadian side. Supporters and donors would help support the ministry. And Loralie would finish high-school and board with the parents of her best friend. All these friends and family helped Kell and Lorri on their way. Without them, it likely would not have been possible to carry on the ministry. Sean and Loralie were especially supportive. Seeing their mom and dad leave for India was difficult, but they made sacrifices that were not easy. Loralie was without the parents she loved so deeply and she would miss them terribly, while Sean took on work responsibilities that were challenging and often difficult, especially as he didn't particularly like painting in the first place. Kell and Lorri would always be grateful to them for their love and support.

Land of Jagganath



Kell and Lorri were now back in Odisha, the land under the sway of the Indian god called Jagannath. This god's temple is located in Puri, situated on the Bay of Bengal, 60 kilometres south of the state capital of Bhubaneswar. This is where the Chariot Festival (Rath Yatra) takes place every year. Three magnificent chariots standing at a

height of 43-45 feet proceed from the temple amidst the beating of drums and cries of "Jai Jagannath!" (Hail Lord Jagannath) as they are pulled along by thousands of devotees. Worshippers offer flowers and ring bells, praying to the idols as they lumber along. The gods are taken to the Gundicha Temple where they stay for a period of nine days. In cities like Kolkata, Ahmedabad, and Bhubaneswar, Rath Yatra processions attract massive crowds, mirroring the grandeur of the Puri festival. Such celebrations also occur in other countries with significant Hindu populations such as Nepal, Bangladesh, and the United States.

The cult of Jagannath has integrated tribals, non-tribals, Brahmins and non-Brahmins, incorporating concepts of Buddhism, Sikh, and Islam. Although its roots lie deeply in pre-Aryan, animist practices, Jagannath is said to be a god of all religions. Over time, the tribals of Orissa in the Kandhamal District (where John's ministry was located) had blended their animistic beliefs with Jagannath rituals. The tribal animists believe that all nature teems with spirits. These spirits demand balance which can be subverted through witchcraft. Tribals attribute 70-80% of illnesses to supernatural malice. Crop failure or family deaths are also often attributed to witches casting spells via black magic. Accused persons endure beatings, forced exorcisms, or insertion of needles or other objects to "extract spells." In 2024, Ganjam district saw 13 murders from witchcraft suspicions. Balangir had a case of 77 needles removed from a woman's skull. A November 2025 incident in Chandaka (near Bhubaneswar) involved the lynching of a 72-year-old man over sorcery fears.

Hindu animists interpret natural signs as predicting fortune and they believe that ignoring them invites disaster. An owl hooting at night is a death omen; crows cawing near home means bad news; dreams of snakes are ancestral warnings; chicken entrails or leaf patterns are examined for decisions. No new ventures (e.g., sowing seeds) can be performed without appeasing the gods via offerings. Because ancestral spirits are thought to possess animals, offerings are made at sacred groves to avert wrath. There are also beliefs that envy causes misfortune, and newborns or livestock are vulnerable to the evil eye. This is why black dots mark the foreheads of babies and

toddlers to make them ugly so spirits will not be attracted to them, and lemon-chili hangs on homes to ward off spirits where there are children. Amulets with herbs, stones, or iron nails are worn to ward off spirits. Animals like buffaloes, goats, pigs, fowl, or pigeons are sacrificed and their blood is smeared on stones or trees. There are shamanic rites with drumming where priests enter trances in order to diagnose spirit anger via dreams or entrails. Tribal superstitions like these still exist today.

In Kandhamal the Kondh tribes once performed a human sacrifice ritual called the Meriah. The victim, usually a child bought from a neighbouring tribe, grew up in the Kondh village and was treated with honour. On an appointed day, the village gathered under a sacred tree, drums thundered, women sang, and the Meriah was bathed and garlanded and tied to a pole. While still living, flesh was cut from arms, thigh, and back, each family taking a fragment to bury on the fields as a fertility offering to the Earth Mother. This sacrifice would go on for 3 days, after which an axe was taken to the neck of the victim or strangulation with a cord. The body was dismembered and the heart and blood poured into a pit at a shrine. Next morning the blood-soaked earth was ploughed. The first sprouts were said to rise greener, taller, and sweeter as a result. This rite was so abhorrent to the British, that they banned it, and from then on buffaloes or goats were substituted for humans.

The Meriah did not vanish. As of today, old Jagannath idols are still buried in a pit, as were the Meriah remains of old. A goat was secretly sacrificed in the Jagannath temple in 2018 (this information was leaked with video evidence) in commemoration of the sacrifice of the Meriah. Also linked to the Meriah are devotees falling into fierce possession, rolling in dust and self-flagellating, walking barefoot through the dust stained with their blood as the Jagannath chariot wheels move on. In hidden groves, where Meriah poles once stood, neem saplings are planted and women come to feed its roots with rice beer. A Meriah Pole is still erected in groves for rain dances. The Meriah lives on, not in flesh, but in the wood idols, the blood of sacrifices, and the memory of traditions. Today Jagannath is still the

demon god watching with bloodlust from Puri reminding followers to balance the spirits with sacrifice or they will claim their due.

All of this history was not known to Kell and Lorri when they first came to Odisha. They sensed mystery and there seemed to be a pervasive sense of menace over the area, and snippets of strange rumours would sometimes reach their ears, but they were largely innocent of the dark history of the tribals. If not for their experiences on the streets of Winnipeg with Canadian aboriginals, they might have remained unaware of what they were getting into. Most Westerners are completely unprepared for the spiritual forces they encounter in India. They are like the young western girl Kell saw on one of his trips to Kolkata. She was a Krishna worshipper and had likely come to Kolkata because it had the largest Krishna temple in the world, and probably she was seeking enlightenment and nirvana (spiritual transcendence). As she stared at the nightmarish chaos of the city, her face contorted into confusion and fear. She had come seeking heaven, and instead she had found hell. After her visa expired, she would likely return to her western country of origin, a country with Judeo-Christian values where such chaos did not exist, but the tribals of Odisha are forced to live in such hell every day of their lives. It was for them that Kell and Lorri had come. They wanted to tell the tribals of the Great Sacrifice for sin that had been given for them by the Healer and Deliverer called Jesus Christ. They wanted the tribals to know the living God and His power over all the demons afflicting them. They wanted to see the tribals of Odisha set free from the cruel demonic enslavement that governed and oppressed them.

At The Compound

Kell and Lorri now lived in an apartment on John's 5 acre compound. The mission had grown and there were many new buildings. John had also bought houses outside the compound to house the female Bible students. Mission of Mercy was the main support of the ministry, sponsoring 17,000 children, over 800 full-time workers, 50 pastors and leaders in over 40 centres, and 2 large English medium schools. John was also financed by ministries in Canada, Singapore,

Malaysia, USA, and New Zealand. Many guests and leaders from AOG South Asia visited the compound.

The friendship between John and Kell was one of long standing. John often alluded to Kell as his 'best friend' since Kell had been his mentor in the Edmonton Bible College where they had first met 20 years earlier. Consequently the Bible students, pastors, and leaders all treated Kell with deference and respect. There was also the fact that Kell and Lorri had opened up Canada for John's mission through their own ministry, Faith Outreach Canada. Kell was again teaching 6 hours a day, 6 days a week, at the Bible College. John's men were in 2 year programs involving intensive Bible study and there was little time for leisure. John himself did not teach often as he had so many other responsibilities around the mission. He was often sequestered in his office from morning to night.

Kell found Bible teaching a big challenge as it required much discipline in meditation, research, and contemplative study. Most important, it required a deep relationship with the Holy Spirit and a sensitive ear to His guidance. Kell's former approach to the Bible had been cherry-picking verses to suit his interest of the moment, but now he had to unlock whole epistles and communicate their meaning to his students. Kell's students were both male and female, but he carried a special burden for the young women who had come from tribal areas where women were not valued. It was evident that these young women had a poor view of themselves and needed much instruction in the area of God's love for them. John and Della's vision for the female Bible students was to see them trained in the Scriptures, hygiene, housekeeping, and childcare so that they could become suitable Christian wives for the men who would be graduating from the Bible School as pastors and leaders.

To help with that goal, there were women volunteers from various countries who volunteered their skills in nursing, prayer, evangelism, music, English literacy, and children's ministry. One was Helen Dexter, a pleasant elderly lady from America who visited every year. Like Lorri, she loved to read and write and soon she and Lorri became good friends.



John asked Lorri to assist in teaching Bible subjects to the young tribal women but she didn't feel comfortable in that role. She was too shy. Standing before groups had always been an agony for her. However she wanted to help the ministry, as long as it was in an area she felt capable in.

She loved to write and do research so she confined her energies to gathering information on the Indian culture and on various aspects of John's ministry; then writing up newsletters to be published back home by Faith Outreach Canada. It was an important part of promoting the ministry and also keeping Canadian sponsors knowledgeable about the mission. Without having to teach, she was able to quietly observe what was happening around the compound and this enabled her to spend time in personal prayer and intercession for God's wisdom and protection over all involved.

Kell's vision was to establish the Bible students in the truth of God's Word and thereby undo the twisted lies of the enemy that kept them in spiritual bondage through Hindu cultural influences. This was particularly important for the women who needed to understand that they were not of secondary value because of their gender, but were designed to become warriors for Christ, wearing the full armour of God every day and fearlessly tearing down demonic strongholds in their own lives and in the lives of others. They needed to know that Jesus had given them mighty spiritual weapons for this purpose. (2 Corinthians 10:4) In order to lead them into the use of these weapons, Kell focused on the area of healing. Whenever there was a prayer need, Kell would get the young women to do the praying themselves, encouraging them to depend on the Holy Spirit to answer their petitions. They had received small answers to prayer but they clearly

needed a larger demonstration of God's power in order to bolster their faith.

One day, one of the women in charge of the girls' home became very ill. She was diagnosed locally as having cerebral malaria, a serious and life-threatening complication caused by the most dangerous of malaria parasites. It affects the brain and can lead to seizures, coma, long-term brain damage, or even death. She was bundled into a car with several of her friends attending her, and driven to the Burla Hospital for further evaluation and medical care. After examining her, the doctors' prognosis was not encouraging. They instructed that she be taken back to her village to die. The doctors stated that there was nothing they could do for her as her case was too far advanced. (Indian hospitals will do this if they do not want to handle the complications and expenses of a dying patient.) Those waiting for news at the compound were informed, and all the Bible School women gathered to pray, calling out to Jesus to heal their friend. On the way to her village the sick girl suddenly woke up, fully cognizant. She looked around at the others in the car and said: "*Why am I here? Take me back to work.*" Her friends in the car, and all the Bible women at the compound were ecstatic. This was the first great miracle in answer to their prayers and their faith was greatly magnified from that day on.

Meanwhile Kell was busy in other areas of ministry. He had made friends with an accountant named Mukesh and the local Collector (the main political leader in the district). With their help and the aid of other Rotarians, Kell was able to initiate many beneficial Rotary projects over the next 28 years. Kell also participated in eye camps and other humanitarian endeavours. In Canada, he arranged for John to be a guest on a major TV show called 'Its A New Day'. John never moved in healings or miracles, but he would prophecy over people for hours. He became immensely popular on the show and donors responded by supporting 50 pastors and hundreds of children through Kell and Lorri's ministry, Faith Outreach Canada. Kell had many friends in Winnipeg through whom connections were formed that opened up churches for John to speak in. One was the Bernice Gerard program where John was interviewed (although Bernice was

sceptical of John). Sean's former church invited John to speak, as did Kell and Lorri's own church in Courtenay. Kell's Rotary Club invited John to be the guest speaker at one of their meetings. Kell also opened up the 700 Club where John was interviewed, as well as the Youth for Christ at the Foursquare Church in Courtenay. Pastor Barber of Calvary Temple even expressed an interest in visiting John in India. All of these opportunities came about through Kell and Lorri's involvement, providing huge open doors for the expansion of John's ministry. Tremendous funds were brought in for the mission's rapid growth and massive building projects over most of Odisha, including many daycare centres and churches. The Canadian support base built 2 large daycare centres and sponsored 50 pastors and many churches. On his own, John spoke in churches in the USA as well as in Malaysia and Singapore and garnered even more sponsors. As a result, the centre in Jharsuguda grew phenomenally. The main four story building had a sanctuary for 15,000 and thousands attended every Sunday. With John gone from India so often, Kell and Lorri were seen as second in command by Huldah Buntain of Mission of Mercy. Kell took services at Jharsuguda many times. Two senior missions leaders from overseas came to visit the mission and recognized that God's hand was on Kell, prophesying that one day God would give him his own ministry.

Meanwhile other churches and ministries began to support Faith Outreach India. Salem Church in Singapore, pastored by Pastor Ban Hui, sent teams and leaders to visit Jharsuguda and John made several return visits to Salem. Other leaders from Australia and New Zealand also got on board and visited the ministry. However John was so busy that very few of these leaders really got to know him. In fact, he was gone so much, speaking all over the world, that Kell was asked to take over services in his absence. Up until then, Faith Outreach Canada functioned as a public relations and fund-raising branch for John's ministry. John could see that this was important because it introduced him to the wider Church, but he needed more exposure. Consequently he asked Lorri to write a book about him and Faith Outreach India. After many interviews with John, Lorri wrote 'Door in the Desert' describing his life and mission. She spent many hours with John, taping interviews, and asking questions. She

discovered that John had worked as a secretary with Operation Mobilization (OM), a large organization in Belgium. From there, John had travelled to India and begun his ministry in Odisha. John told many stories of his struggles with poverty, persecution, and hardship as he slowly built up Faith Outreach India. It was a riveting story but Lorri felt uneasy writing it because some parts seemed exaggerated.

By this time John's ministry was growing by leaps and bounds. The area of John's greatest strength which garnered him the greatest popularity with Christians was always in the area of prophesy and God's judgement for disobedience. Kell's messages focused on God's grace and he loved to encourage people in this area. There was a marked difference between John and Kell's messages. One day, God confirmed to Kell that he was on the right track. He was preaching in one of the branch churches in the Bargarh district in the Canal Colony. The congregation was exceedingly poor. Before arriving at this place, Kell had a dream of a very expensive hotel that was heavily damaged. He knew Jesus was showing him that the souls in Odisha were very precious to Him but they were also incredibly damaged. Kell was inspired to give a message to the church of their immeasurable worth in God's eyes and how greatly He loved them. After the sermon many came to the front for prayer. One woman was dressed in a pure white sari and she spoke to Kell in perfect English, complimenting him on his wonderful message. Afterwards Kell thought the situation odd and he asked his interpreter who the woman was. The interpreter said there was no such woman, and no one looking like her and speaking in English could possibly have existed in such a remote, backward place. Kell could only assume that an angel had spoken with him, confirming the message of God's amazing grace. Kell and Lorri believed that God had sent His angel to affirm to them that this was the message He wanted the oppressed in Odisha to hear!

Graham Staines



A shocking incident occurred in Odisha that sent shock waves throughout India. On the night of January 23, 1999, in Manoharpur village in Odisha, Staines (aged 58) and his two young sons, Philip (10) and Timothy (6), were sleeping in their station wagon outside a church after attending a jungle camp (a camp for Christian fellowship and Bible teaching among the tribal communities). A mob of around 50 people attacked the vehicle and poured petrol on it. Then they set it alight and prevented Graham and his sons from escaping, burning all three alive while loudly chanting slogans to drown out their cries. Some people tried to come to their aid but they were beaten back. The attack was motivated by rumours of alleged religious conversions of tribals to Christianity. This gruesome incident caused widespread outrage around the world.

Graham Staines was an Australian Christian missionary who had been living and working primarily in Odisha since 1965. He and his wife Gladys ran a leprosy home in Baripada. Graham also translated parts of the Bible into local tribal languages. Kell had once had the privilege of meeting Graham when he (Staines) was the incoming president of Rotary. Kell met him in Sambalpur at a district conference in 1998 where they had lunch together. Graham was a very pleasant, down to earth person and he and Kell immediately hit it off together. Graham invited Kell to visit his home and ministry

centre. (Kell still has his invitation letter.) Then in January 1999 Kell and Lorri heard the horrific news of the murders.

This horrendous act was like pouring gasoline on a fire. All over Odisha, radical Hindus rose up. They attacked all the Catholic and missionary compounds in demonic frenzy. Kell, who had been a former police officer in Winnipeg, used his training to mobilize all the young men in the compound to be ready for any riot. Along with protecting the Faith Outreach Compound they were called upon to protect the nuns who ran a school adjacent to John's compound. Fortunately supporters in Canada had donated funds to finish building a 12 foot high brick wall around John's 5 acre compound which included 3 metal entrance gates. In that way all the 2000 girls as well as hundreds of students and staff were protected. On the flat roof of the buildings rocks were gathered as a defence. There was some attack by the Hindus in the town but nothing really significant. The central government of India did not want any other incidents happening to any Westerners. The publicity surrounding the Staines' murders was already causing great outrage around the world.



Consequently the Odisha state government assigned armed police to guard all the missionaries at the compound. All the police were professing Christians and Kell and Lorri became quite close friends with them. Teams from the Coastal Victory Church in Vancouver had been scheduled to travel to the compound but that had to be cancelled as no one from outside of India could visit. The situation was filled with tension as the news of this killing spree spread throughout the West and over all of Europe.

Many countries publicly rebuked India for allowing such murderous radicals to do such a cruel act. The bigger picture was that God was calling His church worldwide to pray for Odisha.

He was readying His armies of angels and saints to destroy the dark demonic hold over Odisha that had oppressed the people for centuries. They had cried out to be delivered and God heard them.

One very positive outcome of all this was that all the magazines and newspapers throughout India carried the story for years. It was also the main topic in parliament. As a result Gladys and some prominent pastors carried the message of Christ and His forgiveness and love to the whole nation of India. Reporters scrutinized Graham's life but the more they delved, the more they found that this was a true man of God who fully and unselfishly had given 35 years of his life to cure lepers, whether they became believers or not. His love had been unconditional although many had become believers because of his ministry. Now God was using his martyrdom to spread the gospel as no other missionary had ever done before in the whole history of the church in India.

Years later Kell was to meet Gladys when Grace Life Ministries was in Visakhapatnam. At that time they were working in the large rail slums in that city. A large cricket stadium which bordered the slum had been rented. It seated well over 5000 and it was fully packed! Gladys attracted crowds like a rock star and gave a clear gospel. The price she had paid in grief and sorrow opened the door for her to show God's love. Kell had a message of encouragement for Gladys, and his agent John Edwin was able to stop her motorcade after the meeting so Kell could speak with her and relate how he had met her wonderful husband.

Meanwhile back in Odisha, Kell, for the first time since the Staines' murder, left the compound and walked alone into Jharsuguda. He could deeply sense that great angels walked with him protecting him. Many times he and Lorri had been in very dangerous situations and he knew from Revelation that myriads of angels (10,000 times 10,000) were at God's beck and call to shield the Lord's elect ones.

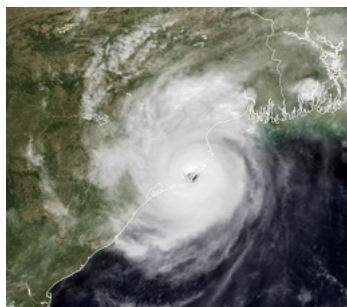
In the Bible, Hezekiah prayed to God to protect Jerusalem while it was being besieged by their enemy. God sent one angel and 185,000 Assyrians were annihilated, proof positive that God's purposes cannot be stopped and His children do not need to fear because they serve a God who is Almighty!

Update:

Dara Singh, the instigator of the mob that killed Graham and his sons, was sentenced to death in 2003, but the sentence was later commuted to life imprisonment. An accomplice, Mahendra Hembram, was also given the same sentence. Many others were acquitted due to lack of evidence. In April 2025, Hembram was released early, after 25 years, on grounds of good behaviour, which drew renewed attention and criticism. Dara Singh remains in prison but has petitioned for remission. Staines's widow, Gladys Staines, publicly forgave the killers, and continued running the leprosy home for several years. She was awarded India's Padma Shri in 2005 for her social work. She returned to Australia in 2004. The incident remains one of the most infamous cases of communal violence against Christians in modern India.

Cyclone of Death

Later in October of 1999, during the highest worship season for Hindus, a Super Cyclone hit the coast of Odisha. This was the greatest Cyclone ever to hit Odisha full force. It had gusts of up to 300 km per hour with sustaining winds of 260 km per hour (Category 5 hurricane).



Waves surged to heights of 30 feet, destroying seaside villages and temples all along the coast. It made landfall near Paradip Port in Odisha around midnight with gusts exceeding 300 km/h. The storm surge reached heights of 16 to 20 feet and official estimates reported 9,803 deaths, mostly from drowning due

to the storm surge.

Unofficial figures suggested up to 15,000 fatalities. Over 1.6 million people were left homeless, and an additional 1.67 million livestock perished. The cyclone also damaged 7,500 km of roads, and wiped out crops across 1.9 million hectares of farmland, leading to severe food shortages. Total damages were estimated at \$4.5 billion USD (1999 values). Mangrove forests in the region provided some natural buffering, but the surge still caused massive erosion and salinization of soil. Rescue efforts involved the Indian military, international aid from organizations like the UN and Red Cross, and local NGOs. Several coastal temples were destroyed or heavily damaged, most notably the Konark Sun Temple suffered damage to some outer structures and sculptures. Numerous smaller village temples, particularly in the districts of Jagatsinghpur, Kendrapara, Puri, and Cuttack, were completely washed away or reduced to rubble by the storm surge. The surrounding areas of the Jagannath Temple in Puri were devastated. After the cyclone, there were reports in newspapers and oral accounts that some affected villagers, in deep grief and shock, expressed anger toward the deities. Phrases like "*The gods couldn't protect their own houses, how will they protect us?*" or "*We won't worship idols that couldn't save themselves*" were reportedly heard in the immediate aftermath, especially in villages where the local temple – often the emotional and social heart of the community – had been destroyed while people lost everything.

Lorri and Kell wondered if this cyclone, more violent than any preceding storm in Indian history, had something to do with God's anger at the demonic forces behind the killing of Graham Staines and his two young sons. The attacks against Christians, including the attempts to prevent conversions in Odisha, were direct moves against Jesus Christ and His mandate to take the gospel to the lost. It was a concerted effort to prevent the Lord's kingdom from gaining a foothold among the tribals of Odisha. Thankfully Jharsuguda was not affected because it was far enough inland to only get the heavy rains, so there was no damage done to the town or to the Faith Outreach compound. Gladys Staines was also protected. She faxed John that a strange light had shone around her compound while the storm

raged. All had been spared and protected. However God wasn't finished with the demonic stronghold over Odisha.

Tearing Down A Stronghold

One night a terrifying storm swept over Jharsuguda. It was so violent that Lorri couldn't sleep. As she looked out into the night, she felt that the rage-filled tempest represented the dark forces in the spiritual realm that continually terrorized the people of Odisha. Her heart went out to the women and children especially and she began to intercede for them, asking Jesus to bring deliverance. Somewhere along the line her prayer took on a greater intensity, transitioning from pleading requests to authoritative commands in Jesus' name. The darkness seemed to deepen ominously, sending a chill down her back. Lorri was trembling as a spiritual oppression like none she had ever experienced before enveloped her. She had felt the evil presence of the spirit realm on the streets of Winnipeg but this was far more intense. In a shaky voice, she cried out, *"In the name of Jesus I command you to release the captives of this land and stop torturing them!"* The evil menace seemed to draw nearer. Lorri didn't know what was happening. She raised her arms to God in supplication for His aid and suddenly saw herself standing in the room with two pillars of light on either side. She could vaguely make out the outline of angelic forms, each holding aloft a sword of flaming fire. Immediately the dark shadow over the compound faded into the night, as did the angelic apparitions, leaving Lorri alone at the window, staring into what now appeared to be just an ordinary storm.

Next morning Lorri immediately told Kell about the vision, and Kell shared it with John. John didn't seem happy to hear about it, which was strange because he was always talking about the supernatural things that had happened in his life. He didn't refute the vision however. In fact it seemed to trouble him. He wasn't the only one feeling troubled. Kell and Lorri were beginning to feel uneasy about John and his ministry, not just mere differences in theology, but

John's raging temper when the children or pastors displeased him. After discussing it together, they came to the conclusion that they would not return to Odisha, but would continue supporting Faith Outreach India from the Canadian side. They made a public announcement to the congregation and John seemed well pleased with their decision, citing that Lorri's health problems made it a good idea. Then while John was away at a conference, a serious scandal developed at the compound that forced a crisis. After learning the details, Kell and Lorri felt they could no longer continue to support John or Faith Outreach India. They made a hasty departure after notifying Mission of Mercy and departed for Kolkata where they stayed with Jimmy Roan. Mission of Mercy leaders from all over the world were informed and came to stay with Kell and Lorri before they departed for Singapore. There they reported to Salem Church and then left for the Comox Valley in Canada.

Meanwhile John's ministry was seriously affected and he sold hundreds of buildings, cars, trucks, motorcycles, and other ministry supplies and materials. Only the English medium schools were kept open. As news spread of John and the scandal surrounding him, many stopped supporting his ministry, but many also left Faith Outreach Canada because of its association with John's mission. It was an exceedingly sad and difficult time.

