

Connection

To Educate and Equip Christians in
to Serve the World with Passion
for Jesus Christ



VOL. 7, NO. 2

A quarterly newspaper serving the Tyndale College & Seminary community

SUMMER 2001

A Call to Work: Missions in the Marketplace

by Donald Goertz.

Director, MTS Modular Program, Professor of Church History and Christian Spirituality, Tyndale Seminary



Rev. Donald Goertz

And what do you do? Invariably this is one of the first questions put to the visitor over the postcard or the postcard. The question suggests, defined by the question: Does our faith offer an alternative understanding to the values of the prevailing work culture, or is it simply "work harder, work better, be more honest, be nicer and be friendlier"? What might an alternative theology of work look like? Let me suggest some starting points for reflection.

As with all things, we begin with God. God is at work throughout the world, far beyond the realm of the church. Gathering together a people, God has formed us into a body, and given us a mission, summarized beautifully in the words of Jesus to the disciples, "as the Father has sent me, so I send you." Wherever we go, we move in a world where God has already been at work. We then bring our daily life squarely into the realm of his reign. Instead of attempting

to generate activity for God, we listen and watch to discern where God is active, including in our workplace. Then, welcoming that activity, we allow ourselves to become a part of it. We are sent out as missionaries of this God.

Our workplace as the heart of our mission is a difficult concept. Few of us can imagine ourselves as missionaries there. If our self-concept is tied up in our vocation, it is impossible. However, our identity is rooted in God; a new paradigm begins to emerge. The truth of who we are is difficult to maintain because it cuts against all of our society's values. But, if the gospel is true, then it must be true for every sphere of our lives, including our workplace. We belong to God! Once captured by this truth, we are freed from the tyranny of the immediate moment with its power to shape and to

suffice. Further, Martin Luther rooted Protestant understanding of work in Genesis 1. "It is part of the order that [God] established for man." This new perspective on the self and work leads us to begin to externalize our identity in our creative activity as a called people. Luther elaborates, "in making shoes, the cobler serves God; from God, quite as always his calling, of the Word."

As a people bearing the image of God and called by God, we recognize that creativity is central to our expression of that image. But how do we express creativity in our work? Many jobs are very tightly defined and stifle anything but the prescribed activity. Here again we begin to find answers by becoming listeners of the voice of God. As Paul exhorts us in Ephesians 5:16, we want to make "the most of the time," but first we must

understand what this means. There are two Greek words for time. Our culture tends to think of only one. Chronos, the inevitable movement of seconds, minutes, hours and days preoccupies us. Workaholism is always a risk. But there

Wherever we go, we move in a world where God has already been at work.

is another word for time and it is the one to which Paul is referring. It is the word kairos. Kairotic time refers to fulfilled time or divine time, that point where everything flows together providing a unique opportunity which may never come again. The two defining kairotic moments are the events of the incarnation and the second coming. For us,

continued on page 6

EDITOR'S NOTE

During the crusades in the 12th century, many crusaders purchased the services of mercenaries to fight on their behalf. Because it was considered a "religious" war, the crusaders insisted that the mercenaries be baptized before fighting. It was recorded that as they were being baptized, the mercenaries took their swords and held them out of the water to symbolize that while their bodies may have been cleansed, Jesus Christ was not in control of their swords. They could use their swords in any way they wished.*

In the 21st century, many Christians handle their lives, and particularly the area of business, in a similar way—holding everything from personal finances, to business practices and employee relations "out of the water," beyond the control and calling of Christ. Many people struggle to be salt and light in the seemingly dark environments of our secular corporate culture. At Tyndale, we recognize that all of life is God's, and that followers of Christ are called to be outstanding ministers of the gospel in all arenas,

including the marketplace. The theme of Christians in the Marketplace for this issue of Connection includes experiences and insights from students and alumni who are following Christ in the business world. Several programs at both the College and Seminary also feature the valuable training and resources Tyndale offers for people currently in business or who plan on entering the marketplace, who want to deepen their biblical knowledge and relationship with God as they live out their vocation.

What we do should not be separated from who we are, and as we seek to surrender each aspect of our lives to God's control, we find the freedom to be fully His and to reach out to others in the place where He has us.

Kelly Mihne

*adapted from Crown Ministries, Inc., 1995



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SUMMER 2001

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GRADUATION 2001

The following are excerpts from student reflections given at the 2001 Graduation Chapel on April 17th and the Graduation Ceremony on May 5th.

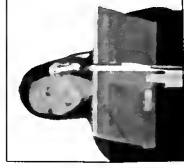


Dr. Roy Maherson, newly appointed Professor Emeritus, addressed graduates at the Graduation Chapel, April 17th, speaking from II Corinthians 2:14-3:6.

