



Season 11: Episode 2 | Linda Adams | Do You Trust God Enough To Say, "Lord, I'm Available"?

Hello and welcome to Scripture Untangled, a podcast by the Canadian Bible Society. My name is Joanna la Fleur. I'm a friend of the Canadian Bible Society and I'm going to be your guide for today's episode.

Today, Bishop Linda Adams will be interviewed by veteran journalist Lorna Dueck. Bishop Linda Adams serves as the Bishop of the Free Methodist Church in Canada. She was elected in March 2024 after she had served the Free Methodist Church in the US for 32 years, most recently in the role of Bishop from 2019 to 2023.

Bishop Linda is married to John Carter Adams. They have two adult children, Nate, married to Lauren, and Carrie, about to be married to Leo. Their granddaughter Isabel is also a joy and endless source of delight for her grandparents that she calls Mimi and Baba.

Bishop Linda envisions a future where churches come alive with contagious spiritual vitality and where pastors and people are filled with passion for the mission of Jesus, resulting in new believers becoming disciples who make disciples across Canada and beyond. So, enjoy this conversation with Bishop Linda.

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Lorna Dueck: Canada has received a great voice of experience in welcoming Bishop Linda Adams to lead the Free Methodist Church. Welcome, Bishop Adams.

Bishop Linda Adams: Thank you.

Wonderful privilege to be here with you.

Lorna Dueck: Oh, thank you. You've not too long ago uprooted yourself and your husband, John, 48 years of marriage, and you've moved to Canada, just north of the city of Toronto.

You've left behind a grandchild, your son, your daughter. What was it about Canada's Free Methodist Church that made you take such a big move?

Bishop Linda Adams: Wow, I'll try to give you the short version of that, but the shortest is that I just really had a strong sense that God was calling me, and I've had a lifetime of saying yes, and I understand what He wants me to do. I'm already in a posture of yes, I'm coming, I'll do it.

But the other version is that after I thought I was retiring in the United States, after having served a term of four years as a bishop, I got an email that was just shocking because it was the Bishop Search Committee in Canada, and they said that some people had nominated me, and I said to them, that's ridiculous. I know some Canadians, and they don't want an American bishop, and they said, well, could we have a phone call, please? And so, I had a phone call, and they said we might be at a strategic opportunity where a set of outside eyes and ears might be good for us. And so if you would prayerfully consider it, we appreciate, we've been watching from across the border, and we think, we've watched some of your sermons, we've read what you've written, and we think that you might be a helpful leader for us at this unique juncture.

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And so, I've had some experience here. I've taught, I've preached at some youth camps and women's retreats and family camps over the 30 years that I've been affiliated with the Free Methodist Church, and so we've done some border crossing.

And sure, I was pastoring in the U.S., but there were opportunities on this side of the border over the years. And so, I know a few people, and I was known by a few people, so relational connections within the family, I would say probably opened the door to a very unusual possibility and then it just felt really strongly, truly like an assignment from the Lord. And I said, if you open the door, Lord, I'll walk through it. And that's how I got here.

Lorna Dueck: My goodness.

And moving is one of the top five stressors in life. You've been a lifelong American. How is moving to Canada?

Bishop Linda Adams: Oh, I'm totally loving it here.

I mean, it's a different thing. We still kept our house in Michigan, because this is a three-year term that I've been elected to. I have a three-year temporary work permit, and the price of housing in the GTA meant that there's no point in trying to sell our house in Holland, Michigan, and buy something up here.

So, we are in a 700-square-foot apartment, you know, close to Lake Ontario, which is a great joy. But the people have been so wonderful. And there are many things about Canadian culture, kind of the Canadian personality approach to life that I find truly refreshing.

So happy to be here. Yes, I'll admit it's a big change to pack up a bunch of stuff and move it across the border. But, you know, whatever.

I think I'm the kind of person who likes a new challenge. So that's good.

Lorna Dueck: Oh, amazing.