Lorri wondered if her strange encounter with the dark forces during the storm was in some way connected. When she had been in prayer for the tribals, she was seeking their deliverance from oppression arising from their culture, society, and religion. She had prayed against the principality over Odisha responsible for enslaving the people, never suspecting that the sinister roots of this horrendous exploitation extended much more deeply, right into the very organization she was supporting. She and Kell had been placed in a terrible conundrum, caught between a rock and a hard place as they struggled with moral and ethical considerations, as well as the grey legal areas of Indian law.

Update: Twenty years later Kell and Lorri would feel that their choice to leave John's ministry was the right one, since the scandal of 2000

was of a similar nature to what was publicly reported in the news in 2020.



The screenshot shows the top portion of a news article. At the top left is a grid icon, followed by the logo 'THE COMMUNE' in a yellow box with black text, and a magnifying glass icon. Below this is a breadcrumb trail: 'Home > News > British man who ran the 'Faith Outreach' home in Odisha arrested for...'. Underneath are three small buttons labeled 'NEWS', 'STATE', and 'ODISHA'. The main headline reads: 'British man who ran the 'Faith Outreach' home in Odisha arrested for sexually abusing minor tribal boy'. Below the headline is the byline: 'By Balaji Subramanian · September 7, 2020'.



'John P. Bridge, a British-born individual who acquired Indian citizenship in 1992 and operated Faith Outreach, a Christian missionary organization running shelter homes, schools, and daycare centres for tribal children in Jharsuguda district, Odisha, India, was arrested by Odisha Police following a complaint from a 16-year-old tribal boy from the Kandhamal district, who alleged repeated sexual abuse while residing at the shelter home.'

The complaint was filed by the now-adult survivor, accusing Bridge of exploiting his position of authority over vulnerable, gullible minors in his care. The specific criminal charges were:

- Section 10 of the Protection of Children from Sexual Offences (POCSO) Act, 2012: Aggravated sexual assault on a child.
- Section 341 of the Indian Penal Code (IPC): Wrongful restraint.
- Sections 3(1)(r) and 3(2)(va) of the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989: Atrocities against a member of a Scheduled Tribe (the victim was a tribal minor), including acts of sexual exploitation.

These charges stemmed from an investigation triggered by a New Zealand government's inquiry into alleged misuse of funds donated to Faith Outreach by a New Zealand-based NGO. During the probe, the sexual abuse allegations surfaced, leading to the minor's formal complaint. A second victim, a boy from Sundargarh district, later came forward with similar claims of abuse during Bible classes. John Bridge was arrested on August 19, 2020. The National Commission for Protection of Child Rights directed inspections of all Faith Outreach facilities, resulting in the sealing of the shelter homes and

schools. No further public updates on the trial outcomes or convictions are available as of November 2025. The case was filed at Jharsuguda Police Station and handled by a designated POCSO court, but procedural delays—common in India’s overburdened judicial system—are likely due to extensions related to evidence collection, witness protection, etc.

Note: A charge of sexual abuse by a pastor is a very serious matter and it is inherently a criminal matter from the moment the act occurs if it violates applicable criminal laws, such as those prohibiting sexual assault, exploitation, or abuse of power. These are secular crimes enforced by the state, independent of any internal church processes or religious doctrines. Exploitation of young Bible students by a pastor typically involves the misuse of authority, trust, or spiritual influence to manipulate or harm individuals, often in a religious education context or youth ministry context. Exploitation may include grooming behaviours (abuse of power dynamics leveraging the pastor’s role as a spiritual authority to initiate non-consensual sexual advances). Even seemingly consensual interactions can be exploitative if there’s an imbalance of power (especially with young adults or minors); direct sexual abuse; and any unwanted sexual acts, including assault. In most countries, including India, churches and/or ministries may face liability if they fail to prevent or report such acts.

Postscript: Without a resolution, John Bridge may remain on bail, and the shelters (shut since March 2020 due to COVID-19) have not reopened under his organization.

A Ministry Reborn

Later, back at home in Canada, Kell faced the responsibility of informing sponsors across Canada and the US of the events that had occurred in India. He also kept ongoing communication with Mission of Mercy which had the same responsibility of notifying their sponsors. Their task was more difficult as they were supporting over 12,000 children. In conferring with the board of Faith Outreach Canada, it was decided that Kell would meet with Assemblies of God and Mission of Mercy in May, 2000.

Lorri felt utterly shattered. Her desire was to shut down Faith Outreach Canada and forget about Christian ministry. She believed she had failed God, the sponsors, the tribals of India. The book she had written about John haunted her because it was filled with misinformation. Although she could make excuses that she had been naive, it didn't negate the fact that she had failed in her responsibility to be cautious and discerning. Inadvertently she had been part of the deception and she was not surprised when Faith Outreach Canada lost two thirds of its support. In her mind, this was confirmation that God was displeased and wanted to end their ministry.

Yet the one thing that she and Kell never doubted was God's love for them. As new creatures in Christ they believed with all their hearts that He saw them as His own beloved children - small and weak perhaps - but nonetheless precious in His sight. Knowing what Jesus had suffered for them on the cross made it impossible to think that they were worthless and of no use to Him. The Life of Jesus was like the air they breathed. They couldn't survive one minute without it. Their very existence had no meaning without that Life permeating every aspect of their being. This fact made it impossible for them to lose hope completely. It also made them realize that others needed this new creation life just as badly as they did. Their hearts stirred with the desire to share this grace life with as many as possible. Out of that heartfelt desire the seed of their new ministry was born. They called it Grace Life Ministries and resolved to dedicate it to the dissemination of the 'grace gospel'. It would also continue its work in the support of the poor in Odisha, as Faith Outreach Canada had done previously. It would also be under Kell and Lorri's leadership, no longer serving as a satellite support ministry to any other organization. The prophecy of Kell one day having his own ministry had come true.

There were approximately 30 pastors who had disassociated from John's ministry and needed sponsorship. John Edwin was chosen as the agent to gather these leaders together. Kell met with all of them in Kolkata and plans were made for them to work under the new GLM ministry. Kell and Edwin then met with Mission of Mercy leaders in Bangalore. An Anglican organization called CCCYC (Churches' Council

for Child and Youth-care) supported 40,000 children in India, and it was decided that GLM would look after their childcare in Sasson. Next, Kell and Edwin travelled to Visakhapatnam where Edwin had family. It was a port city and Edwin knew it well because his father had been a major leader in the railway there. Many Anglo Indians had settled in Visak and there were several reasons to commend it as a potential base for GLM. It had a Christian influence; there was ease of travel; and there were good connections that could come in useful to the ministry.

After 16 days in India, Kell returned to Canada. He and Lorri had \$4000 and no other source of income. All their possessions were contained in a 10x5 storage unit. Though they had few material resources, they had God's promise in Mark 10:29 where Jesus emphasizes that anyone who leaves their family or possessions for His sake and the gospel will receive great rewards. As usual, God was true to His promise and Kell and Lorri settled into an apartment with Loralie. After India, Canada was a place of rest. They made new friends, many of whom were spiritually hungry for reality in their walk with God, and Kell and Lorri were thrilled that they could share their own faith walk with them. Kell met a leader from Independent Assemblies of God International Canada (IAOGIC) and through this man's encouragement, Kell was ordained as a minister. An informal Bible study was started at the home of one of their friends. Then others joined and Kell began to teach the epistles with an emphasis on God's grace, using Andrew Farley's books as study material. It was quite popular and the Bible study flourished. Since Kell and Lorri already had a registered society for GLM, Kell was persuaded by the study group to start a church. Lorri was firmly against the idea, feeling it distracted from their call to missions. One of the Bible study members inherited a large sum of money and offered to cover the rental cost of a building for one year and so plans for the new church (Grace Community Church) went ahead. The consensus was that God wanted to establish this church and everyone in the Bible group was excited about it. However there was an underlying agenda held by some of the church members which was not immediately evident.

In the meantime, Kell and Lorri decided that they needed a more permanent home and bought a house in Comox with the help of one of the congregants who guaranteed the mortgage. Kell's business was

prospering, and although very busy as a pastor, he was still able to keep GLM running. In fact, the 30 pastors GLM was supporting eventually started 54 churches. However a couple of members of the Grace Community Church suggested starting an English Second Language School (ESL) in order to make money. Ostensibly this was to provide funds for GLM as well. Kell travelled with one of the church leaders to South Korea where he was able to preach the grace gospel and attend one of the largest churches in the world. From South Korea Kell travelled to India to meet with John Edwin and some Odisha pastors who were staying at the YMCA in Visak. The pastors were very encouraged and enjoyed travelling around the city and seeing the ocean for the first time. Their churches were growing and new preaching points were established. It was a very positive time for the ministry.

Back in Canada the ESL School contacted a very large, well-funded Christian school in South Korea called Dream School. Kell made another trip to South Korea and met with the school's leaders. Kell entered into an agreement with the South Koreans and soon very large amounts of money were flowing into the ESL school through the GLM ministry. Trouble began brewing when the ESL school became the major enterprise, crowding out the India ministry and pushing for decisions that favoured the ESL. The school's leaders persisted in steering GLM away from the ministry's original vision, until Kell and Lorri made the difficult decision to resign from the church and disassociate GLM entirely from the ESL school. As leaders of GLM, this was their prerogative but it essentially put an end of Grace Community Church. Lorri was relieved as she had never felt peace about the church in the first place. She had found co-pastoring very burdensome. However she realized that the Lord had taught both her and Kell many important lessons through their experience. They had been immature in handling the church and providing leadership, but fortunately they had come away with a greater humility and much-needed wisdom through their struggles. Kell and Lorri could see that this would prove invaluable in future ministry in India.

SKYDIVE

Lorri turned 53 in 2004. When asked what she wanted for her birthday, she expressed the desire to do a sky dive out of a plane. It had been something she had been thinking about for quite some time.



She had once read that faith in Jesus was like stepping out of an airplane into the vast open sky, with only a parachute to save you from certain death. The concept had struck her forcibly because her own salvation experience had felt like that. She had been planning suicide when suddenly she had envisioned herself plummeting down into a deep, black hole. Instinctively she knew hell was awaiting her below. Then the vision morphed into another. This time Jesus had appeared in a wheat field, stretching out His arms for her to run into. Jesus was her 'parachute' and He had rescued her from eternal death. Lorri was so transformed by the experience, her life so completely revolutionized, that spiritually she became another person that day. A consuming passion for Jesus had formed within her heart and everything else in life paled in comparison. The skydive idea had formed in her mind as a means to experience something of that in the physical realm. Plus, she wanted to test her courage.

The skydive company had myriad liability waiver forms for Lorri to sign before the dive. There was always a chance of the parachute not opening or some other accident occurring, making this a

necessary part of the process. However some of the danger was mitigated by the fact that Lorri would be skydiving in tandem with her instructor. Tandem skydiving is where two people jump out of a plane together, attached to each other. You don't need any experience or training because you are attached to an experienced skydiver the whole time. As part of your instructor's responsibilities, he will release your parachute and float you back to the ground. On the plane, specially trained camera flyers accompany you in your free fall and later send you a recording of your reaction. The tandem skydive's parachute descent is from an altitude of 3,000 to 4,000 feet; the parachute descent may take around 3 to 5 minutes.

As the plane circled overhead, Lorri was excited and also a bit apprehensive. When she stepped to the edge of the plane's doorway, a natural impulse of self-preservation caused her to hesitate, but she gathered her courage and forced herself to jump, praying the whole time. Her instructor had been waiting for her to make the first move and now they both plummeted to earth. Apparently one in every thousand parachutes malfunctions so there is a reserve parachute just in case. When tandems are used, their speed is faster than that of solo skydivers due to the heavier weight of the tandem. They fall at a rate of about 120 miles per hour. Once the parachute opens, they slow down to a rate of about 10-15 miles per hour. Lorri had to look down because whenever she lifted her head, the force of the air suffocated her. She could hardly believe she was doing this. It was euphoric. Another skydiver had jumped along with them and he was taking photographs. Lorri smiled into the camera. She loved this whole experience! The land below was getting closer and closer when suddenly the parachute opened, yanking her and her instructor up into the air. Slowly they began their descent, spiralling downwards as the earth rose up to meet them. Finally Lorri placed her feet on the ground and came to a stop. Lorri never forgot her skydive and many times she thought back to this picture of faith whenever she needed to summon courage to her aid. There would be many such occasions over the next years requiring absolute faith that Jesus (like the parachute) would bring her to safety. Only the challenges would be much greater.

Rescue Missions in Nepal

A Nepalese couple, friends of the pastor Kell and Lorri had met in Darjeeling, ran a rescue mission in Kathmandu, Nepal. Pastor David had told this couple (Dhruba and Goma) about Kell and Lorri. This led to an invitation for them to visit the rescue work in Nepal. The mission rehabilitated girls who had been rescued out of the sex slave trade. These young women, mostly teenagers, had been lured from their homes or sold by relatives to procurers, who then trafficked them to big cities in India, such as Mumbai. In Mumbai, they were sold and traded like cattle, some chained and kept in cages, their lives a nightmarish hell of horror. Because of the poverty in Nepal, and because the borders between India and Nepal were so porous, many poor village girls ended up suffering such a fate. It was estimated that 20% of young Nepalese girls had been sold into brothels.



When Kell and Lorri travelled to Kathmandu and met the girls, their hearts were deeply touched by the shy young women who were quietly sewing, knitting, and creating paper products to sell in the local Thamel shops. Lorri wanted to help personally so she registered an entrepreneurial business in Canada called Asia Tent and over the next few years, whenever she and Kell went to India, Lorri collected quality materials and artifacts to sell in Canada to raise funds to help these girls.

For a number of years she also took the crafts made by the girls at the mission and sold them through Canadian craft and consignment shops in Comox and Courtenay. GLM sent a western team of young people, including Kell and Lorri's son Sean, to visit the rescue work in Kathmandu. While there, the couple at the Kathmandu rescue mission

introduced the team to Pastor David who had been a street orphan before being saved and disciplined through Kathmandu Vineyard.

This pastor knew of a young woman who had been trafficked by her own uncle into the sex trade and was subsequently rescued and returned to her family. She was now married and had a young son. Sean and the team travelled to her village and interviewed the young woman. They were all greatly affected by her testimony, especially Sean, who came away with a burning desire to help such victims. Sean was remarried by this time and his new wife Dayna, went with Kell and another team on a subsequent trip to view the rescue work in Kathmandu. She was also greatly impacted by the plight of these trafficked women.

Pastor David, who had introduced the trafficked woman to Sean, had great plans for rescue work. On one of Kell and Lorri's subsequent trips to Nepal, he showed them his church (really just a garage) on the outskirts of a small village. He produced a map of some land he was renting for a rescue mission, along with some elaborate plans for a huge church building he wanted to build. Kell and Lorri privately thought it was a grandiose idea that would likely never get off the ground because the cost of such an enterprise would be astronomical. GLM was not ready to make any investment of that size. David took them to meet his brother-in-law, John, a pastor who lived in Bharapur, situated in the deep interior, close to Chitwan. The village where John worked was very poor. The entire place had no sanitation whatever and the people suffered from terrible poverty. The needs were very great and many people were destitute. John held Bible studies in a brick-making factory and his wife



ran a childcare in the area. John also happened to have oversight of a group of pastors who worked with him.

Kell was particularly interested in the pastors, because more than anything, he wanted to bring the grace gospel to Nepal. Realizing this, John requested that GLM provide Canadian sponsorship for the pastors. Kell and Lorri, who were by now very interested in furthering rescue work in Nepal, were eager to help. (GLM sent some finances for the pastors and children but John and his wife did not follow up with reports on how the money was spent, so GLM regretfully had to withdraw their support).

The rescue work in Kathmandu appeared to be progressing well, and Lorri continued using her Asia Tent venture to provide finances for training the rescued women. Then Dhruva and Goma sent requests to Kell and Lorri to extend GLM support to include orphaned children. The couple sent pictures of about two dozen children who were being supported in their own home. They asked GLM to sponsor the children and provide a proper facility to house them. It seemed that everywhere Kell and Lorri went, there were requests for western aid. Christian organizations like GLM were especially in demand because of their compassion and willingness to serve the poor. It was obvious that the needs in Nepal were very great and the country's infrastructure was very poor, so this pursuit of western aid was not surprising. Kell and Lorri welcomed the chance to help the oppressed. It was part of God's call on their lives and they regarded it a privilege to help the less fortunate. However irregularities in the rescue operation were eventually discovered. First they learned that the children in the photos were not really orphans at all, but rather the children of relatives. They had been gathered together and photographed in the couple's home, and then sent back to their families. Kell and Lorri also discovered that the rescue work with the women in Kathmandu was already being supported through a large, well-known organization that provided funding and resources. Apparently the couple had secretly sought additional support in the USA, passing off the rescue work as their own ministry and thus able to collect finances which they used for their own gain. The large organization was investigating the couple and they notified Kell and Lorri to ask for information. They also voiced some of their concerns. After

conferring with the GLM board, it was reluctantly decided to discontinue support and cut off ties with the Kathmandu mission. It was another blow to Lorri who had such high hopes that Asia Tent would be a conduit for the alleviation of poverty for trafficked women. She realized that poverty could make people so desperate for survival that morals were often compromised. But understanding this fact did not stop her from feeling disillusioned by what she was discovering about Nepalese Christian ministries. After the bad experience with John in India, she was becoming wary of pleas for help from people living in third world countries.

Later Kell and Lorri were to find that many organizations in Nepal were corrupt and deceived Christian westerners into supporting bogus operations, just like in India. There were many incidents where Western or Indian trusts would take pictures and use these to invent ministries in order to raise money for personal gain. This gave a bad reputation to Christian ministry overall, and it negatively impacted genuine works such as International Justice Mission (IJM) which did incredible work in Kolkata. There were also courageous Christian women from Mission of Mercy who regularly faced great dangers when working with the babies and children of prostitutes in Sonagachi, Kolkata. The hell of sex workers was, (and is) very real, and so horrendous that most die before the age of 31. Sexual diseases are rife and most are soon at death's door. These women from India and Nepal needed genuine help, and so did the poverty-stricken children and families in the villages. The big question for GLM was how to help in such a way that the funding would go to legitimate needs rather than end up in the private pockets of the greedy.

Since it was risky to send money to Nepalese ministries, Kell and Lorri hoped to bring practical aid to Nepal through hydroponics, a type of horticulture which involves growing plants, usually crops or medicinal plants, without soil, by using water-based mineral nutrient solutions in an artificial environment. Kell and Lorri had friends in Singapore who ran such a project called Onesimus Farms. Andrew, one of the leaders of the project, was invited by Pastor David in Nepal to meet with ministers in order to set up a hydroponics farm for them. Andrew also had much experience related to the rescue of sex-trafficked women, having run a

successful mission in Thailand that brought deliverance and healing to a thousand women. When he visited Dhruva and Goma, he had known instinctively that they were not to be trusted, rebuking them for the way in which they were operating their mission. Now he could see that the ministers he wished to help were only interested in hydroponics as a money-making scheme. They had no true interest in such a project, preferring to have money directly released to them, without much accountability as to how it was spent. After this, Kell and Lorri had to regretfully scrap the hydroponics idea and withdraw from Nepal as a place for ministry. It was a decision not made lightly, arousing strong emotions in Kell and Lorri. They had invested years of their time and much money into the Nepal outreach. Lorri had started Asia Tent and used her own resources to raise funds for Nepalese women. Kell had taken many western sponsors and personal friends to visit the missions in Kathmandu and Bharapur, including some Rotarians, in order to draw financial support to Nepal. He had taught the grace gospel at a seminar for pastors and preached in various villages. Many, many trips had been made. Ties to ministries had been forged and friendships had been formed.

But it wasn't only the ministry aspect that Lorri would miss. She loved exploring and observing the Thamel tourist area with its active, exciting street life and its many exotic shops. She loved staying at the Kathmandu Guest House when they came for visits from India. Photographing the Nepalese women working in the emerald green rice fields had been such a pleasure. They were so full of fun and laughter, not as shy as Indian women, which made it easier to talk to them. The children were shy, but so endearing. Lorri had made close friends with one little street boy in Kathmandu and he had taken her to meet his family. She had enjoyed getting a close glimpse of Nepalese life through that experience. Every time she and Kell made a trip to Nepal, Lorri had always looked forward to her visits. There were so many good memories from times spent there and she and Kell had come to love the people. This made it so heart-wrenching to withdraw from serving there. It was especially heartbreaking as the needs were so great, and the desire to see trafficked women rescued and rehabilitated had become a driving force in their lives. To have to pull away from all that was just as difficult as their withdrawal from Odisha had been. It tore at their hearts and left

wounds that would take many years to heal. Regrettably the corruption was just too pervasive for a small ministry like GLM to handle.



There seemed no other course but to withdraw support. The work that Kell was trying to establish in Nepal did not go unnoticed in the spirit realm. One day when he and 4 other pastors were walking along the streets of Thamel in Kathmandu, they saw a large crowd that had gathered for some festival or other. Suddenly a demonized man pointed at Kell and began screaming at him in the Nepalese language. Kell didn't know what he was saying, but later the man's cries were translated as " Kill this man!"

Kell was encouraged because it signified that he was doing something right if the demons were getting agitated. It also reminded him to keep the bigger picture in view that unseen entities were behind the scenes, manipulating wicked people to influence and subjugate the minds and hearts of the Nepalese people, and to destroy the ministries trying to help them. These demons were trying to dishearten Kell and make him give up ministering to the poor. They saw him as a threat because he was bringing the gospel to Nepal and setting people free from guilt and condemnation. The demoniac's cries to murder Kell indicated that the spirits were feeling threatened. However Kell was not dismayed. He had complete faith in the Lord's protection. He also reminded himself that the church was still growing in Nepal, a land which had been without Christian witness for millennia, and which was still harassed by evil Hindu deities. Though it seemed like the door to Nepal was currently closed for GLM, Kell knew God could open it again at some later time if it was His will. In the meantime, Kell and Lorri still had much to learn about themselves and the ministry they were leading.

Leaving Loved Ones Behind

In 2 Timothy 1:8-12, the apostle Paul talks about suffering for the gospel to which he was appointed as a herald and teacher. He said, *"That is why I am suffering as I am. Yet this is no cause for shame."* Kell and Lorri could certainly identify. After years of mission work, they realized that following God's call to herald the gospel definitely came with suffering. They had experienced the suffering of disappointment and betrayal in India when John's ministry turned out to be oppressing the very ones it was purportedly helping. They knew the heartache of seeing their ministry in Nepal used and abused by those seeking after personal gain. The church they started in Canada had consumed GLM (time-wise and financially) and made burdensome demands on Kell and Lorri's health and sanity. They also suffered the loss of homes, friends, and beloved pets as they travelled overseas to serve the poor. Then there were the constant insults, ridicule, and mockery they endured from the very people they were seeking to set free in Christ. But perhaps one of the greatest sufferings they experienced was when they had to leave behind their youngest daughter, Loralie.

Sean and Jeannine, their older children, were already grown and had lives of their own when Kell and Lorri first received God's call to missions. However that left Loralie, the last chick in the nest. Kell and Lorri had taken her with them to India when she was 15, and there had been no problem because she was unafraid of travel, had a sharp mind that picked up foreign languages easily, and made friends wherever she went. However she had health issues and these were exacerbated in her travels back and forth from Canada to India. Fearing for her safety, Kell and Lorri paid friends of the family for Loralie's room and board while they were away. At the time, overseas phone communication was erratic so they were unable to communicate with Loralie as much as they hoped. This was a strain on all three of them. Fortunately Loralie, because she had full aboriginal status as an Ojibwe, received free admission to a Christian university called Trinity Western College. There were many tears shed when the time came to say their good-byes in the parking lot.



Thankfully the Lord compensated Loralie with many friends to ease her loneliness and fill her days with fun and excitement. She was able to attend the college for 3 and 1/2 years while Kell and Lorri made trips back and forth from Canada to India and Nepal. In future years, Loralie made some short term trips overseas and arranged teams at Mission Fest to promote GLM. This involved hard work but she handled it perfectly. She also kept in contact with sponsors and looked after Kell and Lorri's condo while they lived in India for 5 and 1/2 years. All in all Loralie was indispensable to the ministry and Kell and Lorri saw her as a close friend and confidant. Leaving her behind on their travels was emotionally stretching for Kell and Lorri but they took comfort in the fact that Loralie was a resilient person and that the Lord was taking good care of her.

Sometimes Kell and Lorri had to leave one another behind too. Usually they made their mission trips together but there were times when for financial reasons, because of health issues, or due to the demands of ministry, they lived apart from one another for a time. Of course other missionaries had also experienced extended periods of time apart from spouses due to dangers and logistical realities of their missionary work. Some of them were famous and well-known. William Carey, an English Christian missionary, Baptist minister, translator, social reformer and cultural anthropologist had sailed to India in 1793 and his wife Dorothy and their children did not join him until 6 years later. Hudson Taylor

established China Inland Mission stations and had multiple long separations from his wife, Maria, who stayed at coastal bases with their children. David Livingstone made long exploratory journeys across Africa while his wife, Mary, and his children were sent to Britain for education and safety concerns. They were separated from 1853-1856 and 1858-1864. C.T. Studd left for the Belgian Congo while his wife, Priscilla, remained in England for health reasons. They lived apart for 18 years.



Kell and Lorri's missionary separations were far less extreme, and of much shorter duration (the longest being 5 months). Nevertheless these absences caused Kell and Lorri a great deal of emotional strain. Video calls helped a little, but the loneliness was near unbearable at times. However it seemed to be an expected part of missionary life so Kell and Lorri tried to adjust as much as they were able.