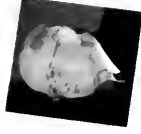
After thousands of long, hard working hours, you have come to this crucial moment by asking the inevitable question, "What next? How can I turn my ministry vision into a reality?"

Nehemiah has offered us five important insights. Nehemiah did what people would consider to be the impossible. In 52 days, he rebuilt the city wall of Jerusalem through compassion, Nehemiah listened to and identified with the needs. Let love be the motivation for your ministry. Be aware of ministry needs. Through prayer, Nehemiah acquired conviction from God. There are always more ministry needs than we can possibly respond to. *Pray for conviction and know your priorities. Do not settle for the good or even the better, at the expense of the best.* Through planning, Nehemiah did the right things right. A vision without a plan is but a dream. Effective ministry is hard work. Well managed projects stand a greater chance of success. Through assessment, Nehemiah was fully aware of his oppositions and opportunities. With the guidance of the Holy Spirit, be discerning and wise; formulate your strategy accordingly. And finally, through communications, Nehemiah engaged others in accomplishing the task together. Let us be creative in forming partnerships with churches, seminars, and other para-church organizations. Good communications build ownership and sustain partnerships. Let us learn from Nehemiah: trust God, take risks and be forward looking."

WALTER H. CHAN, MTS,
Tyndale Seminary



Dr. James H. Taylor III, the great-grandson of Hudson Taylor, delivered the graduation address entitled, "Cloud of Witnesses." Dr. Taylor was also the recipient of an honorary doctorate from Tyndale College & Seminary.



Despite the many near brushes with spiritual death during my time at Tyndale (whether resulting from teaching that challenged the "normal" evangelical way of seeing things, or from my own loss of focus as to why I was studying), I can say with gratitude to God that many of the grads and I have truly grown in this deep, personal, abiding relationship with the God of the universe. We were not called to merely train for a degree - we were called to know the living God in a personal way, and to proclaim His greatness to all people. For this reason, we must all be able to say with the apostle Paul that we count all of our personal achievements dung for the sake of our union with Jesus. I pray that this is the case for us all, and that the years ahead will see us growing in our worship of the living God with all our hearts and minds, as we proclaim His Gospel to those we meet."

IAN VAILLANCOURT,
BTh, Tyndale College



We do not stand in our can stand in triumphant glory, making loads of money and to have lots of leisure time ahead of us. Our training has been a training in sacrifice, and for sacrifice. We have not been called to "live a good life and just be a good person." This is the most common misconception of Christianity. We have been called to die. "Unless a grain of wheat falls to the ground and dies, it remains a grain of wheat. But if it falls to the ground and dies, it will spring forth abundant life." We have learned this not only from those who have taught us in the classroom, those sitting next to us in the pews today, but also from our families, our friends, and our congregations....In the world of faith, promise is entirely dependent. We need each other. We need Him. Our degree does not say, "We've made it. We've done it ourselves. We can conquer the world." We have not made it, we remain on the journey; We have not done it alone, but in partnership with many. We do not leave today to conquer the world but to serve it. If we remember at all times Who it is that we serve, anything is possible. For He who promises is faithful and He will do it."

SELENA LIU, MDV, Counselling,
Tyndale Seminary

As I reflect on these changes that have taken place in my life while here at Tyndale, I wonder if these things are negative. How can it be a good thing to be leaving with so many questions? Is it perhaps a sign that I have regressed in my time here? I have come to realize that such is not the case. When I first came to Tyndale, I thought that I had already arrived intellectually. Speaking to a different concern, but with a principle that certainly pertains to the intellectual pursuit of God, the apostle Paul says that "Now we see in a mirror, dimly, but then we will see face to face. Now I know only in part; then I will know fully, even as I have been fully known." It was comforting to see that Paul, too, knew that we have not arrived yet—spiritually or intellectually....the painful reality of knowing so little of God, whether intellectually or experientially, has kept me from misplacing my hope. While my study habits are driven by a deep desire to experience God - it seems so little headway is being made. But once again, Paul's words from 1 Corinthians are a source of healing to my soul. It is God who fully knows me right now. While I may know and experience very little I am still fully known by God. It is in this that I find comfort."

MATTHEW THIESSEN, BRS
Biblical Studies, Tyndale College



Business Comes to Tyndale

by Patricia Webb, Dean of Life Long Learning

On April 6th and 7th, Tyndale hosted 50 men and women for the Inaugural Business Conference. The group came from all walks of life and represented a variety of occupations, organizations and churches each sharing the common desire to explore fresh ways of thinking about and being Christians in business.