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And what's your husband keeping busy with 700 square feet after not having that?

Bishop Linda Adams: Well, truth be told, he's been back and forth a lot. He left yesterday. He still manages some things on the home end in Michigan.

And he takes care of, you know, the mail, the bills, the yard, or the repairs. He was home recently and noticed that my office had a leak in the ceiling, and it was dripping down and ruining things. And so, I was really glad that he was in Michigan for a while and was able to get that taken care of.

And so, since we do still own a house there and we still have our health care over there, because, you know, we've paid into Medicare for our whole lives, and we finally can use it and have free health care. So why would we not? So that means that he's retired. And so it's up to him to plan his own life and schedule.

And so he doesn't mind back and forth through Sarnia and Port Huron. It's a straight shot to our house. And so he's more in the back and forth mode.

And then I'm pretty much here.

Lorna Dueck: You know, at this stage of our lives, I think Richard Rohr calls it falling upward. Like there's a flexibility in our ability to serve the Lord.

That's really delightful, isn't it?

Bishop Linda Adams: Yes. I also love Arthur C. Brooks has a book called *From Strength to Strength*, and it's about finding purpose and joy in what he calls the second half of life. Now, that's a euphemism because I know that I'm a lot closer to the end than the beginning, so I'm not at half point.

But he takes it from Psalm 84, that the pilgrim's on the journey. I love a couple things about it. The highway to Zion runs through their hearts.

And as they go along their journey, they get stronger as they go. And it's counterintuitive because we usually think that we start off a trip with the backpack full

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and the water bottle full and the energy level high, and that at the end of the journey, we're all petered out and everything's depleted and empty. And yet the picture that he has is that one by one, as they move towards Zion, that they get stronger as they go.

They go from strength to strength. And so I've just experienced it. I'm experiencing it now.

I feel like I know Jesus better than I ever did. And I have as much energy for ministry as I did 20 years ago. And so, God is good.

Lorna Dueck: That's a beautiful stepping stone there. Psalm 84, from strength to strength. Well, you know, an interesting strength you've had in your life, and you've got a lovely video out on your web work, where you explain how being raised in an idyllic childhood equipped you for a very interesting leadership challenge of ministering to impoverished children.

And you had this front row seat being the leader at the Methodist work of International Child Care Ministries. How did the Bible equip you for caring for vulnerable children, impoverished children?

Bishop Linda Adams: Well, once again, that was one of those very clear callings from the Lord. I was pastoring a church in Rochester, New York at the time, and just could hardly believe that the Lord wanted me to let go of what I called my church.

And I heard the Lord almost audibly say, whose church? Oh, okay, I'll go to ICCM. And as I was being called and drawn, because I had not specialized in children's ministries or anything of that sort in my Master of Divinity program, I just wanted to be a pastor. But a couple of things that really opened my eyes.

One was that 33 refugees from Central Africa showed up at my church in Rochester. So for the last year I was there, I was hearing their stories of not only poverty, but tribal conflict, and being chased across the border, living in refugee camps, having

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their seven-year-old daughter killed in front of their eyes, when it was so close to their time to come here that they actually had a plane ticket for her. And so, then when I realized they'd never even had a chance to grieve or have a funeral or anything, we had a memorial service for a little Deborah in our church in Rochester.

So, they really helped me. But also, if I go back and I realize that my parents, so I grew up in Spring Harbor, Michigan, and there's a Free Methodist college there. My dad was on faculty and staff for 41 years.

And my mom was a faithful baby book person. And she, when I was three, my baby book says that my favorite song was the B-I-B-L-E. "Yes, that's the book for me.

Stand Alone in the Word of God, the B-I-B-L-E."

Lorna Dueck: Oh, we love that song at the Bible Society.

Bishop Linda Adams: Yeah, I'm sure we do.

And all the words of Jesus then, and I had memorized, I can tell you that I was a Bible quizzier in my teenage years, so I memorized some books of the Bible. And I had passages that I couldn't get away from, especially when Jesus welcomed the children and when He blessed them. And He said, this is what the kingdom of heaven is like.