Sasson Childcare



Up to this time, GLM had no base of operations in India. Their office was centred in Canada and they sent support funds overseas to the childcare in Sasson, which they supported at Mission of Mercy's behest. CCCYC was an Indian Trust whose leaders were from an older South Indian denomination. It was associated with many schools all over India. John Edwin became the GLM agent who oversaw the work going on at the Sasson childcare.

John Edwin was perfect for the job because he was familiar with all the other centres that Faith Outreach India had run. He was also a strong Christian and was familiar with running large projects.

CCCYC invited Kell and Lorri to visit Bangalore on a proposed Rotary Project to sponsor a medical centre for children of sex workers. The plan was to provide a safe place for young children to stay while their mothers carried on their sex trade. When these children reached school age they would leave the childcare to attend a boarding school situation while yet retaining contact with their families. It was a well-run organization, but with lots of challenges in the areas of organization and reporting funding to Rotary. Nevertheless it was successful with up to 50 children in its program every year and went on rescuing young children for many years.

Note: The sex workers who brought their children to the childcare often had entered into an arrangement called 'mutah', a temporary marriage well-known in the Shia Muslim sect, as it was believed to be lawful and allowed. (The Sunnis believed that it was refuted in the Quran.)



Mutah has rules and regulations, such as a married man having to ask permission from his wife if he wishes to do Mutah with certain women. A divorced woman can engage in relationships through Mutah before deciding if she wants to remarry another man. Duration and terms of the marriage are agreed upon in advance. It can last from as short as an hour to as long as 99 years, and no witnesses or registration is required.

The marriage is formalized with a contract, and it includes the payment of a dowry just like permanent marriage. However, the key difference lies in its temporary nature, which is stipulated from the beginning. Critics of the practice argue that Mutah marriage can lead to exploitation, particularly of women who may be vulnerable or disadvantaged. This

was the case in Bangalore where young women were repeatedly sold by their husbands to different men in mutah marriages, differing from prostitution in name, but not in practice.

Slums



Edwin continued to run the Sasson childcare for GLM but it soon became apparent that CCCYC was a secular organization run by the Indian government. Christian conversion was forbidden and so was the preaching of the gospel. GLM was not averse to doing social work but its primary call was to bring the message of salvation to India. Consequently Kell and Lorri discontinued with CCCYC and began to look elsewhere to set up their ministry.



Since Edwin had family in the railways slums of Visakhapatnam, Kell and Lorri decided to investigate them. There were 2 slums with about 4000 people in each. The sanitation and overall condition of the slums was horrible. When the monsoons came, dirty, fetid water coursed

through the streets and into the homes. Beds and furniture had to be elevated above the water line.

Nearby a contaminated pond used as a toilet overflowed into the alleyways. Simple mud huts with thatched roofs crowded the slum, and small kiosks selling cheap articles of every kind lined the roads. Outside the slum were the fruit and vegetable merchants selling bananas, oranges, and lemons. On the outskirts of the slum the small homes of the railroad workers were situated. It was a closed community, convenient to the coolies who did the grunt work, usually working 7 days a week. Most of the slum dwellers were either Hindu or Catholic, with a few other denominations as well. There were hundreds of preschool children running around. Their mothers were mostly young teenagers who were married in arranged marriages to coolies, rickshaw drivers, kiosk sellers, etc.

The slum council leaders would not permit anyone to work there without their permission. Fortunately Edwin's widowed sister-in-law was a nurse and had a home at the railroad quarters. GLM was able to lease the home and Kell and Lorri called people from Odisha to be managers and to staff the children's ministry. In front of the house was a space where the staff gathered a hundred pre-school kids for games, singing, teaching, and daily snacks. Many of the children came from broken families and the daycare provided a bit of stability for them. Many of the dads were serial monogamists, moving from woman to woman and not providing for them, or the children they fathered. Some mothers had to prostitute themselves in order to survive.

One lady was a grandmotherly type who had worked for Edwin's family for many years. She had a wealthy son who abandoned her so GLM hired her and she worked for the ministry for many years. Another woman from the slums became a cook for the ministry. Slowly GLM gained favour in the slums and GLM was able to renovate a building in which to gather the children for activities. However a church organization later claimed the building. In order to avoid contention, GLM let it go.

Kell and Lorri soon discovered that there were many so-called 'Christian' ministries that were keenly interested in latching onto GLM because of its western funding. Kell and Lorri met several people who attempted to

gain advantage by flattering them in order to gain their trust. Some wanted them to buy lands or buildings, knowing full well that in India, purchasing land through a trust typically requires a resident Indian to act as managing trustee, as foreign ownership of land is restricted. The idea was that once Kell and Lorri handed over the money for the purchase, the Indian national would take it over. This was a common practice among greedy ministries. Others staged large presentations in Kell and Lorri's honour, complete with banners, music, crowds, and Indian dignitaries to sway them towards joining with them. These charlatans were a drain on Kell and Lorri and they seemed to be ubiquitous. What made it especially onerous was the fact that they professed to love Jesus and care for the poor, but their actions proved to be self-serving and duplicitous.

Sagar Nagar



Travelling back and forth between Canada and India began to get very expensive for Kell and Lorri as they had to stay in hotels whenever they visited the childcare. After searching around the city, a two story

unoccupied house was found in Sagar Nagar situated across the road from the ocean. The landlord owned a watch and jewelry store and was quite wealthy, with a huge home in the suburbs, so he had no need of the Sagar Nagar house. For several years he had let it fall into disrepair. His daughter, who was sympathetic to GLM because it was caring for Indian children, persuaded her father to rent it to Kell and Lorri for a reasonable price. It required a great deal of upgrading however. The upstairs had no screens across the window that stretched from one wall to the other, making it completely open to insects, rain, wind, mosquitoes, and bats. The sand from the ocean wafted into the room on windy days so the floors were always gritty with dirt. Fortunately Edwin took things in hand and had screens and shutters built. He also dealt with the rat problem, the clogged sewage pipes, and other structural issues. Soon everything was cleaned up. A garden was planted and extra buildings for staff were constructed. Kell and Lorri stayed on the second floor of the home which had a living area, a western bathroom, and two bedrooms. A connecting door led to other rooms upstairs. Downstairs there was a large living area, a pantry, a kitchen, and a bathroom. All this renovation was possible because of a large GLM donation of \$60,000.

Very shortly after doing all the upgrades and moving in the furniture, Kell and Lorri received a visit from a mother living in the slum. She was trying to make a living for herself and her daughter by prostituting herself. The daughter was approaching her teen years and was drawing attention from some of her mother's clients. The mother asked Kell and Lorri if her daughter could board at the Sagar Nagar house. She feared that her daughter might be forced into a life of prostitution if she stayed in the slum. Kell and Lorri were quick to agree and made arrangements for the girl to stay in one of the upstairs bedrooms. News spread fast in the slum and soon other mothers came with their daughters, hoping to board them at the home as well. All the girls were accepted and this was the beginning of the GLM girls' home. Later another house was rented across the road for boys from the slum. Some of the boys also came from impoverished families from nearby villages. The children's ministry was now launched. Kell and Lorri were excited, but also a bit anxious. It was a new venture and there would be so much to learn.

GLM Managers



One of the first lessons Kell and Lorri learned about ministry in Sagar Nagar was the need for proper management. With that in mind, Kell sent the pastors supported by GLM for training to TENT, an organization in Hyderabad. It was run by Professor Vijayam, a geologist.

He had founded several non-governmental organizations (NGOs) focused on poverty alleviation in rural India through rural development. Professor Vijayam built an exact replica of the Jewish Tabernacle (or tent) on his property, interspersing crafts, artisan shops, aviaries, vermiculture farms, dairy enclosures, and gardens throughout the compound.



The poor women in tribal areas were a special concern for Vijayam and his wife Mary. Through TENT, women were trained in all kinds of skills such as silk printing, weaving, making Bible covers, handmade paper, laundry detergents, animal husbandry, and others.

Their training included familiarization with banking and simple accounting because it was important to leave money management with the women, as the men were often irresponsible with finances. This had been borne out repeatedly through the TENT programs which failed if men were allowed to keep charge of the purse strings. TENT also

hosted conferences and Bible studies to train young men and women in Christian doctrine, and there were courses in leadership.

One of the Odisha pastors went through the Masters training at TENT and Kell called him to manage the girls home at Sagar Nagar. This manager was very arrogant and pompous and did very little actual work at the home. He felt superior to the other staff members and also of westerners in general. In a short while he was thinking of the ministry as his own, even to the point of turning away western visitors who were there by Kell's invitation. The Millers (a dentist with his son and daughter) were from Australia and had made the long trip to India because of their interest in missions. Mr. Miller had given free dental exams for the children at the homes. He and his two children were staying at the Park Hotel but had wanted to refresh themselves at the girls' home. Kell was following behind in a second rickshaw so the Millers got to Sagar Nagar first. The manager knew the Millers had been welcomed by Kell, so his high-handed manner in refusing them entry was without excuse. When Kell heard that he had barred them from the home, he realized GLM needed a new manager and wasted no time in sending him back to Odisha.

A couple from Sambalpur who had worked for John's ministry (Faith Outreach, India) were more than eager to fill the vacant managerial role for GLM. They had also received training at TENT and Kell felt they would be a good fit. However they were master manipulators, although Kell was unaware of this at the time. They were the senior managers of the home but another young couple, Karuna and Runita, served as lower staff members to help them. The managers were good organizers but they were also subtle opportunists and deceivers. Kell and Lorri were the managing Directors of GLM but Kell was also the President of the India trust which was called GRACE COMPASSION. Kell wanted to update the constitution and rewrite some of the information. The managerial couple assured Kell that they knew a very good lawyer who could draw up the contract. They went to this lawyer and secretly put their own names down as heads of the trust. Kell looked over the papers before signing and saw their names and demanded an explanation. The couple quickly blamed their lawyer for having misunderstood their instructions. Kell, not wholly trusting the managers, had the papers

redrawn by another lawyer with his own name as governing trustee. He then asked Edwin to oversee the girls' home and deal with all legalities such as trying to get an FCRA number (Foreign Contribution Registration Act). It was not possible at the time so Kell had to use Western Union and international bank transfers to get funds between Canada and India. It was a tremendous hassle as Kell had to run all over the place getting proper signatures. Fortunately there was no problem getting personal monies through the use of bank cards at ATM's.

The managers became very jealous of their position and slyly slandered Karuna and Runita, and Edwin too, even bribing false witnesses in an effort to turn Kell and Lorri against them. They accused Karuna and Runita of being lazy and Edwin of chasing women. All of it was patently untrue. Kell needed to return to Canada but it seemed advisable that Lorri stay back in India for four months in order to get the girls' home running properly. There was too much confusion and contention between staff, and the ministry was in disarray. One of the first things Lorri noticed was that the children were plagued with scabies and looked unwell. She gave instructions in hygiene to the manageress and was shocked when she saw the rage in the woman's eyes. She could barely contain her anger at being corrected. Lorri also felt uneasy about comments made to her by the children that suggested the girls had been beaten with hangers wrapped in cloth (thereby leaving no marks). When she questioned the girls further they seemed too afraid to speak about it. Over the course of the next few months the managers began to confer with a character who gave them advice on how to take control of the ministry. He was often around and seemed to have a sinister hold over them.

A man was introduced to Lorri by the managers who came with an offer of some government land that could be purchased cheaply. The couple pressured Lorri into considering the idea of buying land and building a compound. They said it would be more practical and economical than using rental property. The couple and the 'government' contact tried to pressure Lorri into signing a contract for the purchase of some land but both she and Edwin withdrew from the plan, feeling it was a crooked scheme. Lorri then noticed how the couple began to treat her with

disdain and mocked her instructions. When she returned to Canada her mind was made up. She told Kell that she felt the current managers had to go. Kell made a surprise visit and found that the managers had installed the woman's parents in one of the buildings that Kell had built for staff. They were arrogant and resistant to Kell's admonitions so Kell sought Edwin's assistance in getting them to resign. Generous terms were offered but the couple refused to leave. The man threatened to inform the police that Kell was baptizing Christian converts on the Sagar Nagar beach (which he was), but the woman feared God's retribution and persuaded her husband to desist. However he began to slander Kell and the ministry to churches and organizations in Visakhapatnam. Edwin advised to pay them to vacate the girls' home in exchange for \$3000. He realized that GLM's reputation was at stake, and if the police got involved because of the Christian conversions, Kell and Lorri could be refused reentry into India. It galled Kell and Lorri that they were forced to give in to these extortioners, but they were just so relieved that they were finally free of them. They were grateful that the Lord had given them an advisor like Edwin to protect GLM and themselves as well.

Note: Of particular consternation to Kell and Lorri, was the unreliability of managers for GRACE COMPASSION. After firing the former managers, Kell and Lorri hired a woman and her husband from a well-known Bible School in Visakhapatnam. The woman had been the top student at the school. Unfortunately this couple also didn't work out. They were extremely slothful. They were also very dirty and left the home in disorder. Finally it became evident that they were not suitable for running the children's' home.

Kandhamal Riots

Around this time, the Kandhamal riots occurred which were one of the most severe episodes of anti-Christian persecution in modern Indian history. It was triggered by the assassination of a VHP political leader on August 23, 2008. Violence erupted across Odisha's Kandhamal district and spread to other areas.



Although Maoist rebels later claimed responsibility for the murder, Hindu nationalist groups like the VHP (an Indian right wing Hindutva organization) and Bajrang Dal immediately blamed Christian missionaries, accusing them of forcing conversions and concocting conspiracies to undermine Hinduism. This fuelled widespread mob attacks on Christian communities, particularly Dalits (Scheduled Castes) and Adivasis (tribal groups) who had converted to Christianity. The riots lasted for weeks, from late August through October 2008, resulting in at least 100 Christians killed. Over 50,000 people were displaced, many fleeing to forests where they faced starvation, snakebites, and further assaults. Around 395 churches and prayer halls were destroyed or damaged; 5,600 homes burned; 13 schools, 13 hostels, and other Christian institutions were vandalized.



At least 40 women and girls were raped or sexually assaulted, including the notorious gang-rape of a 29-year-old nun in Baliguda, where she was paraded semi-naked before a police post while officers allegedly watched. Around 2,000 Christians were coerced into reconverting to Hinduism under threat of death.

The violence was built on long-standing tensions, including land disputes and economic disparities between Hindu and Christian

communities, and anti-conversion rhetoric amplified by Hindu nationalist ideology.

Odisha's 1967 Freedom of Religion Act, which bans forced conversions, was cited by attackers, though no evidence supported claims of widespread missionary coercion. The state government was criticized for delayed intervention (curfews were imposed 12 days after the violence began) and central forces were slow to deploy. In Phulbani mobs of over 1,000 rampaged through villages targeting Christian homes and places of worship. At least 12 churches were set ablaze with reports of three deaths and dozens injured. Eyewitnesses described attackers armed with axes and petrol bombs, chanting 'Convert or die.' The state government appealed for calm, but the rapid escalation continued. After days of pleas, Odisha imposed curfew in nine Kandhamal towns as the death toll climbed to 38, mostly Christians hacked to death or burned alive. Over 20,000 fled to forests, facing hunger and wildlife threats. Relief camps were set up sheltering 11,000, but VHP activists stormed one, demanding Hindus receive aid first. Police registered 828 incident reports for murders, arsons, and assaults in the riots. One survivor said, *'We fear testifying; they'll burn our homes again.'* By October the riots had subsided but 6,000 homes were still in ashes, 13 schools razed, and 2,000 forced to reconvert. The riots shattered Kandhamal's social fabric, with many Christians facing ongoing boycotts, land grabs, and false "conversion" charges under Odisha's anti-conversion law. Fast-track courts convicted only a fraction of perpetrators.

Srinu, Karuna's brother, and Blandina were among the tribals who had been caught in the midst of these riots. They and their families had been forced to flee into the jungle and then managed to escape to a refugee camp. There Srinu met Blandina and they were married. Karuna told Kell and Lorri about them and the details of their story. Kell and Lorri were impressed by their courage and faith in the face of so much tragedy.

**INTERVIEW WITH PARENTS OF BLANDINA, ESTER, PRANAB: From
Kandemal Orissa 17/01/2014**

The family lived in a village comprised of more than 600 families. The incidents which was given started in October/ 2008 which was the largest persecution of Christians in India's history displacing 50,000 from this district, because of danger and destruction of their homes.

THIS IS THE STORY OF ONE FAMILY: The village was warned that they were to prepare for attack by Hindu radicals bent on revenging the killing of a Guru, admittedly not by Christians but by Naxalites. Before the attacks a sitting minister from Guyarat visited this district a Pravand Tagardia. The minister met with RSS and Bajarang Dal in a closed meeting. Communication was given to the villagers that they were to display the Bajarang Dal flag of two crossed swords or some other markings indicating they were Hindus so these villagers would not be attacked. Many smaller villages did not receive any warning for Hindus to protect themselves, after the riots this same minister tried to visit again but was not allowed to by the police. October is winter season and rainy, this is when the attacks took place on this particular village. In the meantime the family moved clothing and some personal effects into the jungles. They kept valuables with their Hindu neighbours for safe keeping. They were told if they kept Hindu flags or BJP emblems in front of their houses they would not be attacked. The family refused to do this and were prepared to die for Christ.

The day of the attack was sudden. Ten thousand armed thugs descended on the village. They were armed with guns, knives, sticks and other weapons. The police and the Central Reserve Police (CRP) stayed away during the attack. The only ones defending the victims were 12 local police. The numbers were too huge and 2 officers were killed. All the believers' homes plus their possessions were destroyed. The family scooter was taken. One of the villagers was shot in the leg and was carried into the jungle. The 2 young sisters 16 and 14 at the time escaped into the paddy fields the crop was high so they were able to hide. One uncle had a small baby. The

baby mouth was covered so that it could not cry. The father and mother ran in separate directions into the jungles to hide. They were frantic as the whole family was separated; they were in serious fear for their lives. Several close family members were seriously injured. The whole extent of casualties will not be known. Bodies were removed and disposed of, others died in Hospital. The man shot in the leg had the bullet removed in the jungle by the refugees.... The large attacking group were made up of people from this district, but 25% were not local they were from out of state, the common story is they were from Gujarat. They spoke different language plus they all were dressed differently with head kerchiefs and black robes they were Bajarang Dal Hindu radicals coming to avenge wrongfully the murder of 1 guru. This attack according to the witnesses was planned by the BJP. The police and CRP backed this attack. Those of the attackers who were killed were removed so no one could identify.

The family stayed in the jungles for 1 full month during the nights they were not protected it was cold and it rained frequently. Because all was wet they could only eat dry chudda a rice meal and drink water. They felt however peace and the protection of God over them. Few could sleep during these night times in the jungles. In the day times they would return to try to find abandoned houses to rest in during the day. In the jungles they had 100% faith in God protecting them. When I asked them how God protected you all their faces lit up. The suffering caused them to draw close into God's protection and for them that was a great time spiritually to find that God was bigger than their enemies during this tough time. After one month the government moved the villagers into a refugee camp where they stayed for one year. During winter rainy season everyone was wet continually. The parents were concerned also for their now 17 year old daughter. The police and camp leaders were not safe people and many young girls had their lives spoiled. Thankfully Blandina was able to meet a young man and they were married. Shrinu, her new husband, from a different village, also experienced very similar

experience. All their homes were destroyed their church building was broken down in 1 hour and has never been rebuilt. The family finally returned to their village. The Hindu neighbours kept all the things they had entrusted to them. This was a very hard time; babies were born in the jungles in unsafe places. They would have to sleep on rocks under trees.

I asked what they would wish God to do for them. The father answered. He said he was very happy and did not need anything. His family was safe and his daughters married. His personal prayer before God was that his children would be faithful to Christ all their days. The mother was concerned that the many that were forced to renounce their faith, that God would extend grace to come back to their chosen belief. What particularly struck me was there was no bitterness in their hearts plus no desire to seek revenge or any concern over the material things that were stolen from them. They live in the same community were families kept their belongings yet they live at peace with no animosity. What has happened is denominational lines within the church has come down and a large church of 400 meet in this village. The father said that they had great fright but this drove them to God and in the bitter cold and rain they experienced His presence and protection. Blandina added, "I felt very safe in the jungle snakes and wild animals did not bother us!" She said we had 100% faith in God's protection in the jungles."

Kell and Lorri felt humbled to hear the simple faith of this very special family. It was awe-inspiring to see how God could protect the very weak in such a severe situation.

This was the report from just one family, yet there were 50,000 who had gone through similar experiences. Homes, schools, and children's centres were destroyed. Large headquarters of international aid missions were all destroyed. Pastors and leaders of different denominational church groups were specifically targeted to

be killed, not only in the Kandhamal district. A Christian educator had his whole school, including all records, computers, and school infrastructure, utterly destroyed. The tensions in Kanhamal did not settle until the central government intervened. This huge incident was known all over the world. This needless sectarian violence reflected badly on India and underlined the need for the people of India to strongly prevent such sad occurrences from ever happening again if the country was to remain a great nation.

Note: Later, when a boys' home was added to the GLM mission, Blandina and Srinu were asked to be the managers.

Some Welcome Visitors



The girls' and boys' homes were featured in GLM newsletters with the result that visitors from America, Australia, and Canada began to visit. Many of them volunteered to help with the ministry in various ways. One couple were Ken and Patti Blue from America. They visited the children's work and were a lot of fun to be around. Both were mature Christians who were very discerning and insightful and Kell and Lorri valued their input. It was a welcome relief to be around them. Ken brought fine quality vitamin supplements for the women staff of GLM, and also staff at the slum childcare. Many of these women were malnourished and

often suffered illnesses of all kinds. Ken also brought good grace teaching for the pastors.



Patti had a heart of gold and her compassion was always evident, especially with the women and children in the slums. She had a deep empathy for the mothers, recognizing how helpless they were to provide medical aid for their little ones. It was heartbreaking to see them so desperate. One mother brought her little boy to Patti for prayer.

He had been born with a deformed body and he could neither sit up nor lay down comfortably. He cried continually and nothing could be done to alleviate his discomfort. His mother brought him to Patti for prayer. Patti immediately took him into her arms and cuddled him. Her love spoke volumes to the women who were watching her. They could see that she had a loving mother's heart as they did.

The Blues brought their 2 daughters, at different times, to Sagar Nagar. They were lovely girls who quickly became favourites at the girls' home. They became sisters to the girls, showing them dance moves, doing crafts together, having henna sessions, and playing on the beach together. Like their mom, they answered myriad questions put to them by the girls at the home. Even the staff members were fascinated by this family. They displayed the love of Christ in everything they did, and had a greater positive influence than they probably realized. Ken was a no-nonsense teacher and proclaimer of Christ. He carried a spiritual authority that identified him as a man of God who would not compromise Christ, or his values, but he had a soft heart for the vulnerable. Kell greatly valued his spiritual insight. The Blues visited Sagar Nagar several times, until they turned their focus on helping their grown children with a ministry in Thailand. Kell and Lorri missed their visits and

often spoke of them with fondness. It was understood that the Lord had other plans for their lives, but Kell and Lorri wished they could have had more time with this wonderful family.

Sean, Dayna, and Steve



Around this time Kell and Lorri's daughter-in-law, Dayna, wanted to visit India for herself. Sean had made prior visits to India and Nepal and Dayna had heard all about his travels. She accompanied Kell on this trip to India (along with some others).

While Kell went to Visakhapatnam, she and a friend proceeded to Nepal with Edwin to see the rescue work that went on there. She was greatly affected by the suffering of the sex-trafficked women she met at the Kathmandu mission. Sean had been similarly moved by their plight on an earlier visit to Nepal, especially after hearing first-hand the testimony of a trafficked woman who had escaped from her ordeal. Sean had related this experience to Dayna and now, by talking with the women at the rescue mission, she knew firsthand how horrendous sex trafficking really was.



She wept to think of the horrors these women had suffered. The women responded to her compassion by opening up their hearts to her - a rare occurrence with these wounded women. Sean and Dayna now became united in their passion to help such victims.

Sean and Steve, and a few others, formed a band called 'Slow Children Playing' which focused on the tragedy of sex-trafficking. (Some of these band members would make a trip to Nepal as well). One particular song, written by Sean, was called 'Oppressor', a very poignant and powerful outcry against the spiritual forces behind slavery and trafficking.



The experiences Sean, Steve, Dayna, and others had in Nepal would stay with them for many years, affecting their lives forever. Steve was a favourite at the boys' home in Sagar Nagar, plus he was a great help to Kell and Lorri. When Lorri stayed back in India during the trouble with the managers, he was a great support.

Lorri's Soft Spot



Lorri had always felt an affinity for street people, especially for the children. When she had worked for John's ministry in Jharsuguda, she had met a little railroad beggar girl who was so poor she had only a ragged scrap of sari to cover her. The child had been ecstatic when she received the small Christmas gift Lorri had given her. Lorri hugged her close and wished with all her heart that she could do something more for the child.

It was a defining moment for Lorri because it created a deep love for Indian children that never left her.

Another young girl on the streets of Visakhapatnam had stolen Lorri's heart. She carried a pet monkey around with her to help her in her begging. She loved the monkey and would always show him off. She called Lorri "Mummi" and whenever they met they hugged and communicated their affection for one another, even though they could not understand one another's language.



