



Phil Pringle

## Phil Pringle & His C3 Hipster Church



**“God will meet you at your dream point.”**

- Jurgen Matthesius, Senior Pastor C3 San Diego

## Phil Pringle - False Prophet!

Well, as expected Senior Pastor of the Oxford Falls Christian City Church, Phil Pringle has exposed himself as a false prophet by shamelessly proclaiming in the Lord's Name that an event would take place which did not (see article below). There was no New Zealand Revival; There was no supernatural move of God toward such; there were no lightening bolts issuing forth from the long white cloud; there was no street rampage toward repentance – no feet running through the streets – no wind, no desperation. There was no mass exodus into churches, there was no, 'Move of God'. IT SIMPLY DIDN'T HAPPEN folks.

Phil Pringle has been caught out uttering what the Bible calls, 'Vain Imaginations' and according to Scripture has invited the Lord's rejection and wrath.

I am quite confident the Charismatic Spin Machine is presently working overtime to get around this one! And while some may consider this matter a small thing let me assure you the Heavenly Father does NOT!

In Old Testament times an ordained 'prophet' could prophesy on the Father's behalf without error and live for the duration of his accuracy, however the moment he uttered a **single** false prophesy – just ONE - he was stoned to death, Why? - Because the Father's Name, Credibility and Reputation were and continue to be at stake; That is why the Heavenly Father does not consider false proclamations a small matter – they are what they are, a DIVIDING of His people. Phil Pringle is a False Prophet and as such is to be rejected as a credible authority within the Christian Church.

I emailed Ashley Evans (Senior Pastor of the Paradise Community Church) and associated affiliates of Phil Pringle regarding this pending exposure on the 27<sup>th</sup> of December 2005 – As expected, I have to date (April 17, 2006) received no response.

Therefore, let it not go without mention that Ashley Evans and his affiliates including **Word Bookstore Australia, 107.9 Life FM** and others are using Phil Pringle's proven failed credibility to endorse the Paradise Community

Church's upcoming [Influencers Conference 2006](#) Suffice it to say that should Ashley and his sponsors continue to use Pringle's endorsements, it will be a clear indication of their collective failure to honour Scriptural protocol when dealing with liars exposed as false prophets – and as I mentioned in the initial post there are. . *'All sorts of credibility's at stake here'*.

What do I expect will come of this exposure? . . . Why nothing of course . . . C'mon. . . These people are masters of smoke and mirrors, they have an agenda and driven by their blinkered, 'end justifies the means' credo, will surely seek to bury this event and press on regardless . . that is how they work . . they are the consummate: Sultans of Head In The Sand.

In the movie 'Leap of Faith' featuring Steve Martin (GREAT MOVIE) – a parody of a traveling snake oil merchant known as an 'evangelist' with his 'miracle healing' sideshows, come these telling lines. . .

[Martin before an effigy of Christ on a cross] . . . "Hey Boss . . . Remember me? . . . Jack Newton? . . . Got a question for ya . . Why did you make so many suckers?"

Enters a kid who was healed the night before by his own faith hearing Martin chiding the Lord in a moment of honesty . . . the kid says . . .

"Are you saying you're a fake?"

Martin says, "I KNOW I am a fake"

The kid parrots Martins previous words, "Well, what difference does it make if you get the job done?" [end justifies the means credo]

Martin replies . . " Kid? . . It makes all the difference in the world!"

HEY . . How come the world gets it and the so-called Church doesn't? How did we get so smug? . . so unbelievably arrogant?

\*Shakes head\* . . . Meanwhile back in Real-Ville . . . while these deceivers pat one another on the back, indulge in their own collective delusions and

convince themselves that it will all work out in the end because they are, 'doing it in His name', let us mere simpletons reflect on what the One these, 'enlightened personages' claim to represent has to say on the subject of false prophets . . . for the education of the loopy Laodicean left who CAN'T and WON'T see how far from the truth they have strayed . . .