And then when He said that if you cause a little one who believes in me to stumble, you'd be better off with a millstone hung around your neck and to be drowned at the depths of the sea. And then I also began to see that picture of the baby Moses in the basket floating in the Nile as a moment when a desperate family had done an unthinkable thing, put their baby in a basket and float the baby along the Nile River. And then how that whole situation worked out, right, where Pharaoh's daughter comes, she sees the basket.

She recognizes that this is an Israelite baby boy. Miriam pops out of the bulrushes and says, will you be needing a nurse? And I'm thinking she might have winked

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because, of course, they knew where she was going to go find a nurse for this baby. You have to find a lactating mother without her child.

And so Moses's mother comes. But I saw that. I began to see that as a picture of sponsorship, that someone would come alongside a family in desperate need and be God's provision for safety.

And then I found that the global church and the Free Methodist Church, by the way, is only not even 5 percent in North America and more than 95 percent in 105 countries around the world. So, what I discovered about the global church is they take the book of James very seriously. And true religion, pure religion from God our Father, is to look after widows and orphans in their distress and to keep ourselves unpolluted from the world.

And looking after orphans like they don't think of building a building and sequestering them away, but welcoming fatherless children. I also learned in my time at ICCM that we always think the word orphan means they have no parents. But in most of the world and most of history, when there is no father, the child is considered an orphan because the mother probably doesn't have access to employment.

And in many countries cannot own the house they're living in. In some places, like in Burundi, when a man dies, his brother comes takes over the house and the widow and orphans are now on their own. And so the global church has found ways to incorporate into the extended family and the church.

And so it becomes a wonderful opportunity for those of us who have resources to spare to come alongside, whether it's a pastor's family that has taken in a half dozen orphans or whether it's, you know, we have schools, hostels, after school study centers, holistic child development centers, depends on which country we're in, what makes the most sense in that context. But I found that the global church is happy to be on the front lines, but they're also very grateful when we can put some extra resources in their hands to do that ministry.

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Lorna Dueck: Wow, what a beautiful description you have there of the Biblical mandate to care for the poor.

It changed your career. It changed you for working all those years, those 11 years. And you also say there was something about seeing those children that grew your own leadership.

Explain that.

Bishop Linda Adams: Well, so when I began to learn about holistic child development, I put a little tagline on ICCM that said we're doing leadership development starting at the age of three. So, it was something about seeing that God has gifted every single person with unique potentials and unique capacities that can be poured into.

Right. And so then it wasn't so much the children themselves, but to watch the leaders as they began to work together, as we did partnerships across the world, as I created a regional leadership team for the several regions of the world. We had children in 33 countries at the time.

And so, I developed a structure where we had people who were leading the leaders. Right. And so I just realized that I can't have 33 direct reports all over the world.

In fact, I talked to my predecessor, and she was all thrilled when people got fax machines because, you know, she didn't even have email at the beginning when she was doing it. And so to imagine all this direct connection around the world, it just wasn't right. So, we needed leaders from those regions of the world who had grown in their capacity.

Sometimes they had been educated in holistic child development or theology or education, just sheer education. So that I watched them and stood alongside them where they grew in their leadership, and then as a global team we all grew. Because,

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of course, you know, how we do ministry to children in India will be different from how we do it in Kenya and how we do it in Colombia.

And so as we work together, we get a bigger picture, and a more specific picture of how each one is gifted uniquely and then can rise to make a contribution to the rest of the body that nobody else would make. So, it was humbling to just settle into a place that said, I just get to coordinate these great leaders while they cast vision in their own regions. And it's all for the good of the children.

Lorna Dueck: You know, this conversation just makes me think we need to take a pause here and address an elephant in the podcast that we should get out of the way. And that is that as an American who is speaking to us about the Book of James and care for the vulnerable, care for the impoverished, as an American, you have sponsored refugees to your Rochester church. You've been a hub for that African beautiful resettlement.