Houmesh and his sister were street children from Kathmandu, Nepal. Lorri reached out to them and Houmesh invited her to their home to meet their mother. Lorri truly loved the little rascal and often thought of him. He was one of her favourite contacts in the city and she looked for him every day during her visit.



One day in Kolkata, Lorri and Kell were walking near a dilapidated building by the Park Cemetery. It was deserted and dirty and Lorri thought it was abandoned. Suddenly a little girl appeared in the doorway, clutching a rag in her hands. Lorri thought she was incredibly beautiful, especially when she smiled and gave a shy, timid wave. The child appealed so strongly to Lorri that she was unable to forget her. She became the poster child for the GLM children's ministry at Mission Fest.

Lorri cared deeply for women, especially those who suffered poverty, abuse, and heartache. One such woman from the railroad slum brought her baby boy to Lorri for prayer. When Lorri placed her hand on the child's forehead, she was astounded at how hot he was to her touch. His fever had left him dehydrated and practically comatose. Lorri could see that he was close to death. A well-known private hospital was nearby and she took the child there. At first the hospital staff would not help the baby. They could see that the mother was indigent and would be unable to pay any hospital bills. When Lorri indicated she would pay for the medical assistance, they quickly stepped in and saved the baby's life.



The experience left Lorri dismayed in the knowledge that without her there to finance medical aid, the child would have been refused help, and most certainly would have died. Later she was to learn that all private hospitals in India had the policy that only patients who could pay up front were admitted. There were government hospitals for those who were poor, but even these sometimes turned away the sick or dying.

Government hospitals were also notorious for their inferior care, scarce medical staff, and lack of resources.

Note: On a later trip to India, the woman and her baby came to see Lorri. It was discovered that she was the wife of an abusive husband and the baby had been her sole reason for living. The baby was growing and was doing well and the mother was all smiles, still remembering Lorri, and still deeply grateful for the intervention that saved her child's life.

Pushpa

The experiences with trafficked women and children in Nepal, and the little street urchins of Kolkata, haunted Lorri for years. She could

never forget them. A story began formulating in her mind about a little girl caught in the tragedy of poverty, personal loss, and trafficking. The more she thought about the story, the more it began to take on a life of its own. She decided she wanted to write it as a fictional graphic novel but with a strong emphasis on factual reality.



She called her book 'PUSHPA' after a little girl she had met in Jharsuguda years ago. At that time, a pastor had brought two children to the compound. They had been dressed in tattered rags and were in terrible physical condition. The eight year old girl was called Mahasi. She was completely blind due to vitamin deficiency and a horrid diet. Pushpa was four years old. The girls were washed, deloused, and dewormed. Their heads were shaved to get rid of the lice. In spite of their horrible lives, both sisters had lovely spirits. Mahasi loved to sing, but because her blindness made it impossible for her to distinguish night from day, she would often sing at night, keeping everyone awake. Nevertheless the girls at the compound loved her. Later it was learned that there had been a third sister, but she had died. Their mother had also died, and the father who was a drunkard, had abandoned them on the streets. Pushpa was the most deeply scarred by her experiences. The hunger, abuse, and dangers on the street had crushed her spirit and all but snuffed out the life of her soul. At first it wasn't certain that she would ever recover emotionally, yet bit by bit, her face brightened and her courage surfaced. Kell loved to spoil her with sweets and she became everyone's pet. When Huldah Buntain, head of Mission of Mercy,

visited the compound, she noticed Mahasi and had her transferred to a school for the blind in Kolkata.



Kell and Lorri went to visit there in the year 2000. Kell saw Mahasi dressed in a clean school uniform, looking healthy and happy, and he was overcome with emotion. They were overjoyed to learn that Mahasi had been adopted by the school principal and she now had a family who deeply loved her.

Kell and Lorri knew that as many as 10 million little girls like Pushpa and Mahasi wandered India, vulnerable to trafficking and abuse. It was said that in Kolkata, if an unaccompanied child arrived at the Howrah Station, they would be trafficked within 45 minutes. Lorri was deeply perturbed by the plight of such children and wanted the world to know about it. Lorri spent many days in Kolkata photographing the railroad station, people on the streets, and the building structures of the city. She didn't know how to write a graphic novel but she loved to draw and she taught herself everything she needed to know. All in all it took 3 years of intensive work. The book had a strong redemptive theme and ended with a positive Christian message. Lorri wrote some of the novel while Kell was away on a trip to India. It gave her something to do and it helped alleviate her loneliness. When it was completed in 2010, Kell and Lorri published it as hard copy and also offered it as a free e-book online. (It is also freely offered through Kell and Lorri's website: gracerest.com). PUSHPA has inspired many to join the rescue and support of very vulnerable, precious children. This was why Lorri wrote it and it made her hard work well worth it.

Singapore & Thailand



On their many travels overseas, Kell and Lorri always stopped at Singapore whenever possible. They had good friends from the Salem Church there, whom God used to refresh their souls and encourage their spirits after the sometimes gruelling times they experienced in India. The beautiful city became a place of rest and refuge. Two friends, Ban Hui and Jasmine, treated Kell and Lorri like royalty.



Ban Hui played tour guide and showed them around Singapore, pointing out the incredible artistic creativity of its architecture and the lush beauty of its gardens. The food in Singapore was fantastic! It was such fun to sample all sorts of delectable ethnic foods - Muslim, Japanese, Indian, Chinese, Thai, Malay, and Eurasian - at cheap prices (from S\$3.00 to S\$5.00).

There were hundreds of food courts with thousands of food stalls and the quality was great. When visitors came to visit GLM in India, they would often pass through Singapore and be met by Kell and Ban Hui before flying into Visakhapatnam. Everyone loved their time in Singapore.

On one particular trip to India, via Singapore, Kell, and Lorri were able to bring Loralie with them as she was no longer attending college. Steve, a friend of the family, accompanied them. Everyone had a great time exploring Singapore and enjoying all the sights. Loralie loved the music at Salem Church and joined right in with the youth ministry's musicians. It was at Salem that Kell and Lorri heard about a ministry called Elpis which worked among refugees in Thailand. The church was supporting it and Kell and Lorri were intrigued by what they heard, deciding to pay it a visit. They were hosted by one of Salem's members, an Indian Singaporean named Caleb, who worked with the ministry. He accompanied them to the town of Mae Sot in the northern part of the country, close to the border of Myanmar (formerly called Burma). Everything about Mae Sot was new and interesting. Walking down the town's streets revealed an ethnic mixture of Burmese men wearing sarongs, Hmong and Karen women in hill-tribe dress, bearded Muslims, Thai army rangers, and western tourists. Lorri and Loralie were entranced by the many shops selling lovely jewelry. (Mae Sot is actually the most important jade and gem centre along the border of Myanmar).

Kell and Lorri were surprised at how different the culture of Thailand was from that of India or Nepal. They were fascinated by the hill tribe people especially. Caleb knew the history of Myanmar and he explained that the refugees from there faced many crises, resulting in complete reliance on humanitarian aid for basic needs. The refugees Salem Church worked with were mostly from the Karen tribe. They had fled to Thailand to escape brutal military campaigns, including forced relocation and ethnic cleansing employed by the ruling junta. At first the Thai military took them in but later claimed that many were illegal migrants rather than victims of conflict. The government maintained a restrictive policy towards the refugees, and over the years, the situation for the Karen worsened.



By the late 1990s, it was estimated that nearly one million refugees from Myanmar, including about 200,000 Karen, were living in Thailand, often in dire conditions. Poverty had forced many of the Karen refugees, who were a highly attractive people group, to resort to prostitution for survival.

Very young girls were sold by their parents to procurers who sent them to Bangkok to work in illicit massage parlours.



Kell, Lorri, Loralie, and Steve were fortunate to visit the mission school, Elpis, set up to educate the refugee children and provide sustenance for them. Once these children completed their education, they were provided with jobs in Mae Sot and other towns in an effort to keep them away from the Bangkok brothels.

Kell and Lorri were interested in partnering with Salem to support this mission so Kell met with Pastor John who was the head of the Foursquare Church in Thailand. John was a strong evangelist and church planter. His ministry provided a church covering for the work with the children. Kell, Lorri, and Loralie were thrilled when an opportunity came for them to enter the refugee camp through a 'back door'. Normally tourists and visitors were not allowed entrance into the camp, but through a special contact, arrangements were made for them to do so. The camp was very interesting, with a Christian Bible School and training centre. It was well organized and Kell met many of the leaders who were actively bringing ministry to the Karen refugees. Kell was

happy to see that the gospel was being shared with the people. In Thailand's history, there had been many missionaries who had established schools, hospitals, and clinics, but evangelism didn't happen because they lived in gated communities away from the people. Consequently Thailand was still almost 100% Buddhist. In fact, it was strictly illegal in that country to speak against Buddhism or Thailand's king. Sex trafficking was rampant and it became very dangerous for travelling missionaries to visit at conferences because so many fell into temptation and fell spiritually. In these ways, Thailand was a difficult place to bring the gospel. In the end, GLM featured Elpis school in their newsletters and provided some support, but then when the mission shifted in other directions, GLM backed away.

Pastors



GLM was supporting many of the pastors who had been working under Faith Outreach India. They were without support after John was exposed for wrongdoing. John had shut things down at the compound and most sponsors were no longer supporting the ministry. Consequently Kell had taken up the pastors'

support under GLM, but he wanted them trained in practical ways to be self-supporting. Their training at TENT had included practical skills and theological grounding. They learned how to grow eucalyptus trees and build huts from them. The scent from these trees naturally warded off mosquitoes. They also learned how to plant and take care of Neem trees which were useful for making all sorts of natural remedies. They learned how to take care of livestock, do vermiculture (using worms to make fertilizer), raise chickens and goats, etc. Some of the pastors would go on to use those skills and one of the main

leaders wisely used his monthly support to purchase goats in his village. Some of the pastors also helped the women in their churches set up projects in order to become self-sufficient. Kell sent many of these women for training to TENT as well. These women were very poor and uneducated and Professor Vijayam stressed the importance of knowing the laws of India so that unscrupulous landlords could not cheat them out of their lands. One pastor taught the women in his church to make candles to sell in local markets, calling them 'Lorri candles'.

Kell chose one of the lead pastors to disburse grants to the pastors so that they could start up farms and gardens in their villages. After some time it became evident, especially to Lorri, that the pastors preferred their weekly financial support and were not terribly interested in becoming self-sufficient. In fact, the district leaders were demanding more money and some wanted motorcycles and new houses. In order to build character and faith in the men, Kell held conferences and training seminars in Visakhapatnam for them. Their theology was not Biblically based in all areas, having been influenced by the legalism of John's ministry at Faith Outreach India. They had little concept of grace and other vital doctrines. Kell enjoyed teaching at the seminars, and some top leaders and western visitors, such as Ken Blue, also brought solid teaching. It was a time of refreshing for the pastors who were able to get away from Odisha to a new environment where they could explore Visakhapatnam's docks and beaches and visit with one another. Usually they were boarded at the YMCA where all meals were provided for.

Kell and Lorri heard that one of the district leaders, who got the most significant grant, became involved with an organization that persuaded the pastors from villages to draw tribal women into investing a few rupees with the organization, promising that their investment would be doubled in funds for blankets, clothing, etc. The whole organization was a scam to bilk money out of the poorest of the poor and Kell and Lorri were horrified. GLM disassociated from the district leader and he returned to Hinduism shortly thereafter.

At this time Kell and Lorri's pastor (Barry), their son Sean, and some congregants from their church came to visit GLM. Pastor Barry had been invited to dedicate about 5 churches established in Odisha through GLM. The team travelled to the Koraput District and then to Kalahandi where Kell baptized a number of converts. He had given the main leader funds to build a good-sized church there but when he arrived, there was only a very small building to show for the money spent. After questioning the leader, it was discovered that he had used most of the money designated for the church building for his own use. His home now had a large second story built on top of the original structure. His excuse was that he planned to use his home as a meeting centre with the pastors and therefore needed the extra space. The new tractor that was provided by GLM for the community to build fish ponds and to dig wells, was sitting in the main leader's yard. It was reported that he charged people money if they wanted to use it. Pastor Barry was a GLM board member and he expressed his personal concerns about the man's suspicious behaviour. Lorri also felt this was a serious misappropriation of funds and felt the leader should be replaced. Kell was hesitant as there was no one else with the translation skills of this leader. It would be impossible for Kell and other western visitors to carry on conferences and gospel presentations without a good translator, and this man was the best one available. However eventually Kell and Lorri were agreed that it was turning out to be a bad idea to give direct funds to the pastors. They were finding discrepancies in the accounting reports from the main leader and Lorri asked for his laptop to be returned to GLM. On it she discovered incompletely deleted files indicating the leader had been seeking funds from other organizations.

Around this time Kell, Edwin, and Sean visited the Phulbani district. There was much agitation going on there and a mob attacked their vehicle. Edwin wisely instructed the driver to keep driving through the crowd. This advice probably saved their lives. They stopped in Koraput where one of the pastors had built a huge church from the tithes of his congregants. The pastor had also received a large donation from a wealthy church member to construct a church building. However this was not usual. Most of the pastors were unable to survive on the tithes from their congregations and

depended on outside support, usually from the west. When it became evident to them that GLM would not support them indefinitely, they began to grumble against GLM. Although Kell and Lorri had always paid for their own food and accommodation, the pastors were grumbling that they were raising funds for their own gain. This was so false and hurtful, especially since Kell and Lorri had invested large amounts of money from their own personal finances for the pastors to be trained at TENT. GLM had provided all-expense paid conferences in Visakhapatnam and Odisha, monthly support, bicycles and motorbikes, wedding celebrations, etc. so these false accusations were a final betrayal. Lorri was particularly disheartened as she had such high hopes that the pastors would become self-sufficient. The women of these villages had received training and a few of them became self-sustaining, but the pastors felt that they should not have to work as labourers since they were 'men of the cloth'. The grants loaned to the pastors to start farms and cottage industries were never repaid, except for one or two pastors who used the money in a fruitful way. From that time onwards, GLM withdrew support from the pastors and focused on women's self-help groups instead.

Crossroads

One day Kell and Lorri came to a crossroads in their lives. They realized that GLM would not be able to continue in the way it was going.

"We can't keep going back and forth between Canada and India," Lorri told Kell. "It's costing us a fortune and we are constantly running into problems with managers. We just aren't there long enough to oversee GLM properly. I definitely don't want to spend months apart like we did. It's too hard on the both of us. I think the only way we can continue this ministry is to live in India, maybe for as long as 5 years."

Kell nodded. *"True, but we have to have money to do that. I'd have to give up the business and that is what is financing our India trips. And it's practically impossible to get residency status in India as a westerner. Then there's your health to consider. You have a hard time with the heat and the travel."*

Lorri thought for awhile. *"I think if God wants us there, He will provide for that."*

"What about this house?" Kell asked. *"We took out a second mortgage to go to India the last time and without a business to bring in wages, we wouldn't be able to keep it."*

Lorri sighed. Her home was comfortable and spacious, and its large half acre lot was beautifully landscaped with gardens and fruit trees. The home had been in rough shape when they bought it, but they had worked hard to make it a wonderful place to return to after their trips from India. *"I love it here,"* she replied, *"but maybe we should sell. We could get something smaller, maybe a condo, and pay it off so there would be no mortgage."*

Kell countered: "We'd have to rent it out and you never liked that idea."

"Not if we got a condo where you just pay maintenance fees. That could just be done online. Loralie could check up on the place. "

"What would we live on?" Kell countered. *"We wouldn't have anything to live on in India if we bought a condo."*

Lorri looked crestfallen. *"Yeah, I know. I guess it wouldn't work. I guess we'll have to shut down GLM then. I don't see how this situation will improve the way it's going. I've prayed and prayed but I see no other options. Those inept managers...the disappointment with the pastors...the ministry is struggling. And these trips..."*

Both Kell and Lorri hated the idea of walking away from a ministry that had grown such deep roots in their hearts over the years. They loved the people, even if the climate and culture presented some overwhelming challenges. After much deliberation, both came to the conclusion that they couldn't just give up. They decided to put their home on the market and after a few months it sold. They then bought a small 3 bedroom retirement condo in Comox for owners 55 years and up. The amenities included a pool and each unit had a garden space. A monthly fee ensured proper management and maintenance of the buildings and common areas. The profits from their rancher was just enough to allow them to be mortgage free, which they saw as a small miracle as they had never been completely out of debt before. They were optimistic that God was answering their prayers for a life in India. Kell planned to retire from the painting business in

a couple of years and take an early social security pension as soon as he turned 65. Lorri would apply for disability because of her interstitial cystitis. Their combined pensions would enable them to live in India comfortably. Of course, there was also that residency visa to consider.

X Visa

Kell didn't know exactly what kind of visa he should get. Tourist visas necessitated leaving India every 6 months and then applying for a new visa again. Business visas also required regular trips out of the country to renew them. Lorri was finding these back and forth trips to India too gruelling because of her health issues, so that wasn't a good idea. Kell went directly to the Consulate General of India in Vancouver to inquire what type of visa was best. He was told that the best visa for him would be an X visa, but unfortunately it was usually issued only to those of Indian descent. Kell was told that an X visa would permit him to stay in India indefinitely, but renewal had to be done through Indian Home Affairs. Amazingly the Consulate General then granted Kell and Lorri the highly sought after X visas. They were stunned at the favour God had given them in this situation. Now they would be able to travel anywhere in India. They would be able to open a GLM bank account, get a driver's license, buy a car, and rent an apartment in their name. It was so unusual for a westerner to have an X visa that when Kell and Lorri's friends in India heard of it, they had a hard time believing it. The only stipulation with the X visa was the requirement to regularly report to the foreign office in Visakhapatnam. Since Kell was friends with the former Superintendent of Police, Prakasha Rau, and also with Rotary past Governor, Surya Rau, bureaucratic problems or delays with their visas seemed unlikely. The favour Kell and Lorri received was inexplicable and it followed them when they later sought to renew their visas to travel to Singapore. In that instance, they were given direct access to authorities in Home Affairs in Delhi and immediately got their renewals.

Another positive development was the sale of Kell's business which provided for their living and travelling expenses. God was paving the path to India for them and opening many doors in the process. As Lorri commented one day, " *God must surely love the poor in India to be making all this possible so they can hear the gospel.*"

Karuna

While preparations were being made in Canada for Kell and Lorri's big move, Kell continued to travel to India during the interim (an annual trip to the field was actually a requirement to keep GLM's status as a registered society). To carry on the ministry when absent, Kell had hired two men to run the ministry. One was a type of overseer who managed the accounting and administration of the homes, while the other, Karuna by name, was the manager who took care of the needs of the children. In Karuna, it seemed that they had finally found a reliable and faithful manager for GLM. He had been one of Kell's Bible students in Odisha and had been trained in the Faith Outreach India ministry. He had been involved in accounting, sponsorship, and daycares until John's ministry had shut down. Then GLM had sponsored him as a pastor until 2006. His home village was Kasin Padar where he and his wife Runita lived with their children. He had shown wisdom in investing in goats and added to his income by farming out his land.



Kell had found Karuna to be dependable, honest, and hard-working, so Kell had called the couple to help with the GLM girls' home in Visakhapatnam. It was probably a very good thing Kell called them away from Odisha when he did, because Runita was pregnant with their third child right at the time

of the persecution and riots. Calling them to Visakhapatnam may have saved their lives. Their home in Odisha had been completely destroyed.

Karuna and Runita had been slandered by the former managers whom Kell had fired. They had been accused of being lazy and worthless. They were actually the very opposite. They did an excellent job of running the girls' home.

An older lady, whom everyone called Amma, was also hired to help Runita in the kitchen.

Then Mr. Raja, the landlord at Sagar Nagar, made available another one of his homes that was situated just across the street. This would become the GLM boys' home. Karuna's brother, Srinu, and his wife Blandina, were called to run it. Kell and Lorri had heard about this young couple and what they had gone through during the 2008 riots. They felt they would make good managers.

Like the girls' home, the boys' home required a huge amount of money to upgrade and make it habitable. However, after much labor and expense, it was finally ready and boys from the slum, and also from local villages, came to board there. All the children attended a school run by a Catholic lady named Ann. It was too far for the children to walk there so GLM bought an auto-rickshaw that was used to transport them twice a day to and from the school. At this time, most of the children were from the railroad slum. Unfortunately the children had been registered in Telegu medium which limited their educational opportunities. This had been done because it was thought by many that children from the slums could not learn as well as other children, so an education in English was pointless. Kell and Lorri did not believe this and they wanted the children to have every opportunity possible. (Even though Indians are very proud of their Indian dialects, society is structured so that any career in teaching, medicine, politics, or banking requires the ability to communicate in English.) Therefore Kell and Lorri had to switch them to English medium, which was challenging for the older ones. A tutor, proficient in Biology and English, was hired to help them in their studies.

Note: One of the girls, Devi (who became like an adopted daughter to the Frandsens) would later become an RN (registered nurse) and train as a paediatric nurse. Her example inspired a few other girls to excel scholastically, one of them (Rose by name) earning a degree in economics. Many of the boys would go on to university and take up careers in engineering and computer technology, thus proving conclusively that children from the slums **can** learn and excel.

The Sagar Nagar girls' home soon became an unofficial church. The parents of the children, and others from the slum, attended every Sunday to hear Kell preach, with Karuna interpreting. Most of the slum dwellers had never heard the gospel before, being steeped in Catholic Mariology, Hinduism, Sikhism, Islam, and other belief systems. Many responded to the gospel of God's grace. One of the stipulations of those sending their children to Sagar Nagar was a signed contract giving GLM permission to teach them Christianity. There were also rules against violence from the children towards one another or the staff, and sexual misconduct was reason for immediate expulsion.

Ruati

As more girls were added to the girls' home, it was considered prudent to no longer have any males living on the premises. Karuna and Runita had been living on the lower floor of the home while Kell and Lorri had a suite on the upper floor where the girls' dorm was. However India has the practice of strictly segregating the sexes, partly derived from Victorian standards descended from the British Raj, but also because of the epidemic of rapes and everyday harassment that Indian women face, such as lewd gestures, catcalls, groping and worse (called "eve teasing"). It seemed to Kell and Lorri that it would be more prudent to have a female staff member live with the girls, and not have any males live at the home. The female staff member would be responsible for the girls' safety, spiritual development, and health care. Runita would still continue to run the kitchen, and Karuna would continue to work in his office in the building in the back yard, but in the evenings they would have their

own home to go to. This would afford them greater privacy to raise their young family. Kell and Lorri planned to move out of the suite they usually lived in and they too would live away from the girls' home. Their suite would be allocated to the staff member they would hire to oversee the girls.



Eventually Kell and Lorri made the acquaintance of a young woman from Mizoram who worked in the spa at the Park Hotel. Ruati could speak English, but no Hindi or Oriya, which was perfect as it would force the girls to communicate in English.

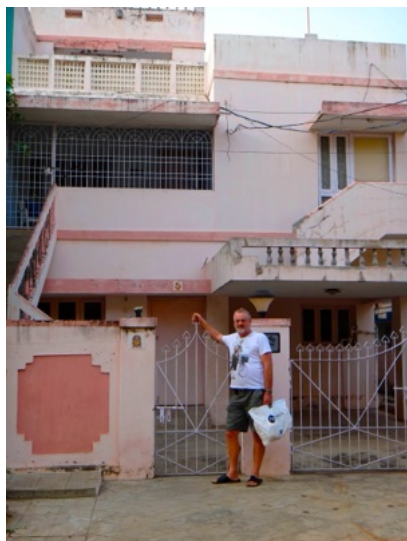
She was also a no-nonsense kind of person who would not be easy to manipulate. She seemed a perfect choice for the girls' home and so GLM hired her.

Trouble at Sagar Nagar

Kell and Lorri made the BIG move to India in 2010. They came dragging as much luggage as they could carry. After 24 hours on a plane, seated in economy, with multiple stopovers, they were understandably exhausted from the long trip when they arrived in Kolkata. They were surprised to see Edwin at the airport. They had not expected to see him until their arrival in Visakhapatnam. However he met them at the airport because he had some bad news and he wanted to prepare them. The GLM overseer/administrator was involved in sexual sin with one of his students. Apparently it had been going on for some time and he exhibited no repentance. Kell and Lorri were disheartened to learn that this man was a charlatan like so many of the others. He was skilled in his pretensions but he was an impostor all along. The Bible School and Church which had recommended him to GLM were informed of the situation, and he was placed under discipline, but later he was reinstated. However it

was obvious that he could not work for GLM after this occurrence. Kell and Lorri removed him from his post immediately. By now, Kell and Lorri knew of multiple examples of Christian leaders falling into sin and exploiting vulnerable women and children. Unfortunately now it appeared they had hired at least one of them themselves. Kell and Lorri had done the best they could, making innumerable and expensive trips to India to oversee the ministry, but it had not been enough since they weren't able to stay long enough to vet the character of those they hired. It was easy for the Indian people to say the right things and give an appearance of integrity, all the while hiding their real character. More than ever Kell and Lorri realized that it now depended on them to stabilize the ministry, or it would not be able to go on. They knew they needed God's grace, and plenty of it.

Kell & Lorri's House



Since Ruati now lived in the suite that Kell and Lorri had been using at the girls' home, they moved into a new home. So did Karuna and Runita. Edwin had managed to find a two-story house a block away from the girls' home that met the needs of both families. It was a concrete structure with a cement retaining wall surrounding it. Stairs ran up the back to the second floor and continued up to the roof where there was a room with a bathroom. Each floor had two bedrooms, a living area, a kitchen, and bathroom.