The conference theme *Change Up Through* was a change drew from the journey and business experience of keynote speaker Tom Caldwell of Caldwell Securities. The theme also fit with Tyndale's own institutional story of change over the past five years which President Brian Siller aptly described at the banquet Friday evening

Tom Caldwell also spoke on a personal note of what changes took place in his life as he grew and developed as a Christian, and how that impacted his professional life as a businessman. He talked about how difficult business can

be even involving painful change, but that without those times he would not have learned dependence on God or how to develop an abiding relationship with Him.

In his second plenary session on Saturday afternoon, Mr. Caldwell spoke practically on how being a Christian should impact how you conduct business. All who attended received copies of his book, *The Sales Dictionary*, which gives short practical tips on business practice. One of the most important changes in how Mr. Caldwell conducts business since becoming a Christian is in the area of human

resources. He believes that, as Christians, our commitment to and treatment of employees needs to be markedly different from the secular world. Employees are God's gifts to business and need to be treated as such.

On Saturday morning, there were five different workshops, each addressing the subject of change. How Many Christians Does it Take to Change an Organization? by Janice Weaver and Tim Sawyer of World Vision Canada; Change - Everbody's Business by Bruce J. Courner of Wilfred Laurier University; Career Transition - The Incredible Journey by Ross Renner of Renner Associates Inc.; Do They Embrace or Resist Change? by Eva Lau of Royal Bank; and Ways to Develop People When Time & Money are Short by Karen Hanna of Tensar. These workshops



Tom Caldwell, President Caldwell Securities

Seminary Alumni

Pressing Towards the Goal



Jodi McIsaac

by Jodi McIsaac

DeVon Tomlinson works as a small-business banker with CIBC, but he harbours a burning passion for full-time evangelistic ministry. This passion led him to Tyndale's Master of Theological Studies (M.T.S.) Modular program, from which he graduated last year.

Born in Jamaica in 1965, DeVon moved to Canada at the age of nine. His Christian experience began about a dozen years ago, during a particularly rough period in his life. "I needed direction," he said, and this came in the form of a friend who invited him to a church youth rally. DeVon continued attending the church and eventually decided to make a life-commitment to Jesus Christ. He, his wife, and three children are now active members of Weston United Pentecostal Church, where he is involved in the music and cell group ministries. DeVon serves as a Sunday School and Bible Study teacher, and preaches at street meetings and crusades. He has very recently had the privilege of becoming a licensed minister of the Gospel.

"I always wanted to go to Bible school. Unfortunately, the need to work full-time stood in the way of this dream, until a friend who was attending Tyndale—not knowing DeVon's desire for a theological education—mentioned the MTS Modular program. DeVon enrolled and, supported by his wife and family, pressed towards the goal, which he says with a laugh was "to finish!" Discipline was a necessity, he said, in order to find a healthy balance between church, work, family, and school. However, it was well worth it, especially in the area of spiritual development, where he feels he benefited most.

DeVon's desire is to enter full-time evangelistic and pastoral ministry, but until this happens he is patiently continuing in his job. When asked how his faith impacts his life in the workplace he answered, "You are still His servant." Meanwhile, DeVon is one step closer to achieving his ultimate goal of full-time ministry.

Connection

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Vol. 7, No. 2, Summer 2001
Published by the Office of Communication at Tyndale College & Seminary

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Connection is published four times a year. All articles are staff-written unless otherwise indicated and are the property of Tyndale College & Seminary's Office of Communication.

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OFF THE SHELF

The Other Six Days Vocation, Work, and Ministry in Biblical Perspective

By R. Paul Stevens,
WILLIAM EERDMANS PUBLISHING
REGENT COLLEGE PUBLISHING 1999



Enriched clericalism! Beware!

Paul Stevens teaches and lives a theology that places God in the center of all we do in life. He strives to return

Christians to their rightful place as a ministering people within the church and as people with a mission outside it. His writing is characterized by deep scholarship, inspired reflection and practical expertise. In this provocative writing, he has a matchless ability to help Christians see a theology in every aspect of their lives, sharing with them a wealth of experience from his own varied vocational expressions as a pastor, elder, teacher, carpenter and author.

Throughout most of its history, the church has been composed of two types of people: those who "do" ministry and those to whom it is "done." Stevens explores the theological, structural, and cultural reasons for treating laypeople as the objects of ministry. He challenges the idea that a select few are called to minister to others and argues that the clergy-lay division is not only biblically wrong but practically counterproductive. "The clergy-lay division in the church finds no basis in the New Testament... yet it persists!"

For students and graduates of Tyndale, the gavellet is thrown down—"The church does not have a ministry! It is ministry!" The church does not have a mission! It is mission!" Stevens calls for a clericalism—one people without distinction except in function, a people that transcends clericalism.