You've been engaged in church care to the vulnerable. What are your thoughts as you watch the shift that's underway in American policy, the shift away from care for the vulnerable?

Bishop Linda Adams: I cannot express how distressed I am. It is unbelievable to see it unfolding before our eyes. And with every passing week, there's another one. And I don't spend a lot of time on social media, but I have a few friends who then will post the impact. There is you know, there are many sides to each story.

But the sweep of the radical change of tone, the radical defunding of organizations, I could just start to name them, who make a difference in terms of food, medical care, immunizations, education, that the church in the world has been able to be part of a very healthy and life-giving chain of good work. And to have the amount of resource that's being yanked from that is breaking hearts everywhere. And so I'm sure that I just made somebody mad, but it is the elephant in the room.

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Lorna Dueck: And what Biblically, tell us again, your views from the Bible, what in our Scriptures here at Scripture Untangled motivates you with such a passion for that?

Bishop Linda Adams: Well, I mean, how many of the prophets have called out to God's people in the Old Testament to say, you were foreigners in Egypt. You were slaves in Egypt. God set you free.

So now the foreigner in your midst, you must treat them like one of your own. And even in the passages of the Bible that allowed slavery, especially in the Old Testament, and then it got better and better until we see Paul in the book of Philemon asking him to please set Onesimus free. I mean, he doesn't quite come out and say it, but he acts like it's going to happen.

The pattern of God's people being grounded in compassion, in hospitality, in the greater good, so that instead of even, well, what does it say? We're supposed to even love our enemies, let alone our neighbors. And then even in the New Testament, look at what Jesus did when He told the story of the Good Samaritan. You look at differences in ethnicity or religion, and Jesus, the person said, well, who is my neighbor? Well, the neighbor is the one who acts in a neighborly way.

The neighbor is the one who sees the sufferer and who takes a risk to care. And so, I mean, just to not see it from Genesis to Revelation, seems to me it takes willful blindness.

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That's Bible course . ca. And as always, the links will be down in the show notes.

Lorna Dueck: Well, and now you've stepped in to lead the Canadian Church. Our dynamics are different as far as the ability to care for the vulnerable.

What are you thinking for the Canadian Church you lead at the Free Methodists on care for the vulnerable? What are you seeing them do? What do you think there's room for?

Bishop Linda Adams: Yes. Well, first of all, one of the surprises for me in getting to know Canada in this role, so I'm the only bishop of the Free Methodist Church in Canada. We're a small denomination, but we're spread from Quebec to BC. And yet I've even been to the Maritimes because I had a meeting in New Brunswick and I have a dear lifelong friend in Nova Scotia, so I got out there.

But to be across the country and to have traveled out west and up in parts of Ontario that are nowhere close to the GTA, I've been surprised at the diversity and that the number of new Canadians who have been and are being incorporated. So, I knew that big cities like Toronto would be diverse. I didn't know that I would be in a fast food place in Weyburn, Saskatchewan, and be the only person, what do they call it, you know, Caucasian or white or multi-generational settler or whatever name we want to put on it to look around and see, oh my goodness, everybody here is Filipino but me.

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This is a fascinating thing. And I see our church, I was just in a church in Winnipeg that is predominantly people from Ghana, and I see the connection that the Free Methodist Church in Canada has with a mission district that we have created in Ghana and another one in Sri Lanka, and we've followed natural ties and networks to create those over the last 20 years or so.

So the other piece that I see in the ethos of the Canadian Free Methodist Church, you know, we have Adam Klein who also works for EFC but with us as well as our Director of Intercultural Missions in Canada, and so he has four areas of responsibility and he's put a lot of emphasis on helping the church learn how to be better neighbors with our indigenous neighbors, and so we have good reconciliation work.