What Lorri liked best about the house was the iron grill that extended across the front porch, with a gate that could be locked. India wasn't

always a safe place and Kell was often away on business or errands. It also helped that Karuna and Runita lived downstairs on the first floor. They took care of any callers and vendors who knocked on the metal gate for entrance. The inside of the house was typical of most Indian homes. Instead of doors, the rooms were divided by curtains, and there was a sink in the living area for washing hands. The floors were polished concrete and the windows had bars across them. The biggest drawback to the house was the neighbour who kept 5 roosters next door. The birds made a horrible din at all hours, disturbing Kell and Lorri so much that they had to ask the neighbour to get rid of them. Pesky squirrels also harassed them, chattering nonstop as they raced up and down the building and tried to enter by the windows.



Then there were the large centipedes and bugs, including cockroaches, which continually freaked Lorri out. One old crow would sit outside the porch and make a terrible racket every day until Lorri got so vexed that she sprayed Windex in its face. It finally got the message but only after repeated drenching.

Another problem was the landlord and his family. The landlord was a lawyer who was officiating as an agent for his aunt, the owner of the house. He seemed very happy to have western tenants, especially as there were many vacant homes to let in Sagar Nagar at the time, but Lorri didn't trust him. She felt he had an encroaching, manipulative manner. Shortly after they moved in, Lorri was home alone when a group of about half a dozen people climbed up the stairs to the apartment. They were led by a big Indian woman who was carrying a cake. She seemed surprised that the grilled gate to the porch had a lock on it. Lorri opened the inside door and the woman immediately pointed to the lock and began expostulating in Telegu, pointing to the cake and indicating she wanted entrance.



Lorri shook her head and replied in English that she could not speak Telegu. The woman was very peremptory in her speech and mannerisms and Lorri presumed she was the owner of the house and had come to give a housewarming party. Acts of hospitality like this were not uncommon in India, but the

woman's demanding manner did not seem friendly to Lorri, so she shook her head and refused to unlock the gate. This maddened the woman who actually shook the metal grill and raised her voice at Lorri. The others in the group joined in with indignant murmurings. It was a standoff. There was no way Lorri was allowing this group of people into her home and she turned away and went into the house. Later it was found that the woman had been a relative of the aunt who was sent to inspect the condition of the apartment now that Kell and Lorri had moved in. Kell made it clear to the lawyer that such visits were not acceptable. Later the aunt requested the use of the upper room on the roof for a nephew and his wife who were in Visakhapatnam temporarily. Lorri knew that most likely it would be permanent and she had no desire to encourage this kind of encroachment. The landlord was told that the upper room was being used as a study and Lorri required the use of the roof for hanging out laundry. Kell also told the lawyer that their rental agreement stipulated the personal use of the entire house, adding that Lorri was ready to look for another house to rent, which was true. After that, there were no further intrusive demands.

Equipping Strategy

As Lorri got to know the staff and kids better, she realized she had a monumental job ahead of her. Communication was the first concern. Although the children were attending a 'Christian private school', Lorri

discovered that most of the teachers were Hindu and most were not proficient in English. The children learned by rote and didn't understand what they read. Their ability to understand or speak English was very limited. This also applied to the staff members who were similarly limited in their comprehension of English reading and writing.

Lorri felt a bit dismayed but immediately set up the upper room of her house as a classroom. She focused on the staff first of all and then added some of the older children. She found it exhausting at times but her pupils were eager to learn new skills and they progressed nicely. One of the needs for staff was proficiency in computer technology. The staff and students had no experience in this area, so Lorri had to teach the basics from scratch.



Once they gained computer skills, Lorri was able to augment her English course with DVD's that taught typing. She also liked Rosetta Stone, a language learning app that helped the students speak confidently. (Ruati often helped Lorri and was a tremendous asset to the training program). To help the younger girls and boys in their schoolwork, Lorri hunted down every book she could find that taught elementary subjects.

Being a lover of nature, she introduced the children to nature subjects about birds, dinosaurs, animals, and insects. She also believed that play was essential to learning, so the boys were introduced to chess, monopoly, checkers, and other board games. They also received sports equipment and physical education supplies. The girls received dolls (many brought over from Canada that had belonged to Lorri), dollhouses, needlepoint crafts, painting supplies, storybooks, etc. One of the outbuildings in the back yard was soon filled with toys and educational supplies. Lorri also shared her love of crafts with the girls by teaching them how to make

candles. These came in handy during power cuts. Ruati trained the girls in female hygiene, which was no small task as most of the girls were from the slums where the brushing of teeth and personal cleanliness was not a priority. She also read Bible stories to them and mentored them, dispensing wisdom and advice where needed. She was like a big sister to the girls - kind, helpful and encouraging - but strict and firm when necessary.



Kell, Karuna, and Srinu taught the boys sports and set up a soccer field on an empty lot for them. They also taught them board games, some calisthenics, and self-defence moves. At regular times they summoned both the girls and boys to head down to the beach for swimming.

The beach was the favourite activity enjoyed by both the staff and children. They were always carefully supervised and some of the younger ones were taught how to swim for the first time. Special outings included exploring the town of Bheemili, about 40 km from Visakhapatnam; enjoying water sports at Rushikonda Beach; paddle boating at Vuda Park; taking balloon rides at Sagar Nagar Beach; going to the Visak Zoo; visiting a filming studio; enjoying carnival rides at the Park Hotel; and campfires on the beach.



On Sundays Kell or Karuna brought Bible teaching to the staff and children at the girls' home. Indians love music, especially drumming, so a set of drums was purchased and several of the boys took turns on them. They were great drummers but Lorri found the drumming rather repetitious, so she taught the staff and children some western songs, accompanied by hand percussion instruments, tambourines, and taped music. They found these strange at first, but later they enjoyed the new way of worship. However, the drums were always the favourite with the boys.



It was always fun to see the staff join in on the activities. When Lorri brought her dolls from Canada, Blandina fell in love with one that looked just like a newborn baby and hugged it close. The needlepoint was a hit with the girls and female staff members. Kell and Lorri had to keep buying more and more kits and frames for them to work with. Lovely pictures began adorning the walls of the girls' home. Movies were another passion that almost all Indians share. Kell and Lorri scrounged all the DVD stores, picking out appropriate movies for the staff and kids to watch. These were viewed on a full projector screen that pulled down from the ceiling. Indian movies were shown, but only if they were in English, so that they could be a teaching tool as well as entertainment. The boys loved the 'Lord of the Rings' trilogy, which they wanted to view repeatedly, but they also enjoyed Marvel movies like Superman, and other adventure films. The girls loved any movie that featured romance but Lorri was careful to show only the G-rated ones.

Schools



Lorri was alarmed as she examined the children's workbooks from school. On the surface there was no cause for concern. The answers to the questions were neatly written and all were correct.

It was when she asked the girls to explain their answers that she was shocked. None of them truly knew what was being asked, neither did they understand what they had written down. When questioned further, the girls explained that the teachers told them what to write in the blanks and they just memorized whatever they wrote. *'No wonder they know so little English,'* thought Lorri. But it was the same in the other subjects. Everything was rote learning with little depth and understanding of the material learned. The girls memorized their textbooks and reproduced the information in exams. They were not encouraged to question or analyze information. They just recalled facts. Problem-solving and critical thinking were not happening. Another thing Lorri discovered was that the girls' education was focused on their textbooks, with no hands-on approach. It was all theory and no practice. They were never taken on field trips and so were not really learning anything. It was the same with the boys.

There was an additional problem. Some of the children were being picked on by the teachers. They were beaten with rulers, making them afraid to go to school. It had to do with caste, as the Hindu teachers looked down upon the children from the slums as low-caste and of lesser worth.

Kell was incensed when one little girl asked him to make her teacher stop hitting her. He confronted the principal and teacher and made it

plain that corporal punishment could not be used on the GLM children. The principal, assured him that she would look into the matter, but she explained that this was common practice in Indian schools. Because she was a personal friend, and a Christian, Kell and Lorri said nothing more, but both realized that they needed to find a better school. After interviewing principals of other schools, they found one they liked. It was called Love and Care and, although slightly more expensive, it had western standards of education. This may have been due to the influence of the founder's wife who was a Canadian. What Kell and Lorri also liked about this school was that all the teachers were Christian. Lorri knew that at the current school some of the Hindu teachers were promoting their own belief system even though the principal was a Catholic and advertised her school as being a private Christian one. Kell and Lorri were not comfortable with this inconsistency. They wanted a solid Christian environment for the children and it looked like they would have to change schools. However this put them in a dilemma. Removing 30 students from their friend's school would affect her financially in a negative way. As the principal of the school, she would be personally affronted if Lorri mentioned being concerned about the school's inferior standards. Lorri was pondering how to broach the problem when their friend brought up the subject herself. She mentioned that Indu, a little girl from the slum, swore like a trucker and her teacher could do nothing with her. Her behaviour was having a negative impact on the other students as well. Lorri knew that Indu's father struggled with alcoholism, as did many of the other slum dwellers. Rough language was common there. However Indu had a proficiency for using this colourful language more than most. The principal suggested that Indu would do better in a stricter Christian environment. Lorri pounced on the suggestion, expressing her total agreement and thanking her friend for her insight. In fact, she added, all the children were from such a rough background that they all probably needed a stricter setting. She followed up by saying she and Kell could understand that the children were a handful and they had been concerned that the teachers seemed to be losing patience with them. For that reason a different school was a reasonable alternative. Lorri had thereby affirmed her friend's concerns and placed the cause of the problem on the slum's bad influence, without having to say a word about the

inferior standards of her school. Her friend's pride was spared but she was not pleased at the outcome of her own proposal. She didn't know how to backtrack her comments and consequently could give no objection when all 30 students were removed from her school. Unfortunately Kell and Lorri's relationship with their friend was not the same from then on. It was regrettable, but the children's well-being was of first priority and there seemed no other choice.



Soon the kids began attending the Love-n-Care School which had impressive credentials. It was founded by Yesupadam Paidipamula; Kell knew his wife Monica from Winnipeg. This ministry had planted thousands of churches in India, mainly in tribal areas, training over 2,500 pastors and lay workers.

It had touched the lives of the poor, disabled, and elderly, and had started bases in the US, Canada, Germany, Switzerland, and Madagascar. The school had nurse's training, a Bible School, and a hospital. Its emphasis was on evangelism and it was characterized by a healthy mix of Indian and western influence. English was well taught and Kell and Lorri felt peace that the children could now grow and learn in a positive environment.

Of course the greater distance to the new school necessitated getting an additional vehicle, as the auto rickshaw was not large enough to



transport all the children. Edwin found a vintage Ambassador car that GLM repaired and upgraded. The staff, specifically Srinu and Karuna, got their driver's licenses and drove the children back and forth from home to school. Even Kell was able to get a license with his X visa.

It wasn't the most comfortable car in the world. For one thing, it didn't have modern suspension. It also wasn't built to accommodate a person of Kell's height and he had to hunch down while driving it. It also required repeated repairs. However it had one great advantage in that its heavy metal construction gave it the security of a tank in Indian traffic. This was no small advantage as Indian traffic is extremely chaotic and many accidents occur. The Ambassador was much safer than the auto-rickshaw for transporting the children.

Pets

One thing Indians are not familiar with is pet culture. Hinduism decries killing living things because it is thought that the cosmic Spirit inhabits all creatures, from bacteria to whales, and even some plants. All are thought to have souls, which are viewed as being equal.

They are all thought to be manifestations of the unity of the universe. Therefore to harm a living creature is a sin. Yet this is not a consideration motivated by compassion. Everywhere in India one sees emaciated feral dogs with unsightly mange and cancerous tumours, rummaging in garbage heaps for scraps of food. Even India's reverence for the cow as a sacred animal does not preclude allowing cattle, who have been accidentally hit by auto rickshaws, to limp painfully through traffic without medical aid. This stems from the Hindu concept of karma, the belief that an individual's intent and actions influence their future. Good intent and good deeds contribute to good karma and happier rebirths, while bad intent and bad deeds

contribute to bad karma and worse rebirths. It is considered harmful to interfere with karma, such as providing medical aid to a wounded or starving animal since suffering is part of the karmic retribution for the sins of an earlier reincarnation. To give relief thus dooms the soul to a future rebirth that will repeat the suffering alleviated in the current life. In other words, it is better to allow animals to suffer so that their next reincarnation will be better for having atoned for sins in the current one. Again, compassion has no place in this thinking. It nicely segregates the castes which has always been the main consideration of the Hindu Brahmins in perpetuating this belief.

Lorri found the neglect of dogs and cats in India especially abhorrent. She also noted that children were taught by their parents to throw stones at dogs, and even puppies. She supposed it was because many of these poor animals had rabies, and the Indians were afraid of being bitten. In India, vaccination for rabies was not common. Rabid animals were simply stoned to death. However in some wealthier circles there was a tendency to emulate the west which included buying expensive pets for the home. Large dog breeds such as Rottweilers, German Shepherds, and Doberman were the preference. Because of this fad, pet stores had sprung up in the larger cities, although they were few and far in between. Unfortunately Indians generally did not know how to train their dogs so many of these pets were abandoned to the streets where they mated with feral dogs. These hybrids were often much larger and more vicious than the ordinary Indian feral dog.

Lorri had raised her children around animals because she had a firm belief that caring for dependent creatures fostered responsibility and compassion in children. So it was that she found herself taking in 2 feral kittens who came across her path. At first the children at the girls' home exhibited the typical Indian behaviour of tormenting the kittens, but the wrathful rebuke of 'Aunti' soon took care of that. Ruati stepped in and took Sushi and Ringo in hand. Before long the kittens were adored as cosseted pets, beloved of children and staff alike. They were also invaluable in catching mice and rats. Ruati was faithful in guarding the two cats but Sushi kept wandering off and one night she was attacked by dogs and killed.



Ringo stayed close to home but one evening he had not been around when the staff locked up the house for the night. He was left to wander outside on his own and next morning it was discovered that wild dogs had killed him just as they had done with Sushi.

Everyone mourned the deaths of the cats, even though such occurrences were common to every day life in India. The staff and children, however, had come to love their pets and their deaths caused much sorrow. Lorri hated the cruelty that was deeply interwoven into Hindu society, not only with animals, but humans too, but she felt that the children had gained through loving their pets. They would be more sensitive to the plight of animals in general.

Kell had the rather disconcerting experience of having the ugliest feral dog in Sagar Nagar adopting him. He was larger than average and clearly ruled over every other dog in the area, with scars to prove his prowess in battle. Kell called him Alpha. Whenever Kell went to shop at the kiosks, Alpha accompanied him. Everyone gave Alpha a wide berth so Kell often didn't have to wait in queue. Alpha was a man's dog, only tolerating Lorri, but never showing her any affection.



Kell once severely reprimanded Alpha but the old warrior only cringed in humility. Kell was the only one who could elicit such a response from the animal. One day the stray animal patrol came past the yard, rounding up feral dogs. Kell and Lorri were inside the house but they heard Alpha's howls outside. However they just assumed that a pack of dogs were fighting and they never bothered to investigate.

It was the practice of the stray dog organization to take feral dogs to be neutered, after which they would be relocated far away. This is what probably happened to Alpha. Kell regretted this because he was becoming bonded to Alpha and he missed him. However animals in India do not have long lifespans and Alpha's days would have been numbered in any case.

Little Red Car

The high temperatures in India were a real problem for Kell and Lorri, especially during power cuts. These were a regular occurrence and very debilitating for Lorri because they rendered fans and air conditioners useless. Lorri felt like she was literally melting away whenever the temperatures climbed into the nineties. Transportation was also becoming difficult for the same reason. They had been renting air conditioned cars from the Park Hotel whenever they needed to make long trips, but around town they were usually driven around by Karuna in the auto rickshaw. There was also the old Ambassador, but it had no air conditioning and was used mostly to transport the children to and from their school. Because car rental from the Park Hotel was getting too expensive, Kell and Lorri prayed that God would provide a vehicle of their own to drive. Kell had an international driver's license and was already familiar with Indian traffic, so this would not be a problem. The homes also needed new inverters and the children had begged for a projector on which to watch movies. One day, feeling exasperated with the heat and discomfort, Kell prayed: "*Lord, we need these things NOW.*" The following day the GLM accountant contacted Kell to inform him that 3 donations to GLM had come in totalling \$27,000. Everyone was excited because now all the needed items could be purchased.

Kell and Lorri brought home the little Hyundai Eon and the children all gathered around it in celebration. Kell prayed, thanking God for His gracious gift to the ministry, and His kindness to them personally. But his prayers didn't end there. Soon Kell was behind the driver's

seat, manoeuvring the little car into the chaos of Indian traffic, and praying fervently that God would keep them safe and unharmed.

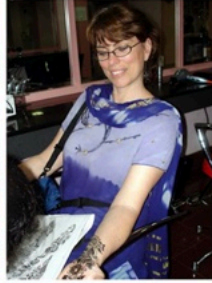


GLM also provided driver training for staff members so that Kell didn't have to do all the driving himself. However not everyone in Visakhapatnam was happy to see a white man, who was presumed to be American (and therefore hated by some), driving around the city. Some drivers leaned out of their windows and yelled for Kell to "go home". Once a motorcycle drove dangerously close and the man seated behind the driver keyed the Eon, leaving a long scratch on the door. Yet in spite of this, the little Eon contributed much to Kell and Lorri's quality of life and they were very thankful for it. Edwin taught them to pray every time they made any trip, no matter how short, and this became a regular part of Kell and Lorri's travel policy.

Friends and Family Visit

Over the years many friends and family members visited Kell and Lorri. Sometimes they came to India, or Nepal, or Thailand. Sometimes they came alone, and sometimes they were part of a team. Sean and his friends (Steve and Levi), Sean's wife Dayna, Sean and Dayna's son Kaleb, Loralie, the pastor and members of Kell and Lorri's church, GLM Board members, Kell and Lorri's doctor,

Rotary members, and others, came from New Zealand, the USA, Canada, and Singapore.



It was a blessing for Kell and Lorri to have them visit because it made their work so much more enjoyable. Each person brought their own unique perspective and abilities and added to the richness of the mosaic of the ministry.

Rotary

When Kell first joined the Rotary Club in Comox, he wasn't sure if it was God's will for him to do so. However God spoke to his heart from 1 John 3:17: *"If anyone with earthly possessions sees his brother in need, but withholds his compassion from him, how can the love of God abide in him?"*

He and Lorri felt strongly that Grace Life Ministries was about the gospel of God's grace, and that would always be a priority, but they also saw that a Christian testimony required evidence of loving one's neighbour. Rotary seemed the perfect way to add the latter to the ministry. God soon gave evidence that He favoured this institution for His own purposes to bring blessing to thousands in India.

The first Rotary Club was founded by a Christian attorney, Paul Harris, and three business associates, each with a different occupation, in Chicago, Illinois. Because they initially rotated the meetings among the offices of the members, they named it Rotary, although they met at a fixed meeting place soon after. The Rotary Clubs adopted the Four Way Test of the things they thought, spoke, and did:

- Is it the TRUTH?
- Is it FAIR to all concerned?
- Will it build GOODWILL and BETTER FRIENDSHIPS?
- Will it be BENEFICIAL to all concerned?

The Four Way Test restates the Golden Rule which is the core teaching of all Judaeo-Christian traditions. Likewise, Jesus quoted from Deuteronomy: *"Love God with all of our heart and with all of your soul and with all of your mind and all of your strength, and that you should love your neighbour as yourself."*



The Rotary website states that the Object of Rotary is to encourage and foster the ideal of service with high ethical standards in business and professions, and the advancement of international understanding, goodwill, and peace through a world fellowship of professional persons united in the ideal of service.

Fellowship is a big part of Rotary, just as it is with churches. It provides many opportunities to give back to the community.

Kell's club, the Courtenay Rotary Club, British Columbia, partnered with the Rotary Club of Jharsuguda, Odisha, as early as 1998 when they provided a pump for 30 acres in a large village, goats for a number of other villages, chickens to 30 villages supervised by the Department of Agriculture, a fishpond, and a tractor. President Mukesh Shaw of Jharsuguda reported that poverty over 10,000 people was broken as a result.

In 2000 the Courtenay Club partnered with the Rotary Club of Bangalore, CCCYC, and Jagruti to establish a medical centre for commercial sex workers, plus a daycare for their young pre-school children. CCCYC took 50 children a year into safe schools where they were provided with an education for 10 years. Rotary also supplied an ambulance.

In 2001 the Courtenay Rotary Club partnered with the Sunrise Rotary Club to provide Hep A and Hep B inoculations for 1500 children in the Koraput District in Odisha.

In 2010, a large village in Jharsuguda partnered with the Black Diamond Rotary Club to provide a deep bore well, plus a water storage tank for an entire village of 8000 people.

In 2012-2013, the Courtenay Rotary Club partnered with the Visakha Port Club in Visakhapatnam to supply the Sompeta District with a clean water plant that brought clean drinking water to 30,000, along with a bottling plant. (The unclean water in that area had caused kidney failure in many).

In 2014, the Courtenay Club partnered with PDG Surja Rau and the Visakha Port Rotary Club to bring clean drinking water to 11 schools. The Naval Yard School Visakha Port Rotary Club supplied a hand-washing station for poor children.



Clean water was also supplied to the Saint Joseph's girls' school which benefitted 2000 younger grade school girls from the slums. Also, in the village of Kasin Padar in Odisha, a dug well was supplied with an irrigation pump, along with 2 acres of fencing.

The Elman family of Courtenay built Eve Place which served as a community centre/ medical facility, with 2 rooms as guest quarters. Additionally a deep bore well, electric pump, and buildings for a childcare centre were provided.

In 2015-2016 Steve Elman, Derrick Newness, and others from the Courtenay Club were involved. along with PDG Surja Rau and the Viskha Port Rotary Club to provide clean water systems to over 40 schools. They also sponsored many students through college and university (40 graduates are now in various professions).

That year 5 bore wells were dug in Odisha where large villages up to 1000 people suffered extreme hardship when wells went dry. Insufficient drinking water created many medical issues. The high temperatures (sometimes reaching 46 degree Celsius!) made it difficult for the tribal women to walk any distance carrying water back to the village. That year well qualified doctors travelled with Rotary teams to train tribal women in hygiene. Rotary also gifted the women with sanitary napkins. The Rotarians visited a centre in Nepal which made such napkins and trained local tribals in this cottage skill.



The Rotary Club of Courtenay with the Rotary Visakha Port Club also reconstructed a dhobi badly in need of repair. The entire structure had been crumbling, making it a dangerous place to work. The people were in awe that westerners would even care about them.

In October of 2014, a super Class 5 cyclone hit Visakhapatnam, wreaking citywide havoc and destruction. The Courtenay Club partnered with the Viskha Club to rebuild the roof of the Saint Joseph's School for Girls (\$100,000 USD). This was organized by Surja Rau. The Courtenay Club provided 10% of the cost. Three buildings of Grace Life Ministries were greatly damaged and the Courtenay Rotary Club generously gave donations to help repair them. The Viskha Rotarians came with all kinds of help to make sure those in GLM were safe, and through this many deep friendships were forged. Over the years, many wonderful Rotarians travelled with Kell and Lorri. Some made the trip to India several times and many came with friends and family. Young people in their teens were also part of the teams and were a great source of fun and hilarity.



Kell and Rotarian Wendy Bourne worked on a 3H Grant for over 2 years which was approved for \$250,000. In 2008 the projects were cancelled because of an economic turndown. Later in 2025 the project went ahead and 2 centres were built on beautiful properties on 15+ acres.

This project includes animal husbandry designed under a loan system (without interest) to be repaid between 1 to 2 years, a fishpond with irrigation, mango groves, teaching money management, banking, and cottage skills to local women, caring for widows, and training for tribal women to run self-help groups. This is a project that is self-replicating and self-sustainable, with myriad possibilities.

Rotary International was a tremendous blessing to the people of India and Kell was always grateful to this organization for all it had done for the poor and disadvantaged.

Hudhud

Andhra Pradesh was hit by 61 cyclonic storms from 1970 to 2025, but one of the most devastating in this century was HudHud, which left a trail of destruction in Visakhapatnam on October 12, 2014. It claimed 40 lives and stripped the entire greenery in the city. The cyclone plunged Visakhapatnam into darkness for over a week, and normalcy was restored after the Chief Minister Naidu personally camped in the city for a week and supervised the restoration. People were lined up in queues that stretched all along the street, hoping to buy water and food. Everything was rationed. In some places merchants tried to raise their prices to exorbitant heights, until the

government cracked down and threatened heavy fines for such actions.

The GLM girls' and boys' homes were in bad shape after the storm. Electricity was out and drinking water was polluted. Kell and Lorri's apartment was on the second story of their house, but water kept oozing in under the doors. All the stores in Sagar Nagar were affected and it was difficult to find food or bottled water. The park where the Hindus had their Durga festivals was a shambles.



So was the smaller park across the road where goats were regularly beheaded as sacrifices to Hindu gods. Lorri was not sorry those had been destroyed. However all the buildings had been shaken up, some so badly that the roofs crumbled and chunks of cement fell to the ground. There was only one spot nearby where it was possible to get Wi-fi connection, and once this was no longer a secret, the place was inundated with desperate people seeking communication with the outside world. It was also extremely hot. Kell and Lorri used their coupons to check into the Park Hotel which was one of the few places that had been able to withstand the force of the winds.