*"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD...Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD...."*

*Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the LORD. They say still unto them that despise me, The LORD hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you...*

*I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal...*

*Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour. Behold, I am against the prophets, saith the LORD, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD."*

**[Jeremiah 23:1,2b,16, 25-27, 30-32](#)**

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**Previous Article . .**

**Pringle Prophecy Set to Expose a True or False Prophet**

Subject: NZ Pray from 15.2.05

Date: Mon, 14 Feb 2005 22:59:43 +1300

NZPRAY: Let's get excited about Revival coming to New Zealand! We know that God has countless ways of getting people's attention - we will pray through a few this week - he may use natural disasters, an outpouring of his spirit, an evangelist, and he may use YOU and ME! His ways are higher than ours. However he chooses to do it, let's press in and 'see' revival come to NZ and call it from the supernatural into the natural!

### **Prophecy given by Phil Pringle in Australia**

*"I believe New Zealand is about to have in 2005 a revival that will eclipse any kind of revival it has ever had in the history of that nation. I believe by the power of the Holy Spirit New Zealand is about to have a touch from Heaven. A touch from Heaven and the finger of God is poised in the heavens. I see it I see lightning bolts coming out of the Long White Cloud. I see feet running through the streets to get to meetings. I see things happening that have never happened before people running to church in New Zealand. I see them running through the streets of Wellington. I see them running down and the wind is blowing. They are pushing against the wind they are trying to get to churches. There are people running in Auckland down Queen Street to get to church. People are running They are desperate, some are full of fear some are full of faith. But they are running to church. This is going to happen in New Zealand 1000's and 1000's of people running to church - running It's probably not ever happened in New Zealand before. Amen, Here endeth that prophecy - Praise God"*

**Comments:** Well, time is ticking away and only a couple of weeks remain before Philip Pringle is either exonerated as a legitimate prophet of the Living God or yet another in a long, long line of frauds. Rest assured we will make it loudly known either way, remembering of course Pringle is one of the endorsers of the Paradise Community Church's **Influencers Conference 2006**.

All sorts of credibility's at stake here!

# Why are millennials flocking to Toronto's C3 church?

[thestar.com/news/gta/2017/04/28/why-are-millennials-flocking-to-torontos-c3-church.html](http://thestar.com/news/gta/2017/04/28/why-are-millennials-flocking-to-torontos-c3-church.html)

28 April  
2017



You can hear the bass from the sidewalk, but it's not until you walk up Central Technical School's front steps, through the small lobby and into the auditorium that the EDM beats really hit you.

The scenery matches the sound: a crowd consisting mainly of mid-20 to early 30-somethings is filtering in as lighting rigs project ever-moving, abstract designs onto the ceiling. There's also a huge screen in the middle of the stage playing a countdown superimposed on what looks like slow-motion concert footage – an out-of-focus stage, people waving their hands in the air, a laser show...

That is, until the reel switches to a shot of a woman with her arms crossed across her chest being dunked backwards into a giant metal tub of water, looking positively euphoric as she resurfaces from the waters. And as the timer runs down, the EDM (electronic dance music) fades out, replaced with a live nine-piece Christian pop-rock band that kicks off the Sunday morning church service with a 20-minute-long set.

Welcome to the Toronto branch of the Christian City Church, better known as C3 - church led by, and made for, the young, progressive downtown resident in 2017.

"I think that, without sounding judgmental ... sometimes the presentation of religion can be tailored more towards irrelevance," C3 pastor Sam Picken, 32, told the Star in an interview.

"I think it seems like (Jesus is) un-relatable because we picture him in his surroundings, in his context from back in the day, but if he was alive today, I would think that he would have an Instagram account, I think he would wear similar clothes to what we wear, I think he would

hang out at Trinity-Bellwoods and he'd probably drink coffee from many of the cafes that we go to today... What we try and do at C3 is talk about the Bible and talk about Jesus and make the (services) relatable and real."



C3 identifies itself as a "movement" that, according to its website has more than 450 churches in 64 countries. It was founded by couple Phil and Chris Pringle back in 1980, who were "living in a hippie commune" in New Zealand when they "happened upon a small Pentecostal church where they were radically saved and set free." From there, they moved to the Northern Beaches area of Sydney where they established what would eventually become C3.