In fact, there's an exciting thing happening in just about two weeks. There are 15 young people of Haitian origin who live in Montreal who are going on a cross-cultural mission adventure to Roblin, Manitoba, and so there will be some others out there. They're going to be on a ranch, they're going to ride a horse if they want, they're going to see a blanket exercise with some believers in Jesus who are from one of the tribes there, they're going to experience Canadians who have lived here for generations and these who are struggling.

I mean, I've been to Haiti 15 times. In fact, I know the parents of some of these students who are getting their first cross-cultural experience and seeing parts of Canada that I've already seen in my first year and they've been here for several years. Let me just mention here that when I went to a gathering in Montreal a few months ago, I met seven of our really key gifted pastors from Haiti.

One was co-founder of a university; one was often my translator when I spoke. They're all pastoring churches and also directing schools that we supported children in 52 schools in Haiti and most of those schools had an associated church that was planted as a part of the kind of church-school connection. But these people in the last two years have been forcibly like thrown out of their homes by the gangs.

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They can't meet in their churches. They've run for their lives literally to Quebec and are looking for a way to minister and serve and even plant churches because there's 150,000 Haitian immigrants in the Montreal area. And so, I'm just seeing those kinds of connections and I'm saying they were hoping that this was the promised land, but it is stinking cold and it's hard to get a job and the cost of housing is unbelievable and who's ever going to afford a car.

And so they're stuck in a really difficult place and some of their family members are still in Haiti, and they get the pastors here will get panicked phone calls and text messages saying the gangs are at the door. I don't know if this will be my last goodbye. I love you.

So, the kind of survival guilt to be here and then to be still so deeply connected in a place of the world that has gone completely violent, completely out of control the last couple of years. The bishop in Haiti is a good friend of mine and every time he sends me a WhatsApp message I always say, is anything better? And he always says no, only worse. No, only worse.

And so those connections are a part of my life and I feel so privileged to walk alongside the Canadian Free Methodist Church who I think is learning to really prioritize cross-cultural relationships within Canada.

Lorna Dueck: Well, that's a beautiful, you know, pulling back of the curtain for us on the Haitian Church in Montreal. The Free Methodist Haitian Church that makes, that just brings home who our new neighbors are when you, we all hear those horrible headlines from Haiti.

You know, you've got such a broad task in leading this complex, diverse church. I want to go personal now. Tell me about you with the Bible, Linda.

How do you fuel yourself with the Bible for this challenging work?

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Bishop Linda Adams: Well, every single morning I almost always wake up within five minutes of six o'clock and the first two or three hours are immersed. So sometimes with that first cup of coffee I will go, I will listen to a 10-minute thing from the Seedbed Daily Text. So, it's a friend of mine, J.D. Waltz, who does a little brief piece from the Bible, and we have a prayer of consecration and centering Jesus for our day.

And that's not where it ends, but it's a nice place to start while you're just getting your eyes open, right? And he always ends with a hymn. And so he encourages us to sing along. So, I sing along with a hymn just to get me going, right?

Lorna Dueck: Every morning, right?

Bishop Linda Adams: Oh, every morning, every morning, without fail. It cannot be otherwise. We can't win the day without winning the morning.

And so we start with Jesus first thing in the morning. And I start with consecration every day. So this little Seedbed Daily Text starts off with that verse that says, wake up sleeper, rise from the dead and Christ will shine on you.

And so I take it kind of literally while I'm drinking my first cup of coffee, wake up sleeper, rise from the dead, Christ will shine on you. And then I like that Bible comes to us now in so many places, so many forms. My eyes are not as good as they used to be.

So I'm really grateful that my Bible app lets me use a 16-point font. And if I want to go for a walk, I try to get 10,000 steps a day. And I've got these beautiful trails along Lake Ontario.

And so very often I can just hit that little triangle and all of a sudden somebody else will read to me from the scriptures. And I can walk and listen. And so I find that actually listening is very helpful for me.

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I don't know if I must be more of an audio kind of learner because to hear the Word of God. And so I'm getting ready. I'll be in Saskatchewan for the coming week and I have six sermons that I'm preparing from the Book of Colossians.