Fortunately Kell and Lorri were able to contact their children and assure them that they were well. The zoo, the pride of the city, was hit hard. Many of the animals' pens had been damaged and some had escaped. One of the storks flew into the back yard of the boys' home. A rhinoceros got loose, but fortunately it caused no damage and was quickly restored to its enclosure. For months the city was a mere shadow of what it once was, but gradually it returned to its former state. Kell and Lorri gave God all the glory for protecting everyone at GLM. No one was hurt and the children and staff were not overly traumatized by exposure to the storm's fury. However it was an experience all of them would never forget, and one they hoped would never be repeated in their lifetimes.

Wolf Hunt

Lorri had written 'Pushpa' about a little Indian girl who was trafficked into the sex trade, but she wanted to write a sequel that expanded on some of the characters in the story, and reflected some of her own life experiences. Her new novel was called 'Wolf Hunt'. It was about a young prodigal who flees his home for the big city of Kolkata, only to find himself enmeshed in the coils of the dark underworld. There he is forced to face his inner demons, ultimately bringing him to a startling discovery that pits him against his greatest foe, and changes his life forever. 'Wolf Hunt' would follow the storyline of 'Pushpa' but would elaborate on the sex trade situated in an area of Kolkata called Sonagotchi, a notorious red light district. Lorri had heard about this place and her heart was torn by the accounts of the hellish abuse that many young girls and women went through as sex slaves. She wanted to see Sonagachi for herself so that she could bring realism to her novel. Edwin hired a taxi and went with Kell and Lorri to explore that part of the city. He had never heard of it before and was curious. Lorri had her camera ready but as the taxi slowly proceeded along through the narrow alley, she noticed the hostile stares from the pimps and kept her camera out of sight. As she observed little girls and some of the women lined up on display, she saw horror and fear in their eyes.



One young girl had the look of a trapped animal waiting to die. The area was filthy, full of small alleys and little hidden corners where these victims faced multiple rapes every day. The area reminded her of cattle sheds – dingy, dirty, and disgusting. She could hardly keep back the tears when she remembered hearing that little children as young as 3 and 4 years old were used, most of whom had been sold into the trade by their own mothers. It was hard to imagine such an extreme of evil, so rampant in this place that it was notorious throughout India. Lorri saw one young woman with a tired, hardened expression on her face who must have been fully 8 months pregnant. The prostitutes were mostly standing on the left while the pimps stood around smoking on the right. The ominous sense of danger increased the farther they drove, but neither prostitute nor pimp made a move towards the cab. Perhaps this was because the cab driver was known for bringing clients there. Lorri prayed the whole time for God to protect them. Finally they reached the end of the alley and everyone inside the cab breathed a huge sigh of relief. Edwin looked shell-shocked. *"I have never seen anything like this!"* he exclaimed in horror.

Lorri had her story and she set about writing her novel with renewed purpose. She knew it would be a challenging story, not only because of the raw subject material, but because the horrific images pervading her mind would influence every word she wrote.

The book was a graphic novel and Lorri did all the illustrations, as she had done with 'Pushpa'. It took 2 years to complete and it was published in 2014.



Danger On The Beach

One incident that greatly impacted Lorri involved some Indian men who were standing on the beach while she and Kell were playing with the children. Lorri had often drawn scowls from Hindu and Muslim men because of her western clothing, so it was nothing new to see their ferocious stares focused on her. Lorri knew that Sagar Nagar beach had a bad reputation for several rapes of western tourist women, but since Kell was there and many of the older children as well, she thought nothing of it. However the hostility from these particular men was unusually intense and Lorri felt so uncomfortable that she told Kell to gather the children for the return to the children's' home. Just as they were heading back along the path to the road, a car quickly pulled up right on the beach. It was crammed with men and when Lorri made eye contact with one of them, his hatred was plain to see. Without really knowing how she knew, Lorri felt strongly that they had come for her, probably to rape her, since their animosity seemed centred on her alone. Lorri sent up a silent prayer for protection and quickly drew closer to Kell, with the children following close beside her. She noticed that the men's eyes followed her the whole way back to the road. This wasn't the first occasion when she

had felt hostility from men in India, but it was the most intense and the most frightening. It was something that haunted her over the coming years and she was never able to feel safe in India again.

2015 Odisha Trip



John Edwin (who went by just 'Edwin') was Kell and Lorri's GLM agent. Before coming to work for GLM he had been an engineer, had organized large groups, ran large complicated generators, and had been a merchant marine for many years. He was highly skilled in many areas. A large ministry, as well as a huge university in Odisha, wanted to hire him. Yet he was completely faithful to Kell and Lorri and made the long train trip from Jharsuguda to Visakhapatnam every month. Kell and Lorri counted him a dear friend.

At Christmas time, they learned that he was very ill. He could not even move his head and required 24 hour care. His family was extremely concerned. Lorri was devastated and cried out to God. *'We need Edwin! Please don't take him away!'* By a remarkable miracle Edwin fully recovered and in one month he had regained his weight and was able to function just as before. In fact, he was so completely restored that a car trip to Odisha was planned. Lorri agreed to the trip with some trepidation because of her own health issues, but she was determined to visit the work in Kasin Padar. Kell had visited the village previously but Lorri had never seen it. She badly wanted to meet the villagers. It turned out to be a fun trip and God's grace enabled both Edwin and Lorri to handle the stress of travel. Edwin was the perfect tour guide. He knew all the towns and cities along the way, including their history.



Lorri loved the scenery - the people busy at their tasks; the children playing on the roadways; the water buffalo wallowing in the streams; the women planting rice in the fields; the harvesters piling up hay into the trees so the cows couldn't reach it; and the brick-laying workers at their trade.

Lorri took photos of everything that caught her attention. She found the tribal women especially interesting.

In one place, she was taking pictures of women gleaning in a field. She always found tribal women particularly attractive with their colourful saris and graceful mannerisms and she took out her camera to photograph them. One woman suddenly made her way towards Lorri, an angry expression on her face.



She seemed to think Lorri was photographing her out of disparagement for her poverty. Lorri turned to Karuna, who stood beside her, and said: *"I don't know why they are so shy. They are so beautiful!"* Karuna told the woman Lorri's comment and instantly the lovely lady's face was wreathed in smiles.

Later on, her image came to grace the front pages of many GLM publications and the GLM web site as well. At another place, at another time, Lorri had a similar experience when she took pictures of women working in the rice paddies. Again the women felt offended, thinking she was mocking their ways, but when Lorri pulled out a water bottle and a packet of biscuits because she felt they were

working so hard and needed a rest, they again instantly became friendly once they understood her heart. They were quick to respond favourably when they saw her motives correctly.



It became obvious that Odisha was steeped in Hindu and animist religion. In one field they saw a 40 foot statue being built of Hanuman, the Hindu monkey god. Temples and shrines were ubiquitous. Only in the places where there was a Christian witness, did they see a church building here and there. Kasini Padar had a church at one time, but it had been burned down in the riots.

As they drove along they saw large groups of small monkeys begging at the side of the road and larger long-tailed grey Lemur monkeys. Kell and Lorri threw them bananas and they gathered around their vehicle as Lorri snapped away on her camera. These forests still had all kinds of wildlife like elephants, wild cats, jungle fowl and endangered tigers.



Kasin Padar lay in the distance and Kell and Lorri could see it was a very poor village. The mud huts were primitive and decrepit. However the tribals were friendly and eager to welcome Kell and Lorri. Lorri immediately fell in love with the ladies who were so tiny that she felt like a giant standing next to them. (Lorri is 5 ft 2 inches).

Many of the older women were tattooed, not because it was a cultural practice but rather as a measure to disfigure them, thus protecting them from the lusts of predacious landowners. Lorri knew of this practice, but noticed that the tribal ladies often felt self-

conscious because of them. However Lorri saw the tattoos as artistic and attractive, enhancing the ladies' exotic appearance.

Tribal widows, and indeed poor widows everywhere in India, were some of the most vulnerable people Lorri had ever seen. She had seen many in the cities and in the countryside who were dressed in tatters, gaunt, barefoot, diseased, and begging in the streets. Low caste widows in India were often mistreated, even by their own families. Part of it was due to the Hindu culture which blamed widows for neglecting to look after their husbands properly and thereby causing the husband's death. It was considered their just dessert to be shunned and ill-used since they were considered a curse on the family. In prior times widows had often been burnt along with their husbands' dead bodies on funeral pyres. It was called 'suttee' (now illegal) where a widow would voluntarily (or not so voluntarily) commit the act of self-immolation, thereby redeeming herself as having an excellent wifely character!

Edwin also had a soft spot for widows. At Christmas time in Jharsuguda, widows would gather outside his home and he would initiate his church to provide a chicken biriyani dinner for them. He also handed out saris and blankets to protect the aged women from the cold winter weather. Edwin and his family did this every year. Lorri felt this was an essential Biblical responsibility for GLM to take on in Kasini Padar. She also saw that the children in the villages had little or no schooling and many exhibited skin diseases and looked malnourished. GLM started a number of daycares where the children received snacks and winter clothing, teaching, and school supplies.



Kell held church meetings under the porch of one of the larger buildings with Karuna translating for him. He brought the good news of Jesus Christ's love and grace, encouraging the villagers and praying for them.

One elderly woman was Karuna's relative. She had gone through the riots of 2008 and her husband had been killed. She, herself had been badly beaten and had been in a coma. After the service, this woman approached Kell, Karuna, and Edwin who had the wonderful privilege of leading her to new life in Christ.

Moving Into A New Apartment



The house where Kell and Lorri were living had been badly damaged from the impact of the cyclone, and when Kell told the landlord about all the structural damage, he refused to do any repairs.

One day, while Lorri was on the back balcony, a huge chunk of concrete crashed down just a few feet from her. It was the last straw. They decided they would have to move to another place. Kell discovered, through talking with a missionary friend, that there was an apartment complex being built on the outskirts of Visakhapatnam. It was called Panorama Hills and it had one apartment that especially appealed to Lorri. Most of the apartments were cut up into various rooms and many were dark and unattractive, but one was newly built and owned by an Indian man who lived in the west. This apartment had an open area with plenty of light coming in, a balcony, 3 bedrooms, 2 bathrooms and modern western kitchen. It was a dream apartment as far as Lorri was concerned. Everything was new and shiny. The furniture that was included was modern and in the western style, and the apartment was spotlessly clean. It also had good security and ample parking. Lorri loved it! Of course, it wasn't perfect. Construction was still going on with heavy, noisy equipment operating late into the night. The dust drifted in through the windows leaving a light film over everything. Garbage was dumped in a field and the

feral dogs were always scrounging and scrapping. The neighbour in the apartment above kept hanging her saris over her balcony, obstructing Lorri's view, much to her annoyance. But all in all, it was a far cry from their former place and much preferable in every way.

Goa



Kell and Lorri found their GLM responsibilities taxing at times. They usually went out for coffee or dinner at the Novotel or Park Hotel for mental restoration, but eventually they felt the need for a true vacation where they could relax, see new sights, and just enjoy peace and quiet for awhile. Lorri chose Goa as their destination because she had heard good things about it. It was a tourist hot spot, but if they went off season, it should be just the right place to rejuvenate.



The ads in the travel brochure mentioned a sandy coast, perfect for reclining by the sea, or visiting a beach shack to savour a Goan curry while watching the sun slip lazily below the horizon. Because they were feeling quite depleted physically and mentally, they decided they would go for 2 months. Their plane landed at the airport and a taxi took them to the Marabela, an elegant Portuguese-style guest house.



It was situated at Morjim Beach, North Goa. It had a fantastic restaurant and the area felt safe and peaceful. It was also ideally suited for walks and bird watching. Lorri would sit by the window of their suite and take photo after photo of exotic birds she had never seen before. There were barbets, cuckoos, kingfishers, hornbills, flycatchers, bee eaters, and magpies. Her favourites were the parrots and bulbils. The bulbils were so curious that they would perch on the open door and stare at Kell and Lorri as they ate their breakfast.

The nearest beach was just a 10 minute walk away. Kell and Lorri rented a motorcycle and spent hours exploring the more distant reaches of Goa's beautiful terrain. They also ventured into the city of Panjim several times and were impressed by the Portuguese architecture of houses and buildings. The people were warm and friendly and easy to talk to. After 2 months in such an idyllic setting, Kell and Lorri felt much restored. Then Karuna phoned them with some bad news.

One of the girls at the girls' home had swallowed some poison and was in the hospital. The medical team had pumped her stomach and saved her life, but she was in a deep depression. Kell and Lorri immediately took the first plane to Visakhapatnam where they heard the full story. Apparently the young girl was obsessed with one of the boys at the boys' home who was from the same tenement slum that she came from. Her parents disapproved of the boy and had refused

to let their daughter see him. Karuna had also forbidden the girls from going into town unattended so she was unable to meet up with her boyfriend. In desperation she had swallowed poison to force the hands of her parents into allowing her and the boy to get married. Kell and Lorri were not shocked. This type of thing repeatedly occurred at the tenements. Even swallowing poison was a method often used by young people to get their way. It was disheartening the way the girls would get all the way up to grade 10 and then return to the slum to get married, their potential wasted and their young lives tied to men who were often abusive and dissolute. What was worse, the parents often abetted their actions, wishing to get their sons and daughters married as young as possible for fear of an unwanted pregnancy dishonouring the family name.

After deliberation, Kell and Lorri, along with Karuna and Srinu, decided that it would be wisest to have the girls board at Love N Care, even though it would be more expensive. The boys however would live in the home. In this way temptation would be removed and the kids would hopefully have a better chance to finish their education and seek worthwhile careers.

Kell's Horrible Trip

In November of 2015 Kell made a trip to Canada without Lorri. It was a stressful trip as Air Canada cancelled the flight and Kell had to be rerouted on Lufthansa. He got only 2 or 3 hours of sleep that night. Finally making it back to Comox, he was able to get some rest. He had invited Ban Hui and his wife Jasmine to visit him at the Comox condo. Loralie helped to host them and they spent an enjoyable 3 days together.

Ban Hui was, and is, a very special friend who had started up Onesimus Farms created as a social service initiative. It used farming as a therapy to help the elderly, the needy, those with special needs, and ex-offenders. The choice of farming was a way to address the global concern for food shortage and Kell and Lorri were

very interested in its concepts. They had visited Singapore to investigate the farm and determine if it was a feasible idea for farmers in Odisha. They liked the idea of imparting practical farming skills in the area of hydroponics to the tribals. Karuna had been brought to Singapore for training in these methods and he and Kell had scouted out land in Odisha that would serve the requirements for such a project. However before the plan could be implemented, Onesimus Farms changed hands and the plan was shelved. Nevertheless Kell and Karuna learned some very valuable farming methods that could be passed on to the farmers in Odisha.



Back in Canada, Kell spoke in several churches and drove to Abbotsford to meet a sponsor, after which he drove to Langley to speak at another church. He had forgotten how fast Canadians drove and found it difficult to readjust to the traffic. He stayed at Sean and Dayna's overnight and then went to a meeting of very powerful major leaders who prophesied over him. On the trip back to India, Air Canada again didn't have his itinerary and he had to board a Lufthansa flight to Delhi. There he discovered that Indian Airlines also did not have his itinerary. By the time he got back to Visakhapatnam, he was completely exhausted.

Ministry Transformation

On Kell's return to India, it was clear that the ministry would need to undergo some significant changes. India had been moving to bar certain foreign NGO's from involvement in India. One organization

called Compassion, a Christian ministry that had been bringing education and practical aid to 145,000 children in India, was shut down after 40 years of service. This charity was accused of using foreign funds for purposes of bribing Hindus to convert to Christianity. Compassion worked through churches and unfortunately many of them did not have the required permission to receive foreign funds. This was also cited as a reason for shutting down the organization. Kell and Lorri sensed a great urgency to make plans to protect Grace Life Ministries in India, because it also didn't have a registry number.

The first step involved the children, who were attending a wonderful Christian School. Fortunately the school had all the Indian government approvals for receiving foreign funds so GLM could now send funds directly to them. The older girls would attend college and then apply at a nursing school. The older boys would go to college and university in pursuit of careers (usually engineering, banking, or computer technology.) Of course all of this would depend on sponsors who were willing to finance their education. Many such sponsors were Rotarians who wanted to see the kids realize their dreams and become successful.

GLM was given notice by the landlord to vacate the children's homes in Sagar Nagar because he wished to develop commercially. This was a huge undertaking for the ministry as it involved moving many people and resources. It was the largest faith trial the GLM leaders had yet faced. The new facility had to be large enough for all the ministry needs, and it had to be in a safe locality. Karuna and Srinu searched every day for 3 months. A special Christian man and past president of Rotary, as well as a major builder in Visakhapatnam, Mr. Rau, gave great help. GLM was able to secure a brand-new facility in a much better location than before, very close to schools and the daycares.

The next step was for Kell to step down as President of the Grace Life Trust and set up a new one with Karuna and Srinu as the leaders. After deliberation, they settled on the name Shining Trust for their ministry. Karuna was the President and Srinu was Vice-President. The wives, Runita and Blandina, were also on the Board.

Kell would remain a Board member but he would not officiate as the governing Director of the trust. Grace Life Ministries would still be its own entity and would still provide Canadian support as always, but officially Shining Trust was now an independent Indian organization, run by Indian leaders. This was a necessity stipulated by the Indian government for any organization receiving money from international sources. Kell and Lorri were proud of the way Karuna and Srinu and their wives were willing to take this step of faith towards autonomy. It meant learning more about accounting and being regularly scrutinized by government Social Services, yet the leaders were eager to go in this direction. The ministry team was growing stronger and more self-assured, and it was undoubtedly time for them to launch out on their own.

Back At Home

Kell had about 50 things to do in getting Shining Trust up and running. There were income tax issues to deal with, as well as banking and myriad other paperwork to complete. Eventually it was time for Kell and Lorri to head back home. Lorri was suffering health-wise and after almost 5 and 1/2 years in India, she was weakening physically. Kell made the travel preparations to Bangkok, Kathmandu, and then on to Vancouver. They went by Japan Airlines, business class, because Lorri was in the middle of a severe sinus attack, but she was unable to enjoy any of the comforts or amenities of the trip. She was in excruciating pain the entire trip. Sean picked them up in Vancouver and after a few days in his and Dayna's home, Kell and Lorri returned to their condo in Comox.

After living in India for almost 6 years, Lorri found Canada a welcome change. For one thing, the grocery stores were packed with a vast selection of produce; the malls were filled with brand-name articles; the traffic drove on the right side; men didn't glare at her with hostility; people queued respectfully, waiting their turn in lineups; everyone was quick to say 'excuse me' and 'sorry' for the slightest offence, whether real or imagined; every request included 'please'; women could dress in sundresses, shorts and tank tops with no hint of censure; no animals roamed the streets, feral or otherwise; there was

a widespread coffee culture; couples held hands and kissed in public and no one was shocked; no blaring horns were heard in the streets; and beggars were far and few in between. However she also noted that some things had worsened in Canada. Public schools were sexualizing children through graphic materials inappropriate for their age level. Abortion was still being promoted but now there were more abortions of late-term pregnancies. There were more homeless and drug-addicted people on the streets. Also everything was more expensive. A coffee and dessert square could cost \$17.00 whereas in India such a snack cost around \$1.50. Electricity bills were terrible, climbing to several hundred dollars per month in the winter. Gas for cars was exorbitant. Lorri was dismayed when she had her teeth scaled at the dentist's office and was billed several hundred dollars. Fortunately Kell received a miracle when his dentist did \$20,000 worth of dental repair on his teeth for free!

Meanwhile Kell worked on the administration of GLM, kept up communication with Karuna and Srinu, and regularly provided updates to sponsors. Lorri continued to write. She had completed several shorter books in the past and was now editing a more ponderous work called 'Messiah'.

Teams

GLM had always had an excellent accountant who looked after the home affairs but she resigned in 2016 because she had serious family matters that she needed to address. By 2017 all accounting and bookkeeping was transferred to another excellent accountant and a very capable bookkeeper. In India, an FCRA number provided the safest way to get money to India, but it required 5 years of perfect accounting - a huge job for Karuna, and expense for the ministry.

In the meantime, there were ongoing Rotary trips to India while Lorri was busy writing her ministry training books, which were used by Karuna to teach pastors in Odisha and the older boys at the home in Visak.



Rotarian Steve Elman with John Edwin

Kell's good friend Steve in Canada had often arranged large teams to travel to Singapore and India over the years. On one of the trips to

Singapore, Steve became very ill with a septic ulcer and could have died. Kell stayed with him for one week while he recuperated in a Singapore hospital, and then accompanied him back home to Canada.

In 2018 good friends, Wally and Gail, travelled with Kell to India for their 50th anniversary. Wally had been Kell and Lorri's pastor in Winnipeg. Doctor Doug Anderson and Doctor Marcia with their family (Rob and Loretta) also came. Finally 16 members, former visitors and Rotarians, were all hosted in Singapore by Pastor Ban Hui and then flew to Visakhapatnam. There were tours to children's centres, group dinners, and a trip into Odisha with Edwin as guide. The doctors prepared medical plans for the Kasin Padar village and everyone visited the various projects.

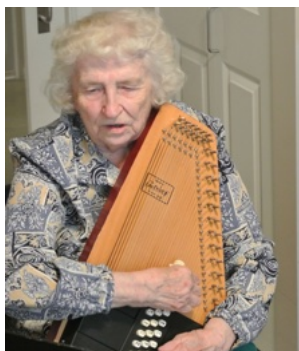
Karuna had chosen 14 villages to receive bore wells for a proposed Rotary project. Eve Place was completed in 2019 when a large team visited (Norm and Jane from Canada, Andrew and Grace from Singapore, Kell and Lorri's grandson Kaleb, Canadian Rotarians Steve and his wife Jan, Erwin and his son, Derrick (with his wife Cathy and their grandson), Karuna's daughter Tina, and Indian Rotarian Tata. After having a great time with the tribal villagers, most of the team flew on to Nepal and went to Chillum for an elephant safari.

This would be Edwin's last trip. Kell was in Canada when he and Lorri received the sad news that he had passed away. Everyone who knew Edwin greatly missed this wonderful man. He had been Kell and Lorri's good friend and faithful ministry partner for 20 years. He had been sick before in 2015 and had become bedridden, but he had recovered so that at 77 he was still like a young kid, interested in everything. He was never daunted by any obstacle because he knew that His God would give him the grace to do any work that Kell and Lorri gave him to do. He was tough but he worked his way deep into the hearts of all the GLM children and leaders, plus the many teams who came to visit the ministry. They all loved and respected him. Shortly after the Odisha trip, Edwin required an operation from which he never fully recovered. He slowly lost strength and in December

2017 it was a very thin and gaunt Edwin who joined all the teams in Odisha. Everyone could see that his time was short but all counted it a privilege to once again hug him and express their love for one another! A short time later Edwin passed on to be with the Lord whom he so greatly loved. He had worked very closely with Kell and Lorri in preparing leaders to take over the India ministry and he was a dear friend till the very end. The great things he did to protect GLM as he fought through many hard battles helped lay the solid foundations of the ministry. He was greatly loved, and Kell and Lorri often remembered him, saying to one another whenever there was a difficulty in administrating GLM or working through some bureaucratic tangle: *"I wish Edwin were here. He could have settled this in no time."*

Kell and Lorri's Family

Lorri's mother, Irma, was living in a seniors home in Campbell River. When Kell and Lorri visited her, they were surprised at the warm greeting she gave them. She was interested in what they were doing in India and also expressed interest in spiritual matters, which was a new development. She had never been much interested in discussing the Bible before, but now she was watching televangelist shows and reading the scriptures. She was also eager to share her views with anyone who would listen.



Lorri and her mom had never had a meaningful relationship before, but now Irma was different somehow, more open and willing to communicate. Lorri sent her 2 of her books, 'New Creation' and 'Shadows of Redemption', hoping that she would read them and praying that God would speak to her heart through them.

Enjoying the family was a treat after having been separated from them for so long during the years in India. Sean and Dayna had four children. Austin and Kaleb were born to Dayna before she met and married Sean, and they were now grown and launching out on their own. Austin was married to Jaimie and had a family of 4 children.



Two girls, Judah and Olive, were born to Sean and Dayna later on. Olive almost died at birth when her umbilical cord wrapped around her neck and cut off her air supply. However by God's grace she was delivered safely and the entire family was overjoyed that God had answered their prayers.

Judah was wonderful with her little sister and they were a delight to watch as they played together. Kell and Lorri had been given many children in India to love and care for, and now, to add to the blessing, they had these special girls to embrace to their hearts as well.

Kell and Lorri's older daughter was estranged from them but they sometimes heard news of her. Jeannine had rebelled against Kell and Lorri starting at age 16, and the next 3 years had been difficult ones.



At age 19, Jeannine married a man named Lee and they had two daughters together - Kayleigh and Alexandria. Kell and Lorri were not invited to the wedding and visits with their grandchildren were discouraged. Lee later died due to a car accident and Jeannine later married a man named Wayne. Kayleigh grew up, married, and had two boys, while Alexandria lived on her own.



Lorri had seen postings of David on Facebook. He apparently lived with a partner and they had a little boy together. Lorri thought David's eyes were sad and she prayed for him regularly, that he would find peace and rest in Jesus. She remembered asking God for his salvation when he was just a baby and she felt sure God would save him one day.