Every Christian is called to participate in God's mission to the world, and Stevens issues the damon call for us to not only think theologically, but live theologically. "Everyday life positively bristles with the need for theological reflection and the theological task is not only to exegete Scripture, but to exegete life, and to do this together."

The author presents a logical coherence of ideas with crucial analysis. This thought-provoking book on vocation, work, and ministry is made more useful with the inclusion of case studies and questions at the end of each chapter.

Review by Ross Bailey
Interim Director of Educational Initiatives



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Tyndale To Begin A Business Major

by Dr. Craig A. Carter, Vice President and Academic Dean, Tyndale College

For many Christians, the world of personal devotions and the corporate jungle are two completely unrelated areas of life. They

would no more think of trying to apply Christian principles to the world of trading, selling, negotiating, hiring and firing than they would think of the church as a mere business. Yet Jesus calls His followers to be salt and light in the world, to be in the world but not of the world and to model reconciliation and forgiveness before the world.

What does this have to do with fair labor practices, customer service or human resource development? In my opinion, being a follower of Jesus means being a certain kind of supervisor, embracing some theories of labor-management relations while rejecting other ones and viewing people as more than economic units of value at all times. In other

words, Christian beliefs and attitudes should make a Christian businessperson different from the businessperson who rejects Christian beliefs and attitudes.

Tyndale College believes that all of life is of concern to Jesus Christ and that we are called to live out our lives as disciples in every facet of our existence. So, over the next few years, we will be venturing into a new field by offering a Bachelor of Religious Studies in Business Administration. This new, four-year degree (which is comparable in content and standards to a Bachelor of Arts degree), will combine three ele-



Dr. Craig A. Carter

ments: a strong basic foundation in biblical studies and theology, a broad liberal arts education and a major which covers all the basic areas of Business Administration including accounting, management, marketing, finance and human resource management. A co-op option will allow students to work in both for-profit and

not-for-profit organizations, depending on their interests.

Students who graduate from this program will be well-prepared to step directly into a career. They will be ready to give leadership in Christian organizations in need of strong managerial skills and they will also be ready to step into non-Christian businesses looking for well-educated people of strong character. The breadth of their undergraduate education will provide them with a solid foundation for life long learning, which is absolutely necessary today in order to keep up with a rapidly-changing workplace, and the emphasis on the integration of a biblical worldview with a calling to the business world will allow them to carry a Christian witness into the workplace.

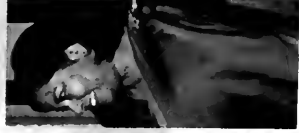
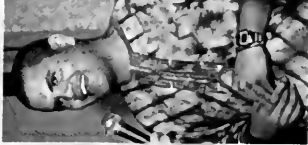
We are now in the process of hiring our first full-time professor of Business Administration and we plan to have the degree up and running by September 2002. However, students enrolled in 2001 will be able to move into the Business major as well, once it is in place.

President's Dinner 2001



The Annual President's Dinner was held on March 6, 2001 at the Inn on the Park in Toronto. The whole evening was a great success but the program was the highlight for many. Prolific author and guest speaker Philip Yancey shared observations on how God is at work on the global stage and how quality Christian higher edu-

cation plays an important role in raising up leaders for world wide service. The evening also featured special music by the Kara Trio and Tyndale's own choir "sounds of Joy". President Brian C. Stiller interviewed several students from the College and the Seminary who shared how God was leading them and using their Tyndale experience



Seminary Student

profile



For MTS Modular alumni Darrin Lindsay, the marketplace offers more than just career opportunities. "People are spending more and more time at work and getting to and from work. Their friends are from work, and that is where they find a lot of meaning in their life. This is only going to increase! What a great opportunity for Christians to connect and make a difference!" Such a perspective reflects a thought process Darrin has cultivated over the course of his career path.

Originally from Sarnia, Ontario, Darrin grew up in a church environment but would not have called himself a Christian. After finishing his bachelor's degree in Kinesiology at the University of Waterloo, he began work as a clinical kinesiologist in Mississauga. But as he settled into full-time employment, he grew increasingly dissatisfied with his situation and questioned what more there was to life. Through a series of circumstances, including being laid off

from to Christ. Obvious options included full-time ministry as a pastor, missionary, or priest. But Darrin wondered, "What do you do with work? If God has a stamp on your life, what do you do?" There seemed to be disparity between ministry and a marketplace career.

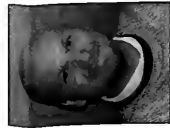
It was at this point that friend Gary Walsh suggested he enroll in the MTS Modular Program at Tyndale Seminary. This filled Darrin's desire for theological education, though he considered the arrangement of balancing a full-time job and a full course load only temporary. As he continued in the program, he began to see the two realms of work and ministry come together and he discovered ways to create a viable synthesis of the two, including developing his particular niche at work as Director of Business.