C3's dressed-down approach to Sunday services – Picken delivers his sermons wearing skinny jeans and t-shirts – and its active presence on social media appears to have struck a chord: in the five years since it set up in Toronto, its congregation, made mostly of millennials, has grown from eight to a steady 800 (it has to hold two Sunday services at Central Tech to accommodate everyone), and 1,100 people attended its 2017 Easter Sunday service.

Kwesi Thomas, 21, is one of the newer members of the congregation. He began attending Sunday services about four months ago, and, on the Sunday the Star visited, was among the dozen or so people baptized on stage wearing black t-shirts with "#AllIn" emblazoned across the chest.

"I think there's a lot of cool young people here, so that just being the case, you attract people that you like," he said. "... It's like a social club, but there's some substance to it, it's not just a party. There's something significant (and) interesting young people can do together, so it's cool."



Churches using technology to stay relevant isn't new, said Joel Thiessen, professor of sociology at Calgary's Ambrose University and director of its Flourishing Congregations Institute.

"You can go back to the early and mid 20th century and (see churches) using the radio, for example, to engage listeners and the audience, and then when television came into existence, you see this proliferation of televangelists on TV," Thiessen said, adding that evangelical traditions, in particular, have "always been innovative, creative, entrepreneurial."

But even with the growth seen by churches like C3, it probably isn't enough to reverse the overall decline on the number of people who identify as Christians, Thiessen said.

"I think the overarching narrative is, we will continue to see fewer and fewer Canadians who identify, who believe, who belong or behave in ways that align with Christianity moving forward, and all these other things, where there are signs of life and vitality, are just that," Thiessen said. "They are pockets ... overall, I think the trends are moving in that secular direction."

Statistics back him up: about 67 per cent of Canadians self-identified as Christians in the 2011 National Household Survey, the most recent year for which statistics are available, compared to 77 per cent of the population in the 2001 Census.

But Pastor Picken said the numbers don't worry him.

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"I think what we're seeing is evidence that people are passionate about their faith and about Christianity and... hopefully, we're going to see those trends change," he said.



There's also more to C3 than its flashy, modern surface, said Desirae Cronsberry, 25. Cronsberry, who found out about C3 on Instagram and was also baptized on April 23, said it was the community that keeps her coming back.

"In C3, they take you as you are but they love you enough that they're not going to keep you like that," Cronsberry, who was raised Christian, said after the service. "They're going to encourage you to go out and change in a way that I've never experienced in another church. So you walk into C3 and you can meet five to 10 people on any given Sunday and they genuinely care about your life and what you're going through and celebrating with you."


Colin Weidelich, 33, a C3 regular for two years now, agreed.

"It's full of people that would be labeled by society as cool, but it's also filled with people that would be outcasts," Weidelich said. "I think that this is a place where everybody is welcome whether you're wearing ripped jeans or not. You're welcome here on a Sunday."



# Hipsters of the holy: How a Toronto church became a hit with young believers

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 [theglobeandmail.com/news/toronto/hipsters-of-the-holy-how-a-toronto-church-became-a-hit-with-young-believers/article37655616/](https://www.theglobeandmail.com/news/toronto/hipsters-of-the-holy-how-a-toronto-church-became-a-hit-with-young-believers/article37655616/)  
CHRISTOPHER KATSAROV/THE GLOBE AND MAIL

January 18, 2018

Until recently, Aimee Burke was a cartoon of her generation. She cut hair on Toronto's gentrified Ossington Avenue. She partied a lot and was partial to coke. Her hookups comprised partners both male and female. She was unhappy.

Her life began to change, she said, with the appearance of an unusual tattoo. (Even her epiphany had a millennial cast.) About two years ago, a client at her salon flashed a wrist inked with an image of Christ. When Ms. Burke asked about it, the tattooed client said she belonged to a new Toronto church.

Soon after, having confirmed that she could attend in ripped jeans, Ms. Burke went to her first C3 Church service.

Story continues below advertisement

There was no guarantee she would be won over by a Pentecostal movement founded in Australia 35 years earlier as the Christian City Church and re-branded in the course of its rapid, worldwide growth.

"I'm pretty sure I went to the service hungover from the night before," she recalled.

But as the service wore on, she found herself weeping. "I just felt less empty."