Kell and Lorri loved all their children and grandchildren and they prayed for them regularly. The estrangements were hard to bear. Lorri had an emotional breakdown after the breakup of David's adoption. The fracture with Jeannine had made Lorri wary of risking a renewal of a relationship with her, especially as nothing had been resolved. Kell and Lorri couldn't be sure that there would not be a repeat of past behaviours if no responsibility was taken for actions in the past. However never a day passed when Kell and Lorri didn't ask God to somehow bring good out of the situation and establish them as family again. Sometimes it looked as if that day would never arrive, but they knew God was a God of miracles.

Note: Lorri went through a great deal of guilt because of her broken relationships with her children. Many had criticized her reticence to renew broken bonds and this had only increased her self-blame. She had struggled to understand how forgiveness worked Biblically. Over the years she had learned that forgiving others did not necessarily mean forgetting an offence. In fact, trauma counselling strongly advised against doing so. Memory protects one who has been abused and helps them recognize patterns and set strong boundaries. Lorri had been weak in the area of setting boundaries. She came to realize that forgiveness is the releasing of bitterness and it can involve withdrawal when advisable. She could trust God to make right what was done against her, instead of taking matters into her own hands. These were issues Lorri had considered for a long time. She felt no animosity towards those who had hurt her, but she needed to exercise wisdom as to whether or not she should have

them back in her life, and the right time to do so. This wasn't always easy to explain to others.

Lorri's Mom



Lorri's mother really liked 'Shadows of Redemption' and 'New Creation' written by Lorri. She gave the latter to her grandson, Marc, and got copies for Lorri's sister, Lee. She began to read her Bible alongside the books. Then she developed a severely swollen gall bladder and lost 45 pounds! She had heart palpitations, maybe because she was taking ten times the amount of insulin she should have been taking!

However she loved Jesus and was excited about going to be with Him in heaven. She confessed that she was looking forward to seeing Dave, Lorri's father. While an unbeliever, Irma had lived with an atheist who had forbidden her to mention anything of a spiritual nature. Irma told Lorri; *"If I had known then what I know now, I never would have gone with that man."*

Sean, Dayna, and their kids came by to visit and Lorri's mother was overjoyed to see them. All of them made her day, especially little Olive. On a subsequent visit, Lorri saw that her mom was not eating and losing even more weight. Her gall bladder was still being drained and she was disoriented and weak. She expressed impatience to leave this world and go home to heaven. On November 19 she got her wish. She was taken off antibiotics and the infection of her gall bladder quickly spread to all her other organs. Marc was with her when she passed. He said she gave 2 small breaths and he felt a warmth all around him, like she was giving him a hug. Lorri remembered her skydive and thought how leaving this world was a

little like that. You make a momentous leap into the next existence without knowing what to expect. It's kind of terrifying, but exciting too, knowing that Jesus will hold you securely as you enter a new realm. What will it be like? What will we look like? Will it be as nice as we hope? So many unknowns, but faith confirms our trust and comforts us as we make the leap. Because Lorri knew her mother was now safe in the arms of Jesus, she couldn't feel a sense of grief. Even the funeral felt more like a celebration than anything else. God had given Lorri 3 happy years with a loving, wonderful mother and that was a gift she could only be thankful for.

Asperger's

Around this time Lorri discovered that there was a name for her inability to engage comfortably with people in social situations. It was called 'Aspergers' or 'highly functioning autism' and it was passed on genetically. The syndrome explained many of the challenges Lorri had experienced throughout her life, especially in the area of communication. Lorri had above-average intelligence but struggled with understanding social cues and forming relationships. She had specific and narrow interests and could become overwhelmed if routines or plans changed. She was often unable to determine when a person was joking. She was also unsteady in her balance. Before becoming a Christian she had wrongfully determined she was deficient in some way. However she had some very desirable 'Aspie' traits as well, such as an ability to focus, attention to detail, persistence, the ability to recognize patterns, and a strong inclination towards honesty. The latter tendency sometimes led to social challenges, as Lorri's directness often conflicted with social expectations of diplomacy. Lorri was relieved to find that her social challenges were due to being wired in this unique way, and not to mental illness, as she had assumed. There was no deficiency. In fact, she liked some of the traits common to Asperger's and saw them as benefits, not limitations. She had also learned to work around many of the characteristics of Asperger's (which psychologists called 'masking') and she could function quite well in spite of her challenges. She was thankful that God had made her exactly as she

was and her former feelings of insecurity were greatly lessened. She was aware that being an Aspie meant some things would never change, such as her obsession with finding truth in every area, and her inability to abandon an endeavour until she had found all her answers. One of the areas she was obsessed with was how the world functioned, and why people reacted the way they did. Finding it difficult to read social cues, this was an area that often left her confused and uncertain and made relationships hard to sustain. As she observed the world around her, she became even more perplexed by what was happening, especially as it seemed to be going through so many changes.

Corona Virus

The corona (Wuhan) virus came from China and in the name of public health safety, all sorts of global restrictions were being enforced on people. Businesses were shut down and only necessary travel was permitted for buying groceries or in the case of emergencies. Many homeowners lost their homes because they could not work at their jobs and pay their mortgage payments. Sanitizers and toilet tissue were in high demand and sanitation 'stations' sprang up all over the place. People were told to wear masks and ordered to distance themselves 6 feet away from others. Many grocery stores laid out painted footprints to direct traffic down the aisles. People languished in their homes with nothing to do, except wait for government cheques, if they could get them. Depression and suicides were skyrocketing and domestic abuse increased as people broke under the stress and took it out on family members. Porn served as a distraction for many, as did alcohol abuse. One mother was arrested for allowing her child to play on a swing in a park that was cordoned off. Children had been arrested for forming their sandwiches into the shape of a gun. Eventually the schools closed and online learning was instituted instead. Many people gained weight because of inactivity. Old people were dying in care homes and friends and family were not allowed to visit them.



During this time, Lorri had a bad accident on her electric bike, chipping and loosening 3 teeth, ruining her glasses, breaking her wrist, and scratching up her face. She had applied the bike's brakes while cycling rapidly down a hill and had ended up head over heels on the road. When she went to emergency at the hospital, she was asked many questions as to how the accident happened. Only later did she realize that the medical staff was trying to discern if she had Covid symptoms when she fell off the bike. If she had not been so adamant that it was an accident, she might have been restrained in the hospital and treated for Covid. Sean also suffered the misfortune of losing his animation job due to Covid because his employers couldn't make money at that time. Fortunately Sean was able to get a different job, but he liked his old one better.

Covid in India

The Covid shutdowns caused a huge problem with the families of our daycare centres. Lockdowns were instituted by the Indian government and hundreds of millions of coolie workers suddenly had no income. This was a dire situation for the thousands of people being supported by GLM. The ministry was no longer able to send funds via Western Union, but thankfully God provided a miracle. It just so happened that the landlord of Shining Trust's centre had access to Western Union and he made it possible for GLM to keep sending money. All other avenues were completely closed. Large

donations came in and GLM was able to feed 400 families for 2 years, plus purchase a new rickshaw to transport the kids. All over India millions starved.

All the schools were closed. However God looked after the ministry even though an entire year of higher education was lost during that time. Nevertheless eventually there were 40 kids graduating with various degrees. Kell was in constant communication with the Shining Trust leaders. It was a busy, challenging time for all, but as usual, God answered prayer and provided miracles.

On Quadra



In September of 2020, the Frandsens settled on Quadra. The property was beautiful but needed a lot of work. Kell and Lorri had to install a wood-burning stove, put up eavestroughs, get a cistern, put on skirting on the mobile home, strengthen the infrastructure, put in new windows, dig a second well, etc. Sean had to make the second mobile home liveable as it was in pretty bad shape. It had to be practically gutted and then rebuilt. Broom grew everywhere and had to be dug up and burned. Thankfully both Kell and Sean had building skills that included a bit of plumbing, painting, electricity, etc. so they were able to do many of the repairs themselves. Later Kell would have to replace the electrical for \$1800, pay \$900 for landscaping, paint the outside of the house for \$2000, dig a new well and level the driveway at \$12,000, and put in new windows at \$7000. The maintenance of the property was an ongoing task that never seemed to end. Fortunately Sean and Dayna helped with the physical labour,

which was gruelling at times. Judah and Olive were not affected. They loved exploring the land and ran barefoot all over the place. Lorri named the property 'Cornerstone Acres'.

Meanwhile pressure was ratcheting up concerning the Corona virus. A vaccine had been developed that everyone was supposed to take, but many were wary of it. A woman could abort her baby because it was her choice, but an anti-vaxxer could not make the same argument if she didn't want a vaccine injected into her body.

Freedom Convoy



In 2022, in an effort to get Prime Minister Trudeau to rescind the requirement that cross-border truckers be vaccinated and follow all health mandates, hundreds of vehicles (even semi-trucks) converged on Ottawa, turning the area into a semi-permanent camp. There were hot tubs, bouncy castles for the children, music, and speeches. In response, the government invoked the Emergencies Act (the first time since its creation in 1988) to clear the protests. (This was later deemed as an illegal use of the Act by the Supreme Court of Canada.) The Convoy was lauded by freedom-loving people around the world. Kell and Lorri prayed for them constantly, recognizing how important this movement was, not only in preserving freedom as a human right, but for Christians to spread the gospel without hindrance.

GLM Prospers



After the lockdowns, GLM began to help widows in Kandhamal. India had around 40 million destitute widows, many of whom wandered around without protection. God inspired GLM to integrate the widows of Odisha into the churches so that they would have 'family'. Their needs for shelter and food and physical care would be provided for. As the churches grew, more and more widows were added.

In 2022 a prominent businessman and local head elder of Kasin Padar, was healed through prayer. He and his entire family came to Christ. Because he was highly respected, he provided protection for the Christians and for the ministry. Another totally paralyzed man was also healed and his family also became believers. The church was growing, the crops were producing, more girls were added to the nursing program, and the kids were doing well in higher education. Then a horrible incident occurred when a young mother was attacked by her husband with a machete, slicing into her leg and almost cutting off her foot. Thankfully, through surgery, pins were implanted into her leg and it did not have to be removed. However it took her over 2 years to recover before she was able to walk normally. She separated from her husband, who was put in jail for the attack, and her young son was given to her husband's parents to raise. (In India, a child always goes to the husband or his parents in a breakup) She went on to pursue a nursing career.

Thankfully the FCRA requirements were all completed and Shining Trust received Government approval to receive international funds.

In 2023, 15 young men were added to the work in Odisha. All could speak English and all were of good moral character. They had

finished college and owned land. Consequently GLM only had to pay for ministry-related costs. All the main leaders were strong in their faith.

At this time a young woman named Namitha roamed the villages. She was totally deranged and haunted by demons. No one in the village could help her. Karuna and his brother prayed for her and she was instantly delivered and restored to her right mind. She became very active in the village, running a daycare centre, finishing college, and pursuing a nursing career. Another demoniac was also delivered but this time the villagers prayed and they then led the woman to Christ.

Karuna continued to train young 'Timothies'. He translated Lorri's book 'Grace Life' into the Oriya language and had it published. He regularly and diligently equipped all the leaders. In 2024, 35 villages were opened to the gospel. Unfortunately Karuna's father passed away that year. He had been a Panchayat leader and was well respected by everyone. He was given a huge funeral and over 900 attended from all over the area. He had been proud that his sons - Karuna, Srinu, and Basya - were all bringing the gospel to Odisha.

Mortality



At this time Lorri's brother-in-law, Don, developed a cancerous mass and it was very serious. Kell had prayed for him and when Don next went to see his doctor, it was found that the growth had shrunk right down. Don was ecstatic and glorified God. He gave every indication that he had a relationship with Jesus and Kell and Lorri were overjoyed for him. However a year later,

Don passed away suddenly from a heart attack. It was hard to feel sad about this as Don had struggled with many chronic health issues during his life. He was now safe in the arms of Jesus which was a cause for celebration, though it left Lorri's sister, Leona, a widow. Then Paul, the younger son, passed away from a drug overdose. These sorrows weighed so heavily on Leona that she became overwhelmed. Fortunately her older son, Mark, took her to live with him and his wife and tried to provide proper care for her.

Many people dear to Kell and Lorri were gone now, including family members and friends. Kell's father, Fred, had confessed Christ to Kell on his deathbed. Lorri's grandfather, Mike, had also come to Christ while on his deathbed. Kell and Lorri were much comforted by the fact that they would see them again in heaven. For a time, it had seemed that these two would never become Christians. Lorri's mother had been a Christian for 3 years before passing on and Lorri saw this as a gift from God to her, for she had never been close to her mother before that time. Edwin was with the Lord he loved so well, and Lorri's father, Dave, was now together with Lorri's mother in heaven. Omah, the grandmother Lorri always remembered with deep affection, was now with Jesus as well. So was Ruth, Kell's beloved mother. There were others too, and the passing of these dear ones made Kell and Lorri contemplate their own mortality.

Kell and Lorri in 2026

Kell and Lorri were a close couple, especially in these latter years, loving and appreciating each other more than they had in earlier years. They did everything together - photography, bicycling, bird-watching, long walks, cooking, exploring the countryside, laughing, teasing, joking, going out for dinner...just loving one another. They always hoped that they would both pass away together so as not to be separated.



Neither one could imagine life without the other. But the years were creeping on and both realized that they were living the last chapter of their lives. How long that chapter would be was anybody's guess, but they wanted to make every moment count. Both desired to be as fruitful in the Kingdom of God as possible.

However some changes would have to be made. Because Kell was finding the administration of GLM too much to handle, both Kell and Lorri passed the leadership of GLM over to a new Board in August 2025. Kell was still on the Board and available to sponsors and friends but he now served in an advisory role to the new GLM leaders. Lorri also finished 2 fully illustrated books that year - 'War of the Seed', and 'Revelation'.

Both Lorri and Kell were extremely grateful to the many wonderful people they had ministered with over the years. A great many had travelled with them and fallen in love with the children, the leaders, and the many villagers in India. They were happy with the ongoing ministry in India. The leaders in India were well trained and it was time for them to stretch their wings and more fully take on the responsibilities as their own entity, Shining Trust. Also the new GLM board was young and strong. Pastor Jason had God's heart. He had visited Odisha and seen the work for himself. Shining Trust had the tools to set many free from poverty. The infrastructure was fully set up for the ministry to multiply. The rescue of widows and orphans was a huge priority. Many young evangelists were equipped to take Odisha and India. Like AB Simpson said 130 years ago, "*The great emergency of the church is evangelism!*" India would permanently change only through Christ and the new birth He offers.

Lorri had finished her books and now she and Kell were working together on an autobiographical book called "Grace Warriors." It was

to be an account of their lives. They wanted to tell others of God's miracles of grace which He had so abundantly supplied as they warred in His kingdom. Although they were both now in their seventies and not as physically strong as before, they felt their mission was still far from over. The apostle Paul disciplined himself to win the prize of the upward call of God, and that was what their hearts longed for as well. They had a consuming desire to take the great treasure of the gospel and see it multiply eternal fruit beyond imagination.

Becoming A Grace Warrior

Kell and Lorri found that living as Christians in a dark and often chaotic world meant always being at war. Living for Christ was a dangerous business, fraught with countless skirmishes against the enemy of their souls. The apostle Paul described this war, not as wrestling against flesh and blood, but rather fighting the hosts of wickedness in high places, and standing up to the wiles of the devil. (2Corinthians 10:3, 2Timothy 2:3,4, Ephesians 6:11-12). Their fight was against principalities, evil rulers, and authorities of the unseen spiritual realm. These are the ones called 'Watchers' in the Bible.

Know Thine Enemy



In the Book of Daniel the term 'Watcher' is used to describe a mighty principality over the nation of Persia, so powerful that the archangel Gabriel was unable to withstand his opposition. God was sending a message to Daniel through Gabriel in response to Daniel's prayers concerning Israel and the coming Messiah, but Gabriel needed help.

It came in the form of the mightiest of all archangels, Michael, 'the great prince' who protects the people of Israel. (Daniel 12:1) Gabriel finally made it through with the message and explained to Daniel (Daniel 10) that there had been a mighty confrontation between himself, Michael, and the Prince of Persia.

The consensus of many theologians is that this Prince was a high-ranking demonic entity, or territorial spirit (Ephesians 6:12) assigned to exert influence over the earthly kingdom of Persia. He was powerful, intelligent, and malevolent, being part of Satan's demonic hierarchy. His agenda was to hinder God's purposes. The good angel (Gabriel) told Daniel that the Prince of Persia had resisted him for 2 weeks as he attempted to bring God's message to him. This demonstrated the Watcher's power to delay God's work by preventing the delivery of prophetic insight to Daniel, maybe to discourage him, or hinder God's plans for Israel. This is a chilling glimpse into the direct opposition of demonic forces to God's will. Michael's intervention was necessary to break through the demonic resistance and allow God's message to reach Daniel. This was not a metaphorical struggle. It was a real spiritual battle in the "heavenly places" (Ephesians 6:12). This conflict directly influenced earthly events.

This concept of territorial spirits influencing nations is crucial to understanding the biblical view of spiritual warfare. Daniel 10 provides foundational understanding of territorial spirits (high-ranking demonic entities assigned to specific geographical regions or nations to influence them against God). These demonic entities seek to influence leaders and governments, as well as cultures and ideologies, so as to shape societal values towards ungodliness and keep people in darkness and away from the Gospel. This reveals a profound spiritual dimension to earthly politics and history, linking demonic powers to the rise and fall of earthly empires, each striving to exert influence against God's people and plans. Yet despite this intense spiritual warfare, God's ultimate plan is never thwarted. He remains absolutely sovereign. God controls both human and demonic actions within His larger plan. This ultimate control offers profound comfort to believers facing spiritual opposition.

We do not fight this spiritual battle alone. We have angels to guard and protect us, but we also have spiritual weapons (Ephesians 6:10-18) and God-given authority to advance God's kingdom in Jesus' name. However we need to don our armour and know how to wield our weapons.

Battle Gear

The Bible makes it clear that God's angels are warriors who regularly do battle against wicked forces aligned against the Lord. But God's human creation has also been designed to engage in war. The apostle Paul gave a powerful metaphor about Christians engaged in spiritual battle. (*Ephesians 6 10-18*)

Helmet of Salvation



The first essential piece of armour for a soldier is a helmet, without which he would be susceptible to blows from the enemy that could fell him. The physical helmet protects his head, and the spiritual helmet in a Christian's armour protects his mind. One of the first things that assail most new Christians as they start out on their journey with Christ is doubt concerning their salvation. Salvation comes the moment we place our trust in Jesus to save us, but that salvation is worked out through our minds, the primary place where spiritual battle is fought.

Jesus works His freeing truth into our hearts but Satan fights to put up strongholds to bind us. Both Kell and Lorri experienced this. Lorri's rebirth was dramatic, whereas Kell's was quieter. They knew they were saved because something monumental had happened inside. All of a sudden they felt like different people. However it

wasn't long before Satan moved in with his guilt-inducing accusations that they had displeased God and were no longer in His favour. Then Kell and Lorri would seek reassurance from the Holy Spirit that they did indeed have eternal life. They found it in the Word of God.

The apostle John had written *"I write these things to you who believe in the name of the Son of God, that you may know that you have eternal life. And this is the confidence that we have toward him, that if we ask anything according to his will he hears us. And if we know that he hears us in whatever we ask, we know that we have the requests that we have asked of him."* (1John 5:13)

John knew assurance of salvation was crucial for living in victory. Without the confidence (assurance) that we truly belong to God and are completely accepted by Him, we will not have the faith to ask requests of Him. The enemy will instil in us a sense of hopelessness, break us down, and grind our hearts into the dust.

"All that the Father gives Me will come to Me, and whoever comes to Me I will never cast out." (John 6:37)

When Kell and Lorri were learning how to evangelize using the Evangelism Explosion presentation, they were taught to ask two things of the people they were witnessing to. The first was: *"If you were to die tonight, do you think you would go to heaven?"* The second was: *"If you were to stand before God, and He asked you why He should let you into His heaven, what would you say?"*

Many of the people Kell and Lorri talked to would assert that they would go to heaven. Surprisingly, there were a lot of others, even faithful church attendees, who were not so sure. Some of these had tithed, taught in Sunday school, read their Bibles, served on church committees, and lived outwardly holy lives. Yet they doubted that they would go to heaven after they died. In answer to the second question, they would say that God would probably accept them because they went to church, were good neighbours, and tried to keep the ten commandments. They would also tack on belief in Jesus as a kind of 11th commandment. Invariably they would recount their own merit as the basis of God's salvation requirement. The

'belief' in Jesus was a mental assent to historical facts about Him. There was no personal experience of a spiritual rebirth. They did not understand the true gospel, but were hoping they would be considered good enough to pass God's moral test. They were depending on their own behaviour. To their way of thinking, good behaviour meant God's acceptance, but bad behaviour meant He would reject them.

Loss of salvation was also a common belief in many church circles. It even has a name - Arminianism. One definition describes it as 'a theological movement within Christianity that emphasizes human free will in the context of salvation.' It originated in the early 17th century through the teachings of Jacobus Arminius, who argued that God's grace is available to all and that individuals can choose to accept or reject it.' This choice, according to Arminius, is the initial meritorious work of the soul that makes salvation possible. It requires human effort and mental inclination. This view is contrary to Scripture.

"For He says to Moses: "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." So then, it does not depend on man's desire or effort, but on God's mercy. (Romans 9:16)

"He saved us, not by the righteous deeds we had done, but according to His mercy, through the washing of new birth and renewal by the Holy Spirit. (Titus 3:5)

"No one can come to Me unless the Father who sent Me draws him, and I will raise him up at the last day. " (John 6:44)

"For it is God who works in you to will and to act on behalf of His good purpose. (Philippians 2:13)

"For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God, not by works, so that no one can boast." (Ephesians 2:8-9)

According to the Bible, salvation is a gift from the Father who initiates the giving because of the condition of the sinner's soul. The sinner is

spiritually dead. He has no ability to bring forth life. He can't respond to God's invitation of salvation. He has no power to do so, any more than a dead person can get up and walk. But thankfully, God can make a dead person alive.

"When you were dead in your sins and in the uncircumcision of your flesh, God made you alive with Christ." (Colossians 2:13)

God has chosen His family from all eternity. The theological term for that is 'predestination'.

"He predestined us for adoption to sonship through Jesus Christ, in accordance with His pleasure and will." (Ephesians 1:5)

Predestination is a theological concept in Christianity that suggests that God has predetermined who will be saved and who will not. In Romans 9:13, it states, "*Jacob I loved, but Esau I hated (rejected)*" which reflects God's sovereign choice, emphasizing that His decisions are based on His purpose rather than on human actions. This is 'election' which means God chooses certain individuals for specific roles in His plan.

This is the helmet of salvation, without which no Christian can hope to survive in battle. When the enemy seeks to annihilate the Christian, it is the head he goes for, knowing that this part of the body is vulnerable. If Satan can strike the head, the battle is over. Most vulnerable are the 'professing' believers who think they are in God's kingdom, but are not. They are easy prey for Satan who uses them in churches to bring confusion, dissension, apathy, and false teaching. Pastors (shepherds) are assigned the protection of God's sheep, but woe to the church that has a wolf as a pastor!

Breastplate of Righteousness.

The breastplate of a soldier's uniform shielded the most vulnerable and essential parts of the body. Spiritually it symbolizes protecting the believer's heart which is the centre of emotions, will, and conscience. These areas are the prime targets of Satan when he

slings his arrows of temptation, accusation, condemnation, and doubt at the believer.



Christ's imputed righteousness is the breastplate. When a Christian trusts in Christ, God sees him clothed in Jesus' righteousness, not his own flawed efforts (which Isaiah 64:6 describes as "filthy rags.") 2 Corinthians 5:21 says: *"God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."*

This divine shield repels Satan's accusations that the believer is not good enough and God therefore doesn't love him. Wearing this breastplate means resting in Christ's finished work on the cross. In Isaiah 59:17, God Himself is pictured as a warrior putting on righteousness as a breastplate to bring justice. Ultimately, the breastplate is a reminder that our protection doesn't come from self-righteousness or our own human moral perfection, but from relying on God's righteousness, provided through Jesus. This piece of armour equips believers to remain secure and victorious! It is often illustrated as God draping us in a spotless robe that belongs to Christ, covering our guilt completely. This is beautifully portrayed in the Parable of the Wedding Banquet (Matthew 22:1-14) where invited guests are given a wedding garment provided by the king. Anyone wearing street clothes (our own "righteousness") was rejected from attending the wedding. Only the provided garment was acceptable, representing Christ's imputed righteousness covering us.

"To the one who does not work but believes in him who justifies the ungodly, their faith is credited as righteousness" (Romans 4:5).

Our sins have been imputed to Christ on the cross and His perfect righteousness is imputed to us by faith. The apostle Paul was once a self-righteous Pharisee but after his encounter with the Lord, he wanted only to be found in Christ, *“not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness from God based on faith.”* (Philippians 3:9)

Lorri went through a long stage of her life as a Christian without her breastplate in place. She knew she was saved. After all, she had a dramatic salvation experience and a total shift away from sin towards a new life in Jesus. She wanted nothing more than to be pleasing to Him in every thought of her mind, every deed undertaken, and every word she spoke. But she often failed to live up to her perfectionistic standards. As she compared herself with others, she always came away inferior to their accomplishments. She lost her temper too often. She had unloving thoughts sometimes. She spoke rashly without thinking. She didn't witness enough. To make matters worse, the sermons at church seemed to accentuate her flaws. She listened to her pastor warn about the 'hay, wood, and stubble' some believers would see going up in smoke at the judgement, because their works were not gold standard. Eventually she became depressed and frustrated. Condemnation began to suffocate her as she remembered all the negative things people had accused her of in the past. They were like howling voices in her head drowning out everything else. She came to a particularly low point in her life where she felt utter despair. She just wanted to go home to heaven. She surmised that she would be relegated to the outer periphery of the Lord's presence, but at least she would be in heaven with Him, free of her miserable existence.