Darrin cites a *Spiritual Formation* course as instrumental in deepening his understanding of mentoring, spiritual friendships and personal calling. The theology course, *Work, Vocation and Ministry*, also deepened his understanding of what it means to be a Christian in the workplace. He was also impressed how a Myers-Briggs test, when interpreted from a Christian perspective, became a useful tool to help clarify his thinking with regard to his career and ministry.

In terms of the overall value of the program, Darrin says it has given him a greater understanding of missiology.

Faith and Career PREPARATION

by Kevin Kirk, Director of Enrollment at Tyndale College & Seminary



lesson can be found at a Christ-centered school!

The reality is that many people who want to go into full-time ministry choose to attend seminary to train for their vocation. In fact, more and more churches and Christian organizations are looking for graduates of seminary, where not very long ago these positions were being filled by Bible College graduates. Although there is still a need for colleges to offer preparation for ministry, upon closer examination you will notice that the role of the Christian college is to be a place where people prepare for a career, either in ministry or in a secular setting—a place where their lives are transformed as they discover what it means to be men and women of God wherever they find themselves.

The critical question to ask is how does an education not only prepare someone to be the best in a certain field, but how does it prepare them to minister within their sphere of influence? Instead of thinking that Christ-centered schools are only for those looking for full-time vocational ministry preparation, think about how and where one can prepare to interact within a chosen field as a minister for Christ. This understanding is radically different from what the world would have our young people believe.

Perhaps you know someone who is considering college or university in the near future. Regardless of what they plan to study, why not encourage them to consider a Christ-centered school? Your encouragement may just be the nudge they need towards an education that would enable them to seriously impact our world for the Kingdom.

Recent research has polled Christian high school students regarding their thoughts on future education. Focus groups consisting of students from a variety of backgrounds were held to see what they thought about their future as it pertains to the education and preparation needed to achieve their goals. When asked how their faith impacted their decision for future education, the disturbing result found that more than 80% do not think that it is important to learn how to integrate their faith with their preparation for a career! It appears that they do not equate their vocational preparation within the larger context of being a Christian.

Perhaps ignorance is to blame. In my interactions with students and parents I have found that many don't understand that there are a multitude of Christ-centered schools that offer preparation for the marketplace. People generally think that Christ-centered schools, such as Bible colleges and Christian universities, only offer training for ministry. It follows then that if someone wants to be a pastor, missionary or youth leader then the first place to investigate is such a school. What many don't fully understand is that there are a whole host of Christ-centered schools, such as Tyndale, that also offer preparation for the marketplaces of our world. Careers in areas such as social work, early childhood education, business, recreation and many more are offered in addition to preparation for full-time ministry. In fact, top quality training for almost any modern day pro-

"The marketplace is a great, untapped mission field. I go there everyday; in fact, I'm paid to be there. Church culture is completely foreign to the business world, but there are real needs there. I can be both a pastor and a missionary where I am." He also mentions how Christians in the marketplace environment need to support and encourage one another as they live out this opportunity.

The synthesis of ministry and the marketplace has also become an important aspect of Darrin's thinking about leadership development. "Leadership is multi-faceted and spirituality is a big part of that." As his understanding of God's call deepens, he cannot help but bring a spiritual element to his position. Leadership is also a part of Darrin's church ministry. He currently serves as lay minister at Kingstons, Free Methodist Church, and is excited about developing his role in community ministry. "The church needs to help raise up more leaders," in particular, raising up leaders among high school students seems to be a natural direction for Darrin to consider in the future.

Increasingly, he experiences how all aspects of life work together—networks and friendships overlap, work, church and schools are all arenas where we live our God's calling on and in our lives. "So why not invite God to work? Invite Him into friendships, to your barbecue with neighbours, to your bookclub." It will make a difference.

HOMECOMING 2001

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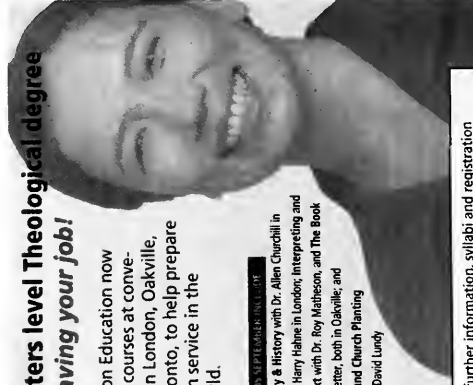
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Being Persons in Christ

AN INTERVIEW WITH JAMES M. HOUSTON

by Jeffrey P. Greenman, Vice President and Academic Dean, Tyndale Seminary

Last fall, Dr. James M. Houston, Professor of Spiritual Theology at Regent College, and a well-known author on the Christian life, delivered the John Honeyman Lectures on the theme, "Being Persons in Christ."