Why would I not just listen to that little book every single day as I'm being saturated so that as I pull out a paragraph here and a paragraph here and craft it into a sermon, the whole story is living in my head. The picture.

Okay, Paul is in prison. Let's keep that in mind. Okay, he's writing this house church. The woman is named Nympha who has a church in her house.

And then there's a slave and his master who are both receiving this letter together in this church in Colossae. And that, you know, so when I get the context, when I read even the introduction of the book, that I find is very helpful. Then I can try to create a narrative framework so that sermons are not just too academic, but we can picture that there are real people here and their lives are being impacted by this little, tiny book, you know, of the Gospel.

Another piece that I find very helpful. I use the *Bible Project* a lot when I'm teaching on holiness. I almost always will show that video clip in the middle of my sermon, because it says some things about the holiness of God that I find difficult to describe.

But when you get it there in that little video from the *Bible Project* and it's free and they've got thematic things, they have introductions. So, I think when I go to camp, my first intro sermon, I'll probably show the little intro to Colossians because it tells, it brings up the whole story and it's got visuals. So, for the people who want to see little cartoon characters, it's there.

If you want to see it's there. If you want to hear it, it's there. So I think multisensory use of the Bible has become really wonderfully common.

And also Bible study helps online. It's a beautiful thing to bump into a Greek word. I don't speak Greek.

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I took it in seminary, but my goodness, that was eons ago to bump into a Greek word or a Hebrew word, and then to be able to research it instantly. The past year I have been shaped, and it kind of goes back to how did I get to Canada? Since then, there's a Hebrew word called hineni, and it means "here I am." It usually just gets translated, here am I, or here I am.

But then when you start to study it, and actually some of the insights came from rabbis. So it came to, Abraham said it, "here I am." So God calls Abraham and he says, "here I am."

And then it happens to Moses at the burning bush. And then it happens to little boy Samuel after three times. And it happens actually to Mary.

It happens to Isaiah in the throne room. So this here I am is an eagerness to obey before I even hear all the instructions. It is brave and humble.

So, whenever I see anything now that says "here I am", or "here am I", it's a simple phrase, but it's packed with meaning in the Hebrew. And so I love that we have Bible study helps so that we can dig more deeply than we know, just because I'm not equipped to really understand the Hebrew and Greek, but there's a lot of insight that can come because of it.

Lorna Dueck: Wow.

I love your passion. It fits us like a glove here at the Bible Society. And I'll put in a plug here for my colleague, Dr. Andrew Stirling, who teaches pastors how to engage the Bible more robustly in their pulpits. And of course, we've got our course, The Bible Course, which, but you're doing all this leadership at a time though, when church attendance is on a decline in Canada. What's your approach for that? You are stepping into a church on the decline.

Bishop Linda Adams: We are, and I know that our people feel it so deeply.

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In fact, it can become so discouraging that people don't have a lot of hope, which is one reason that I'm going to Colossians because it's, look up, put your eyes on Jesus, get your, set your heart and minds on things above, like look up, because it is true. It is on the decline, but that doesn't mean that there aren't bright spots. And so, one thing I do is tell the stories where we do have a new church plant, or we have a church that's so vigorously re-energized that they've actually taken on another campus in order to re-energize over there.

And then we have some places where people are coming to Jesus and people are being discipled and baptized and incorporated into the life of the church and sent on mission with Jesus. So, for one thing, I just try to make sure that we don't let those stories go unnoticed because it isn't. So, I have Dan Sheffield is a leader in the Free Methodist Church in Canada.

And he talks about how when he was growing up in some little town in Ontario, even then the overarching narrative was one of declining Christianity in Canada. But he said, my own local church was a place of vitality and love, and Jesus was present, and we worshipped Him, and we transformed our little town. So he said, what I don't want is to let the overarching narrative be the only story our people know.

Because God is still God. And I'll tell you that we have some people, maybe 20-ish, who have been praying for revival in Canada every noon on Zoom for 30 minutes for about three years now. Three years.