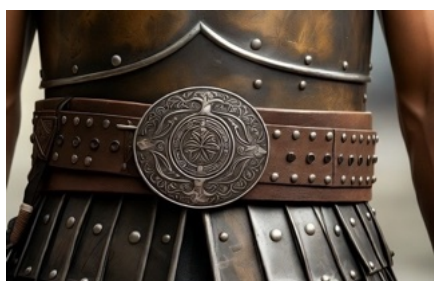
This was when she had the vision of herself with Jesus in a garden and He told her: *“From now on you will listen only to Me and My words.”*

(Taken from page 118) Lorri was seated in a courtyard patio filled with trees and beautiful flowers. It was adjacent to a building that had a glass window looking out into the garden, and an open door leading to it. There was a set of white cast iron lawn furniture on the patio and Jesus was sitting on one chair and Lorri on another. She was having a time of wonderful, intimate fellowship with the Lord, laughing and sharing her heart with Him, when a flurry of movement behind the glass caught her attention. People she knew were gesturing to her and raising their voices, criticizing and condemning her. They were repeating all the negative phrases and judgements made against her in the past. They were so loud that she kept turning towards the window, so distracted that she kept missing what Jesus was saying. Finally Jesus reached across and firmly shut the door, instantly silencing the noise on the other side. Then He gazed into her eyes and said very clearly, "From now on you are to listen to My voice alone, and no other. Only what I say will matter to you." Jesus was telling Lorri that He is God's Word, the final authority, and only what He said about her mattered and was real. Lorri knew He was challenging her to cast aside all beliefs, impressions, and convictions about herself that were not rooted in Him. She was the daughter of her Heavenly Father and belonged to the Bride of Christ. Those things were to become cemented in her self-image, not the accusations and opinions of others. It was a breathtaking revelation, but the Lord wasn't finished yet.)

From that moment on Lorri paid attention to everything the Lord said about her in the scriptures, particularly about being a new creation, perfect in Christ's perfection. ***"For by one sacrifice He has made perfect forever those who are being made holy. (Hebrews 10:14)*** Lorri's depression disappeared almost overnight. She felt such a great relief that her personality noticeably changed. One day she asked Jesus; ***"Why didn't you tell me these things before when I begged You to help me?"*** Jesus spoke clearly to her heart: ***"I DID tell you, but you wouldn't listen."*** Suddenly she had a panoramic view of some of the countless books she had read and the things

the authors had written in them about her identity in Christ. She recalled their words and how they had excited her at first, but then had faded from her memory. Lorri broke into tears when she saw how foolish and stubborn she had been. For months, whenever she thought about this, she would weep, telling Jesus how sorry she was for continually disregarding Him. At last Lorri had straightened her breastplate and it was now protecting her from the enemy, as Jesus had intended all along.

The Belt of Truth



Truth holds together the fabric of the Christian's faith. Historically, Roman legionaries used belts to carry swords, pouches, and support armour. Losing a belt could seriously limit access to life-saving tools or weapons.

Metaphorically speaking, the belt of truth wraps the Christian in integrity and honesty - the necessary tools to walk in confidence, providing support to shield him from false accusations of unworthiness, deceitful doctrines, misplaced ideas, and spurious misconceptions. It recognizes temptation's lures and guards him from being tripped up by fleshly lusts. Truth keeps the believer's faith grounded in reality. Otherwise the supernatural can easily become distorted by fantasy and deception until what is believed no longer resembles what is real. This is why truth is black and white and exclusive by its very nature. If something is true, then anything else is a lie.

Lorri read many Christian motivational books on parenting, self-analysis, personal growth, and goal-setting. She had an innate longing for truth and rejection of falsehood. In spiritual

matters, her intensity for truth left her unable to leave Biblical conundrums alone until she had found her answer. She hated when people would tell her that there were things in the Bible that were too mysterious and complex to understand, especially pertaining to God's nature, and one just had to take these things by faith. Lorri would often think, '*Then why would God put these things into the Bible in the first place? Just to tease us? Surely He expected us to seek and find the answers.*' This tendency to know truth led Lorri to become an avid Bible student. She was thrilled that Jesus Himself was called TRUTH. She wanted to know everything that was knowable about Him and His creation - not just in Biblical areas, but in every other area as well. She studied human nature because she wanted to know why people behaved as they did. She studied nature to find hints of God's character in the world He had made. She studied art in order to discover what motivated artists in their style and technique. Movies were a favourite source of information on the human condition and she watched her favourites over and over again. She perused literature of many different genres, from Dostoevsky and Tennessee Williams to Tolkien and Marvel comics. But the Bible remained her favourite source book of all things true.

Lorri greatly depended on truth to steer her aright in a world characterized by chaos and confusion. As Lorri immersed herself in God's Word, her mind became renewed and she began to see with God's 'eyes'. (Romans 12:2) She learned to surrender her mind to God and align her thoughts with His. She became increasingly discerning as she went through this process. Kell had a similar experience, and both he and Lorri gradually learned to make certain that their belts of truth were securely buckled as they prepared for battle, whether it was on the streets of Winnipeg among the alcoholics and prostitutes, or among the poor and destitute in India. There were many deceivers and they met many of them as they ministered God's grace to the lost. The Church itself was filled with those claiming to be Christians, who later turned out to be wolves in sheep's clothing. Jesus had encountered such

people too. At one point He said to those who were following Him out of wrong motives: *"You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies.* (John 8:44) Jesus, being Truth incarnate, did not tolerate skewed motives, recognizing them as the influence of the enemy.

Some of the most insidious methods Satan likes to use on the Christian is the same one he used with Jesus - twisting the Word to trap his target into accepting something false, though it resembles the truth. One of his favourite scriptures is **Romans 7** which is actually describing the Jew attempting to keep the Law. The enemy tries to use this passage to portray a ceaseless and futile struggle as normative for the Christian life. In doing so, the believer thinks he must struggle to keep the ten commandments, all the while recognizing the futility of his efforts to please God.

We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do – this I keep on doing." (Romans 7:14-20)

Here the one speaking describes himself as unspiritual, a slave to sin, and helpless to live righteously. He cannot please God. When Kell and Lorri studied this passage, they saw that it could not be describing a Christian, even though many in the Church thought so. Holding such a view likened Christianity to a life of slavery and defeat. Small wonder that few were interested in such a gospel and saw it as no different from other rules-based religions. Kell and Lorri

heard about a movement called 'spiritual formation' that was spreading like leaven, permeating every Christian denomination, both Catholic and Protestant. Basically it promoted Catholic disciplines in combination with Eastern mysticism as a method to please God and attain the Holy Spirit's aid in living the Christian life. The result was a life of drudgery and self-hatred, crippling the Christian to make him ineffective as a witness to Christ's victorious triumph on the cross. It also leads him into legalism and dependence on self-righteousness for salvation. The truth is that Romans 7, which describes a life lived under the Law, leads into Romans 8, which describes a life lived in the Holy Spirit. - the normative condition for Christian.

"Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death. (Romans 8:1)

Basically there are 2 laws - the law the Spirit and the law of sin and death. The law of sin and death is unable to make anyone righteous. Paul says it is because of the flesh. All parts of the body are known as the 'flesh', but here in Romans 8, the apostle Paul is using the term to refer to human nature in its fallen, sinful state. Paul explains that the law was weakened by the flesh (human sinfulness) making it impossible to obey God perfectly. The flesh is dominated by sin, self-centred desires, rebellion against God, and opposition to His will. This includes physical appetites, but refers to a deeper, spiritual condition. Those who live according to the flesh set their minds on things of the flesh (Romans 8:5), which leads to death (Romans 8:6,13). The mindset of the flesh is hostile to God. It does not submit to God's law and cannot please Him (Romans 8:7-8).

However God had a plan to rescue humanity from this bondage through the work of His Son on the cross. Jesus became the representative of humanity, in the same way the first man, Adam, represented mankind in the Garden of Eden. Biblical scholars call this 'federal headship'. Although the term is not used in the scriptures, it is the concept where Adam is seen as the federal head of humanity, whose disobedience brought sin and death to all, while Christ is viewed as the federal head of the New Creation humanity.

Romans 8 says that God condemned sin in the flesh by sending His Son in the likeness of sinful flesh (Romans 8:3). In other words, when Jesus died, all of humanity died with Him on the cross. He was representing the 'old man' of humankind, the one enslaved to sin and death. He was, in effect, killing the old humanity by taking it to the cross and from there, into Sheol. Thankfully that wasn't the end of the story. Jesus arose from the dead as the federal head of the resurrected New Man. God invited humanity to be born again as a new creature in Christ. Believers are no longer in the flesh (under the law of sin and death) but in the Spirit. They walk according to the Spirit, putting to death the deeds of the body by the Spirit's power (Romans 8:13), leading to life and peace (Romans 8:6).

For Christians, the flesh remains a lingering influence (the ongoing battle against sin), but it no longer defines or controls them. They are empowered by the indwelling Holy Spirit to resist it, crucify its deeds, and live in newness of life. The human will under the old man in Adam had no such power to resist sin. But the new man in Christ, in-dwelt by the Holy Spirit, has that power. He can say 'no' to sin and walk away from it. For a true Christian, Romans 7 should never be the normal condition of his life. As Paul said, if a person lives according to the flesh, he will die, but if by the Spirit he puts to death the misdeeds of the body, he will live. In other words, a professing Christian living by the flesh is not a true believer and he is therefore destined to eternal wrath. He is still in the flesh.

Another doctrine that underscored the Romans 7 error was the **dual nature** idea. Some Christians described it as a good nature and a bad nature warring against one another like two dogs fighting - a black dog against a white one. This tallied with the struggle of a Jew under Law as mentioned in Romans 7, but it countered all the scriptures describing a believer as a new creation, such as: all things old passing away to make way for a new identity; the old nature being dead; a new covenant replacing the old; and all things made new in Christ.

It ignored the Bible verses asserting the Christian's victory over sin and no longer being under the Law. Kell and Lorri could see how this false theory had kept many Christians from living in joy and victory, while affirming false professors of Christianity who lived powerless lives because they had no inner rebirth experience.

Another false doctrine involved the interpretation of **1John 1:9** which was addressed to Gnostic professing believers. Gnostic beliefs clashed strongly with accepted Christian doctrine, causing much contention and confusion in the early Church. Gnostics believed that the world was divided into the physical and spiritual realms - the material world being evil and therefore in opposition to the world of the spirit, which was good. For the Gnostic salvation was by means of a "divine spark" being released within humans, allowing the human soul to return to the divine realm of light where it belonged. Only the superior, divinely enlightened persons could comprehend the secret teachings and obtain true salvation. Gnosticism emphasized that traditional concepts of sin and repentance were not necessary for salvation. This is what the apostle John was addressing in his epistle. *'If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.'* (1John 1:9-11) The Catholic Church uses this scripture to promote confession as a means to attaining God's acceptance. Protestants have adopted this idea as well and written it into their theology, giving it the status of an 11th commandment. Basically it makes confession of sin an ongoing exercise of self-examination, directing one's focus on self-effort instead of on the merits of Christ's imparted righteousness. It is works-based and legalistic and has no place in true Christianity. Just from these few examples, it is clear that the belt of truth is crucial to a Christian's battle gear. Without it, the believer cannot successfully fight the Adversary.

Sword of the Spirit



The sword of the Spirit in Ephesians 6:17 describes it as the Word of God. *“Take the helmet of salvation and the sword of the Spirit, which is the word of God.”* This part of a soldier's equipment enables believers to stand firm against spiritual attacks from the devil and evil forces. Unlike the other pieces of armour which are primarily defensive, the sword is the only offensive weapon mentioned.

The apostle Paul likely had in mind the Roman gladius—a short, sharp, double-edged sword used by soldiers in close combat for quick, decisive strikes. It was practical, deadly, and always close at hand. The Word of God is like that - living and active, sharper than any double-edged sword, able to pierce soul and spirit, joints and marrow, discerning thoughts and intentions of the heart. (Hebrews 4:12)

This means that it can cut through deception. Jesus modelled this when He resisted Satan's temptation in the wilderness by quoting scripture (which was actually wielding the sword of the Spirit). Jesus answered Satan with the Scriptures and the devil could make no rejoinder. It decisively ended the Adversary's argument because the Word of God is the final authority when backed up by faith, and Satan knew that Jesus had absolute faith. Three times the devil tried to defeat the Lord by twisting scripture and tempting Him, but every tactic failed. Jesus was without sin, and He stayed that way because He was an expert in wielding the sword. On His lips, the Word was lethal to deceptive stratagem and cunning subterfuge. Christians, like Jesus, have this same weapon at their disposal to combat all the wiles of the enemy. In the same way that Jesus used the Word, believers are encouraged to memorize and meditate on Scripture, speak it out in prayer

against temptation, and allow the Holy Spirit to bring specific verses to mind in moments of need.

"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work." (2 Timothy 3:16-17)

"Every word of God is flawless; he is a shield to those who take refuge in him." (Proverbs 30:5)

"No weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord, and this is their vindication from me," declares the Lord." (Isaiah 54:17)

In order to keep the Sword of the Spirit sharp, it is necessary for the Christian to believe in its authority. Knowledge of what the Word says will avail nothing if faith is not backing it - which brings us to the next piece of essential equipment for the Christian warrior.

Shield of Faith



A warrior's shield protects him from the onslaught of the enemy's attacks. The Christian has a shield of faith which does the same thing, only in the spiritual realm. *"In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one." (Ephesians 6:16)*

This piece of armour is a defensive one, protecting believers from the world, its temptations, sin, spiritual battles, and challenges, leading to triumph through trust in Jesus Christ. God has made us to be overcomers of the world. We are meant to win over wickedness, and our faith plays a huge part in that process.

“For everyone born of God overcomes the world. This is the victory that has overcome the world, even our faith. Who is it that overcomes the world? Only the one who believes that Jesus is the Son of God.” (1 John 5:4-5)

This explicitly states that faith in Jesus is the very means of victory over the world. Faith pleases God. He will accept nothing less, but it must be **true** faith.

“And without faith it is impossible to please God, because anyone who comes to Him must believe that He exists and that He rewards those who earnestly seek Him.”(Hebrews 11:16)

The mark of genuine faith is a stable, unwavering trust in Jesus that is not moved by outward circumstances and which expects God to answer our requests. Jesus was disappointed with His disciples on several occasions when they did not have this kind of faith, in spite of the fact that He was with them and they saw Him perform countless miracles. This is exemplified in the incident where the disciples were in a boat in the midst of a raging storm and saw Jesus walking on the water towards them. Peter was overwhelmed with emotion and asked the Lord to tell him to come to him:

“Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

“Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”

Immediately Jesus reached out his hand and caught him.

“You of little faith,” He said, “why did you doubt?”

(Matthew 14:28-31)

Peter's faith was unstable. It was strong while he stared into the eyes of Jesus, but when he looked down at the waves, he was seized by doubt, and faith left him. James, the half-brother of Jesus, wrote: *"But when you ask, you must believe and not doubt, because the one who doubts is like a wave of the sea, blown and tossed by the wind."* (Perhaps James was remembering Peter's walk on the water when he wrote these words.)

James went on to write: *"That person should not expect to receive anything from the Lord. Such a person is double-minded and unstable in all they do."* (James 1:6-8.) (In other words, ask in faith, nothing wavering).

From start to finish, the Christian walk requires faith. We start this life by faith as declared in Ephesians 2:8-9, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."*

It is presumptuous on our part to expect God to do some kind of work when we don't even trust Him. However through faith, we can expect amazing results, like the Old Testament saints did: *"..who conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies."*(Hebrews 11:33..)

Christians today are just as able to have victory over every obstacle and attack of the enemy. *"..in all these things we are more than conquerors through Him who loved us."* (Romans 8:37)

Lorri did a sky-jump because she wanted to test her faith. She had a feeling she would learn something important from her experience. What she learned is that she would never have been able to jump from that plane if she had not had faith in her trainer, the parachute, the plane, and the skydiving company. She entrusted her very life to their protection, believing they would ensure that she landed safely.

She realized that there was a spiritual parallel between skydiving and trusting in Jesus. When she first ran to Jesus in the vision that led to her salvation, she was trusting Him to accept her because of His love for her. She was trusting Him to give her eternal life and bring her safely home to heaven. Just as she trusted her trainer, the parachute, the plane, and the skydiving company, she placed her trust in what she knew of the Bible and the promises of Jesus. She was trusting that these were all true and therefore reliable. She believed that He existed and that He would reward her because she was earnestly seeking Him. A calm surrender accompanied her faith, an assurance that she could rest in the arms of Jesus and leave all of her cares with Him. Her sky jump free-fall, felt like that too as she opened her arms and glided down to earth. There was nothing for her to do but enjoy the exhilaration of the moment. The sense of peace was amazing. The spiritual free-fall of faith was even better. One moment she was sinking so deeply into depression that she wanted to end her life, but after her encounter with Jesus, she wanted nothing more than to live her life for Him. The glorious revelation of God's grace and love that was brought to her by faith was so monumental, that Lorri just had to share it with others. Kell was of exactly the same mind, which is how evangelism became their life's passion.

Gospel of Grace



Ephesians 6:15 describes a very important part of a Christian soldier's battle gear, this time having to do with what he wears on his feet. *"...having shod your feet with the preparation of the gospel of peace."* Isaiah 52:7 also mentions feet: *"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, "Your God reigns!"*

The gospel is the revelation of God's grace to humanity through the provision of salvation in Christ Jesus. It is the glad news that God no longer holds a believer's sins against him. There is now peace between God and those who have been reborn in Christ. This is why the gospel is called a 'gospel of peace', or as Kell and Lorri liked to call it - 'the grace gospel'.

The Bible commissions all Christians to share the Gospel: *“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age”* (Matthew 28:19-20).

But some followers of Jesus go further with sharing the gospel, becoming missionaries to other lands. Many people wonder why, since the life of a missionary is not an easy one. Of course, missionaries cannot be stereotyped, but generally they each have a call. Otherwise it defies comprehension that two people like Kell and Lorri would give up their nice home (three times), including all furnishings and possessions, leave a comfortable country like Canada, and make a laborious trip to live in a third world country of intense heat, dirt, danger, and disease? What could lure them away from their family and friends to live among strangers? Was it a need for the excitement of a new adventure? Were they bored and in need of a change? Were they drawn by a fervent advocacy of a cause? Motives of different missionaries could involve all of these, but one rarely chooses this kind of lifestyle for its benefits. Jesus assured His disciples that they would face suffering, and it's especially true of a missionary's life. They often experience culture shock and rejection (Matthew 10:16-31), loneliness, and privations of various kinds. It's not an easy life. Yet they delight in spreading the good news of Christ to the lost, just as Paul did: *“Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord... thanks be to God, who always leads us in triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place. For we are a fragrance of Christ to God among those who are being saved and among those who are perishing; to the one an aroma from death to death, to the other an aroma from life to life. And who is*

adequate for these things? For we are not like many, peddling the word of God, but as from sincerity, but as from God, we speak of Christ in the sight of God" (2 Corinthians 2:12-17).

Instead of seeking personal gain, Christian missionaries are focused on bringing glory to God by honouring Jesus, and they do so out of love, not duty. Kell and Lorri, in their early years as new Christians, did not have a deep knowledge of all that Christ had accomplished for them. It took many years to come into a fuller understanding of the amazing gospel they were preaching to others.

As Paul said: "For Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, the new creation has come. The old has gone, the new is here! All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God. God made him who had no sin to be sin for us, so that in him we might become the righteousness of God."

(2 Corinthians 5:14-21).

It was the revelation of the new creation in Christ that captivated Kell and Lorri's hearts and called them to become ambassadors of the gospel. Paul was sent to the unreached Gentiles and Kell and Lorri were called to India through fortuitous circumstances. India was a place of need, shrouded in the darkness of Hinduism and animistic tribal religion. It was a country in dire need of rescue and deliverance. But Kell and Lorri wanted to do more than evangelize. They wanted to make disciples who would become mature believers. They wanted to do church planting. This would involve preaching, church building, Bible studies, teaching English as a second

language, relief projects, literacy teaching, and training in digital technology. God had called the apostle Paul, "*to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me*" (Acts 26:16-18). This was exactly what Kell and Lorri wanted to do as well.

Still On The Front Line



Well here we are, Kell now 77 and Lorri 74. Older and wiser, with all the battle scars to prove it. This picture of us is a humorous AI rendering, and although tongue-in-cheek, it reflects the battle-worn scars we bear to this day from all our wanderings and the many skirmishes we have fought along the way.

We wrote this book to encourage readers to see how God can use weak, naive, and foolish people (like us) to fight in His army and advance the kingdom of Christ. Though we failed many times, God always picked us up, wiped away our tears, dusted us off, and put the sword back in our hands. He never gave up on us and kept us in the 'game', constantly encouraging us along. God can use the weakest people, foolish, of no worldly consequence, and mold them into warriors in His name. In fact, that is His call to every Christian. It may not include a call to missionary work in another land, but we are all designed for spiritual war and battle, to defend the weak and helpless and to bring the message of peace with God to those within our circumference.

It doesn't require special intellect, exceptional skills, or superior character. It only requires a willing soul.

"He said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong." (2Corinthians 12:9-10)

The Scriptures say that God's gifts and call are irrevocable (Romans 11:29) and that He chose us in Christ before time began, even choosing the works we would do in His name. (Ephesians 1:4) In the apostle Paul's last letter to Timothy, he exhorted him to finish his call to bring the gospel and to continue his work defending it. For us, these admonitions are as pertinent today as they were when we first heard God's call so long ago. We are in this battle for the lost until we are called home to heaven!

Psalm 91 was likely written by Moses who lived to be 120. All the previous generation had died except for Joshua and Caleb who were commissioned to lead the younger generation into Canaan. These old warriors were still strong, prepared to lead Israel to conquer the land. No harm had come to them because great angelic armies had protected them throughout all those years in the wilderness. These were God's warriors till they died. Moses tells us that the old warriors, like Caleb and Joshua, would be green like a tree full of sap, bearing fruit in old age. (Psalm 92:14)

The apostle Paul spoke about God's call on his life, saying he dedicated himself to this 'upward call of God' so that he would gain an incorruptible crown. He didn't go into retirement. His last exhortation to Timothy was to fully proclaim and defend the precious gospel.

The great sin of the Hebrews in the desert was to draw back in unbelief and refuse God's call to enter the Promised Land (the Sabbath Rest). Consequently they perished in the wilderness. God then used the two old warriors, the fathers of the faith, to encourage the young generation of 'Timothies' to march forward in conquest.

We have seen and experienced God's beautiful grace and have seen thousands set free. We have seen Christ do every miracle imaginable, too many to include in this book. When Paul could no longer travel he wrote the prison epistles as well as the pastoral epistles. They would become the foundation of the church. This writing ministry was his last. The apostle John was also an aged man when God entrusted him with the Revelation of Jesus Christ. For all of us, as the Bride of Christ, God also has a message for the world. Jesus invites the Church to join Him on the great adventure of bringing the revelation of His victory over sin and the devil. We are invited to sit on His throne with Him, to bring His love, power, and authority to the world.

"I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you."
(Luke 10:19)

"Therefore put on the full armour of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything to stand." (Ephesians 6:13)

"Fight the good fight of the faith; take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses." (1 Timothy 6:12)

"No weapon forged against you will prevail, and you will refute every tongue that accuses you. This is the heritage of the servants of the Lord, and this is their vindication from me," declares the Lord.
(Isaiah 54:1)

My (Kell's) last message to the leaders in India came from John 14-17, the most important chapters in the gospels. It

contains the words of Jesus to His disciples the day before His crucifixion. He summarized all He had taught them and what would happen to them when they became a new creation. He told them God Himself would take up residence inside them through His Holy Spirit and He would teach them as only He could. Finally at the conclusion of His prayer for them (the most important prayer in the New Testament) Jesus says to His Father: “ *I will make You known to them and continue to make You known to them that the love You have for Me may be in them and that I Myself will be in them!*” (John 17:26)

That is what we taught in India. This book is finished for now, but there are other chapters to be lived out in our remaining years. In obedience to His call we will leave all and follow Him again, wherever He wishes. We will do it because we love Him and wish nothing more than to obey Him in all we do, and say, and think, to our very last breath.

“If anyone loves Me, he will keep My word. My Father will love him, and We will come to him and make Our home with him. (John 14:24)

Jesus told Peter: “ *Do you love Me? Then feed My sheep!*”

So that is the reason for service. We will bring Christ's words for they are true, and have God's approval and authority behind them. The woman dressed in a white sari, who came to me (Kell) 30 years ago when I was speaking in a church in Canal Colony to some of the the poorest and most oppressed people in India, spoke words of encouragement to me. She said to keep preaching the message of God's love and grace to these deeply damaged, precious people. Our love for Jesus and His people compels us to share His message until God takes us Home. We still hear His call, and it is as loud and clear as ever.