What is your definition of "Christian Spirituality"?

Christian spirituality is what is expressive of the Gospel in both the personal and the corporate life of the Christian. It is only as we share in the life and work of Christ, as being "in Christ" that we can be a witness of Christian spirituality. It is the Spirit of Jesus Christ, whose perfect movement is toward the Father, living from Him, living only for Him, and indeed coming in and going from Him, that is expressive of Christian spirituality. Thus the apostle Paul speaks of the Spirit of Christ, as both the Holy Spirit living through Christ, as well as of the Spirit of Jesus Himself. The consequence is that Christian spirituality is found in Christ alone, and in His indwelling presence within us.

"Spirituality" is a growing interest in our culture. Is this just a fad?

No, it is not a fad, but a broadening cultural awareness that rationalism is inadequate to express the human condition. Our culture is being awakened

to spiritual and emotional deprivation. By "spirituality" we refer to those relational qualities such as motives, openness in the other, attentiveness, empathy, connectedness, and empowerment, all of which can help us move from self-groundedness towards an outward orientation to other people.

Your theme has been "Being Persons in Christ." What is the core idea of Christian personhood?

My view is that "person" is a theological category, since only the true God is truly "three persons-in-one-Godhead." Two distinctives of "person" are uniqueness and inter-relatedness. By creation and redemption, God's purpose is for us to become likewise "persons-in-Christ" by His Holy Spirit. No other religion nor culture can provide a solid foundation for the category of the "person."

How does mentoring fit into the process of being human in Christ?

Mentoring involves relationship with an influential person in my life, to guide, encourage, indeed "walk with

me." A book, or a rational thought, or even a rationalist view of life, all are poor substitutes for a personal companionship that imparts a wisdom that is more than knowledge or information. Since the Christian life is about persons, human and divine, it takes other persons-in-Christ to enrich our Christian faith, deepen it, sometimes challenge it, and help us become more accountable within the Christian community. The lack of spiritual discipline in our churches also illustrates the inadequacy of religious institutions to personalize our faith deeply enough.

What is the role of a Christian college or seminary in fostering spiritual formation in the lives of students?

There is a renewed movement in theological colleges and seminaries to add "spiritual formation" to the curriculum. We need to recall, however, that theology itself should provide spiritual wisdom, and should shape students in a manner appropriate to the truths being communicated. Teaching about God should itself promote godliness.



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The Way of Learning

by Patricia Webb, Dean of Life Long Learning

The article was previously printed in the *Link & Visitor*, September 2000.

"Wise men and women are always learning, always listening for fresh insights."

Proverbs 18:15, The Message

More than 15 years ago, I started on an educational journey that changed my life and, ultimately, directed my career path. It began when I returned to work at a Christian university after being at home with my children for 10 years. I could take one course per semester free of charge, so I enrolled in first year courses in sociology, psychology, and ethics. Eventually I completed a master's degree in business administration. I loved learning so much I stayed in it, today I work as a dean of lifelong learning.

I became a "lifelong learner" before the phrase became a catchword. As a result, I became better developed and informed. I taught myself to play the piano 35 years after I had first wanted to study; I learned to speak in public even though the stage terrified me. Studying helped me to appreciate other Christian traditions and I no longer put God in my denominational box. I have gained more freedom in worship and personal spirituality. Learning to think critically means I better assess strategy and direction while planning. I even became a better cook as I developed my repertoire of recipes.

Lifelong learning has a place in all of our lives and at any age. Formal education prepares us for employment and



Pat Webb

to understand more of the world. But education need not stop in our 20s. Some people have returned to school to prepare for mid-life career changes or to develop professionally. Others take programs to ready them for new phases of life from preparing for childbirth to parenting teens and planning for retirement. Studies show that active people age better.

Spiritually, we can always be lifelong learners. Learning new truths, whether through credit or interest courses, Bible studies and prayer groups, on-line research, or private contemplation, develops us as people of faith and service.

Take one of Tyndale's lifelong learners, Susan. She came first to our Bible Basics 101 and said the course changed how I viewed Scripture forever. She is finishing our Know Your Bible series to get a complete foundation in the Old and New Testaments and to acquire leadership skills so she can pass on her knowledge. Susan had never imagined she could teach a small group. And she is not alone. More than 700 women and men aged 18 to 80 have taken Bible Basics 101 in the last two years. Not all want to teach, but almost all seek to know God better.