Lorna Dueck: And that's a younger cohort doing that.

Bishop Linda Adams: Not all.

Several of them are older, but it's a newer cohort. But it's quite a few of the people are retired because noon is a kind of a challenging time if you've got a day job or you've got lunch appointments or whatever. So, it's not all.

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It's not all older people, but quite a few. But they know that one thing they can do is get together, pray. And now they've invited pastors and they're encouraging, strongly encouraging, that a pastor will just pick a date.

They say, like, pick any day you want. If it's not taken by another pastor, you can come on here. Tell us your story about how you came to faith.

Tell us your greatest bright spots in your church and your deepest challenges. And we want to pray for you. And so instead of praying for revival in general that day, they pray for one very specific church and pastor.

And we believe in prayer. And so, I think, you know, I think we have to manage the story. And I don't want to be so Pollyanna that I don't acknowledge that we have huge challenges.

But I also have tried to help them understand that once upon a time there was a thing called Christendom. And the church was front and center. And it was that way in Europe.

And it was that way in Canada. And it was that way in the U.S. But now, you know, now that we have slipped off center stage and we don't see the whole public square approving of our values or whatever, you know, we can say, was Christendom God's ideal anyway? Or was it always this grassroots, vital, God-connected, life-giving Jesus movement? And it was that way in the early church. And I think that's the time when the Free Methodist Church was planted in Canada.

That's the kind of movement we were. And so I know we can't go back to that time and place. But what about in 2025? What does God want from us? And I believe that our best days can be in front of us.

And if we don't believe that, you know, just pack it up and sell the building and give up.

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Season 11: Episode 2 | Linda Adams | Do You Trust God Enough To Say, "Lord, I'm Available"?

Lorna Dueck: You know, Linda, there is, Bishop Linda, there is a lot of conversation in Canada about, as you know, people are stressed with all our economic realities, that every person needs a third place. You got your job, you got your family, but you need a third place where you belong. And I hear you saying that's exactly where the church can walk in. The third place. Be so present in our communities.

Okay, I want to close on this because I'm almost out of time. You know, you've had this 30-year career of being, you know, you really cut a new path and especially being a female bishop, both in the U.S. and now in Canada. What is your advice for younger people in finding their path, in trusting God for the journey?

Bishop Linda Adams: Well, you just said it.

Trusting God for the journey. I think the Hineni posture is a secret. It's like, because in order to be ready to respond to God, you have to believe that He knows your name.

And it's a posture of availability to whatever adventure God has to unfold. And it's obedience before I even understand the whole thing. So, I was 17 when I heard the Lord calling me into ministry, and I just didn't know what that could mean because I'd never met even a female pastor.

So, I thought, okay, I'll be a missionary or a Bible school teacher or a pastor's wife. Yes, my answer is, here I am. I'm available.

And I just want to say that for any younger person, and it could be a lot younger than 17, I won't even give you a lowest number, when you could sense that the God who made you knows you best, loves you most, and wants your life. And you can just say, here I am. And then let God lead you one step at a time along that path, and you'll get stronger as you go.

And so, I'll pray for you, younger people who wonder, could God be calling my name? And I want to say, just put yourself in a posture that's brave and humble and says, Lord, I'm available. I trust you. I want to know You more.

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And I want to obey You. I want to love Your word. I want to love You and who You actually are in all your holiness and goodness.

And I have my life at Your disposal. Romans, right, Romans 12:1 and 2 says, present your body as a living sacrifice. This is your spiritual act of worship.

And as we present ourselves wholly to God, then just, I think the sky's the limit of what you might want to do with your life.

Lorna Dueck: Bishop Linda Adams of Canada's Free Methodist Church, what an honor and gift you have been for us at the Bible Society. Thank you very much.

All the best as you continue to lead in Canada your new calling.

Bishop Linda Adams: Thank you so much, Lorna. It's been a privilege to be here with you.