"Everyone was within about 10 years of my age and I was 24 years old at the time. They were talking about God, but they looked like people I could party with," Ms. Burke said. "I felt like I could be myself right away."

The church had won a convert.

"As the Christians would say, I've surrendered over my life," she said recently. "I do everything. I pray in the morning, I pray at night, I read my Bible every day. ... Now I'm waiting for marriage. I've been sober for almost two years."

Across the West, Christian congregations are aging and young unbelievers now outnumber their religiously committed peers in Canada, according to an Angus Reid survey last spring. But amid the general greying of the religious population, C3 has

found a niche as a hipster church.

Story continues below advertisement

Although it will perform a water baptism if you so desire, its focus is a self-help message geared to the practical worries of young, alienated urbanites and a glossy social-media presence. It is making worshippers out of people who might otherwise have spent their Sundays scrolling through Tinder in a coffee shop. C3 has grown to include more than 450 churches around the world, including 11 congregations across Canada with about 3,000 parishioners total, and a Toronto branch so big it recently split into eastern and western "campuses."

"I think people are looking for something to believe in," Ms. Burke offered, "even if it's just themselves."



Jhanelle and Andrew Alleyne walk with their children – Zion, Zoe and Zyrah – to the child-care facilities C3 offers during worship.



Sunday services at C3 open with a Christian rock concert, with photographers buzzing around to promote the service on social media.



Aleah Razor, 4, takes part in worship. From the vantage point of most Christian churches in Canada, whose parishioners skew much older, every day at C3 is Kids Takeover day.



Volunteers help take down signs after C3's service. The church doesn't have a permanent home in the city.

## 'Do life together'

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On a recent Sunday, the foyer of Toronto's Central Technical School looked like the orchestra pit of an Arcade Fire concert.

Many forearms were covered with tattoos, many male faces were covered in beards and the median age was about 30.

The morning's second service at C3's western campus was about to begin, with close to 300 people in attendance.

The church does not have a bricks-and-mortar place of worship in Toronto, but in virtually every other way it presents as a thriving and exceptionally well-funded religious community.

Volunteers had placed little Christmas trees spangled with candy canes in the dank public school bathrooms.

Inside the school auditorium, volunteers with walkie-talkies in their back pockets arranged children artfully on a Persian rug in front of the stage for "Kids Takeover Service," in which the pastor's wife interviewed kids from the congregation on stage.

From the vantage point of most Christian churches in Canada, every day at C3 is Kids Takeover day. The youth of the place cuts sharply against the national trend.

"They've managed to do something a lot of people haven't managed to figure out," said Brian Clarke, a lecturer in the History of Christianity at Emmanuel College, Toronto School of Theology. "In 1961, the United Church of Canada looked like Canada, in terms of age profile, in terms of ethnic diversity. ... You look now and it doesn't. United Church is not alone in that. All the larger Protestant churches have gone through that."

C3's demographics are no coincidence. The church carefully gears its message and outreach to striving young city-dwellers. The Toronto congregation has an Instagram page and a podcast. Photographers buzz around parish events snapping deftly lit photos for diffusion on social media. Sunday services open with a Christian rock concert.

Pastor Sam Picken started C3's Toronto chapter in 2012 with his wife, Jess Picken, and it has been a family affair ever since. They and their two small children are the face of the church.

On a recent Sunday, Jess introduced the congregation to Rocco, the C3 kids' mascot – an adult dressed in a plausible-looking raccoon costume – and recounted how "dope" the church Christmas party had been.

"We crowd-surfed people at our Christmas party," she said.

The church's upbeat, easy going style attracted many of the parishioners at its west end campus.

"The big thing here is people come and they don't feel pressured to be anything other than who they are," said Jonathan Li, 30. "It's more about having people to do life together.

"I think people are a lot lonelier these days, even with social media. ... I think there's a false sense of connectedness there."

Mike Sexsmith, 32, is part of a church Connect Group – like a Bible study group, but not necessarily for studying the Bible – that meets to play a game called Spikeball.

The Greater Toronto Area has millions of people, he said, "but it's like the loneliest place in the world." At C3, "Guys just invite you to hang out."

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Pastor Sam: 'God wants to point a finger at your owie. Jesus is excited... to work in your stuff.'