God exhorts us to study His Word so that we can correctly handle the truth and be approved by Him (1 Timothy 2:15). The Bible is the place to discover not only God's standards for living, but also how He will empower us to live up to them. Knowing God gives us the wisdom to be effective in our chaotic world. By seeing the world through the lens of the Scriptures we hear God in the midst of our often busy, self-centered existence.

My entry into lifelong learning was originally a means to a desired end - better career credentials. What it gave me, and many others, was a revolutionized mindset, and a wonderful journey of continual development.

A Call to Work continued from page 1

karotic moments occur when the dynamics and values of this new order in Christ shape our daily lives. This view of time opens us to a previously unseen purpose in the moment. A powerful example of this was when Jesus stopped everything to talk to Zacchaeus sitting in a tree. Something unexpected and scandalous resulted. So, too did grace.

As missionaries attend to the karotic moments we discover grace in the most mundane and tightly structured jobs. Like Luther's cobbler, we are called. We are called to marriage, to family, to citizenship, to church, to work and to leisure (yes, even this is a part of our call). We live in a holy secularity. We live in a world where we are looking for the creative moment to express God's agape love. This is a call to risk. If we are to live as "seer ones" we will be vulnerable. We recognize that even jobs which may not seem self-fulfilling by conventional standards, do have a place for creatively-expressing love.

As people sent out by God to our workplace, we live in the hope that in spite of all the ambiguity and uncertainty of the workplace, God will use our work to further His kingdom.

Tyndale Celebrates the Arts

by Sabrina Low, Art Exhibit Co-ordinator

The third annual Art Exhibition and Festival entitled

"Evidence of Things Unseen - Art in the Judeo-Christian Tradition," is an invitation to the Christian faith from across Canada to rediscover the spiritual and religious dimensions which have been typical of art in its noblest forms in every age.

The incarnation of the Son of God, with His humanity bridging the visible and the invisible worlds, is God's stamp of love on the created world. For those who have eyes to see and ears to hear, the world is charged with sensory evocation of the mystery of spiritual reality. In an 1909 letter to artists, Pope

John Paul II writes, "This world in which we live needs beauty in order not to sink into despair. Beauty, like truth, brings joy to the human heart and is that precious fruit which resists the corrosion of time, which unites generations and enables them to be in admiration. In this respect, artists have a noble ministry when their works reflect in some way the infinite beauty of God and raise people's minds to Him." This is perhaps what Dostoyevsky meant when he wrote,

"Beauty will save the world." This year's contest includes art of all media, encouraging imaginative reflection of the Christian faith expressed with creative,

artistic facility. Three jurors were selected for their ability to judge with this criteria. James MacDougal practiced medicine as associate professor of medicine, teaching and practising in Nairobi, Kenya for over twenty years before he became a full-time artist specializing in painting and print-making. He is a past president of the Ontario Society of Artists. Stuart Reid is curator and director of Tom Thomson Gallery in Owen Sound, recently curator of Mississauga Art Gallery, as well as a prolific writer on art.

Judi Young is a national and international award-winning sculptress and is vice-presi-

dent of the Sculptors Society of Canada. All together, 183 artists from all provinces in Canada submitted a total of 504 slides of art work for consideration. 67 works of art were selected for an exhibition at Tyndale which is open to the public from Saturday June 2, 2001 to Friday June 15 including Sundays, 10 a.m. - 8 p.m.

Three awards and three honorable mentions chosen from original works will be presented during an opening reception on June 2, 2-4 p.m. by Dr. Brian C. Sailer, President of Tyndale College & Seminary.

For a complete schedule of events, including performances by Brookstone Performing Arts and various workshops, please contact Joan Pike at ext. 2109 or jpike@tyndale.ca



The Sweeping Story of Faith

On January 12, 2001, President Sailer met with artist Reet Mac, who oversaw the creation of the four banners that hang in Hooper Chapel. The following is an excerpt from their interview.



I think one of the best places to start is to recall the first time you were contacted on doing the banners.

The chapel re-design committee had been talking about adding banners to the chapel for a few years, but one of the limiting factors was that there wasn't any money available. Sometime in 1991, \$1,000 became available, which basically covered the cost of the materials for the banners. The people that were involved in the initial planning were Rudy Dirks, chair of the chapel committee, and John Franklin, who was the person that suggested they contact me to ask if I would be interested in undertaking this task. He called me at a really difficult time in my life and I wasn't sure that I was even the right person to be doing the banners. So it was very much a project that sort of went one step at a time.

Is the idea of Creation, Fall, Redemption, and Glory, the larger picture that the committee had in mind, or how did that evolve?