## Embracing inadequacy

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When Mr. Picken walked on stage to deliver his sermon, he looked like a guy just inviting you to hang out. Dressed in tight black jeans and a denim shirt, his hair shaved on the sides, he carried a Bible and an iPad in the same hand, eventually reading from them both.

"God's presence is in this place," he said, as the band played softly in the background. "Thank you, Jesus."

His sermon that day was a riff on the theme of inadequacy, drawing widely from Biblical scripture.



"God is doing something massive in your life," he said in a rough-hewn Australian accent. "God has a strong plan for 2018."

"God is higher than your thinking," he went on. "If you are inadequate, he is adequate."

Parishioners urged him on. "Right!" "Yep!" "That's good!" "Come on!"

"Nobody understands why you give your money to the church," Mr. Picken said. "They don't understand why you give your time to the church."

It's true that some parishioners are misunderstood by their friends – colleagues at the salon call Ms. Burke "crazy Jesus lady" – and also that many parishioners give generously of their time and money. C3, which has a staff of seven including Mr. and Ms. Picken, is funded entirely by donations, like many churches. Worshippers at the Sunday service were given a card indicating giving options, including PayPal and regular automated debit transfers. "Take a moment to thank God for his faithfulness," it said.

The sermon gained urgency and intensity as it went. The overriding message was that inadequacy is something to embrace, not shy away from, because it brings one closer to Jesus.

"God wants to point a finger at your owie," Mr. Picken said, using the idiosyncratic, modern evangelical diction in which giving a sermon is "preaching a word" and caring for someone means "loving on" them. "Jesus is excited ... to work in your stuff."

"Dear Jesus, I thank you that you died on a cross to work in my mess."

August, 2016: Baptism ceremonies at C3 church

1:46

Mr. Picken was born in Australia 33 years ago and while he was raised Christian, he came across C3 while he was a musician playing bar-band classic rock covers.

His intense, declamatory style in the pulpit seems less inspired by the great rock n' roll frontmen than by self-help gurus like Tony Robbins. He said during his sermon that he listened to the podcasts of other preachers for inspiration; asked about his influences later in the day, Mr. Picken said: "Business books."

"Just like anyone else in an industry, you want to be the best you can possibly be."

His comfort with modern, secular rhetoric mirrors the church's ease with modern forms of communication.

"We use technology to try and advance the Gospel," Mr. Picken said. "I think Jesus would have had an Instagram account if he had been alive today."

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## Relationship, not rules

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The church's modernity also extends to its social teaching. One of C3's selling points for the young and spiritually curious is that it avoids the language of judgment and sanction.

"We don't present ourselves in any sense as know-it-alls," Mr. Picken said. "We're trying not to offer rules, but relationship."

The church's disinclination to tell people how to live their lives seems to extend even to the fraught realm of same-sex relationships, which have so bedeviled modern Christianity. Mr. Picken tiptoed painstakingly around the subject, but ultimately deferred judgment.

"Sexuality is such a personal thing that to make a blanket statement about it feels really objective and impersonal," he said. "I see my role not to tell people what's right or wrong or what to do, but to point them to having a relationship with Jesus."

Prof. Clarke suggested that C3's studied neutrality on hot-button moral issues was a canny move for a growing church.

"I think a lot of churches realized part of their legacy was that they were judgmental and that turned a lot of people off," he said. "You've got to meet people where they are."

Aimee Burke is glad the church met her where she was. At C3, she felt like she could be herself, without feeling "self-condemned," she said. All the jokes about saying Hail Marys when she swears at work are worth it, Ms. Burke insists.

"This is going to sound really Christian-y," she said, "but it felt like the chains came off of me."

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Essay: Living among British Columbia's evangelicals Life in B.C.'s evangelical community taught Alix Hawley that the call to join the congregation is always undercut with the idea that a wrong team exists, too.

Immigrants providing a boost to declining church attendance in Canada

Newcomers often embrace a freedom to worship that is absent in their home countries, while also finding a sense of community, Xiao Xu explains.

Canadian filmmakers redefine contemporary Christian cinema Hollywood and Christianity have become strange bedfellows, and now the genre is coming to Canada, John Semley writes.