I can't tell you exactly how it started or evolved. I just know that the idea was that somehow these banners should have the larger Christian story encompassed within them, and because there were going to be four banners, those seemed to be the topics we ran with. There were other things that they wanted in the banners: they wanted them to be completely interchangeable, to not be square or linear or rectangular-shaped, to be grounded and earthy, rather than ethereal and other-worldly, and to contain linkages to the real world; to represent both urban and rural aspects of life; to represent the broader landscape of Canadian life; to include representation of the student body coming from around the world; and that the banners should be worshipful and uplifting, inspiring praise and worship. They weren't looking for concrete Christian symbols, but rather concepts to embody the ideas of the symbols.

Finally, we desired to engage the entire college faculty, staff and students in the process of designing and making the banners. I really felt it was something that became a community project. The only way we

could do the banners with all their complexities would be if the school agreed to provide volunteers to help with the sewing. I think it was something that God really intended to work the way that it did. The thing that was surprising is that the process took well over two years, which we didn't anticipate. But because of working with volunteers, and the schedules that people had, we couldn't push people to move any faster than they did. There were somewhere between twenty and thirty volunteers. We finished the banners in February of '93.

Why don't we look at the various panels. The sweep of the first panel reminds me of the bow of a boat, the beginning of the ark.

Yes, it certainly is one of the possible interpretations of it. This was also intended to be a wave, the beginning or creation of the universe out of God's mind, sort of unraveling everything—water, earth, sky, the whole thing. It was looking at the creation of relational things, like family, and also representing the Trinity as part of creation. I wanted to base it on real people, so it was based on a South American indigenous tribe that still lived off the land and in the woods. The father was a shaman who was teaching his son how to read about spirits from the water. I thought it was an interesting concept, because all throughout the banners is the idea of water being the symbol for God's spirit moving across the face of the land and moving across all of human history, and my history as well.

When you get into the second panel, what strikes you first is the tree.

When we were coming up with the overall themes of the banners, we were trying to get this feeling that would be on both sides so that both of them are reaching up with the idea of worship. [Panel one] is the



promises of God and [panel two] is the fulfilment of those promises. They balance each other out. But the tree to me really is the entire story of the Messiah.

What is the figure in the womb of the tree?

It's everything. It's the seed being held in God's hands, it's all of God's promises. From the fertility in that first banner you know I see desert, where the water is no longer making the land fertile. [But] once the promise comes, then there is the beginning of water joining the land and the ground becoming fertile again, and the possibility of growth coming back, and there are some very concrete, complex pictures of the pain and suffering in the world. I need to make them concrete, drawn from real world things: a refugee woman from Kosovo; the drought stricken areas in Africa; a series of highways and the busyness of all of our lives; and a Bosnian soldier with his rifle. Along the top of the highway is actually barbed wire which represented all of these things going on at the same time.

Up [at the top] is an interesting section. There is a woman picking opium poppies in Nepal. She has a woven basket on her back. It was a very complicated piece to sew. There is a fisherman on a lake. Underneath is a boat and on top is a net. My aunt was sent at the end of WW II to a Siberian labour camp that was behind a lake, so to me it seemed a symbol of people still fishing and labouring as they were in those times. This lake is now one that I think is so polluted that the fish are unable to be eaten from it any more. There is a factory here [that represents] the impact of that... All of these things are the consequences of the fall.

[In the third panel], what is the gold sweep?

The first thing I had to do was try and see if I could find a piece of material that could be used to

continued on page 9

Tyndale Professor Named to Prestigious Scholarly Society



Dr. Timothy Larsen

Dr. Timothy Larsen, Professor of Church History at Tyndale Seminary, Toronto, has been elected a Fellow of the Royal Historical Society. Founded in 1868, this elite society is the oldest and most prestigious professional association of historians in the English-speaking world.

The criterion for being elected a Fellow is that one has 'made a significant and original contribution to historical scholarship.' Dr. Larsen's research, including the essence of his recent book, *Friends of Religious Equality: Nonconformist Politics in Mid-Victorian England* (1999), has focused on Victorian Religious History. While a member of the Tyndale Seminary faculty, Dr. Larsen also teaches a course at Tyndale College.

Prior to Dr. Larsen's election there were eighty-one historians in Canada who were Fellows of the Society. Almost all of these Fellows have been full professors at major, secular research universities; only two of them are associated with confessional institutions, both of which are Roman Catholic (St. Francis Xavier University in Nova Scotia and the Pontifical Institute in Medieval Studies in Toronto). In all of North America there are only two

Fellows of the Royal Historical Society beside Dr. Larsen who are on the faculties of seminaries (Union Theological Seminary and General Theological Seminary, both in New York), and only one other Fellow is a faculty member at an evangelical institution of any kind (Baylor University in Texas).

"Dr. Larsen is an outstanding scholar and dynamic teacher with tremendous depth of knowledge in the history of Christianity. We are honoured to have one of our faculty members receive the distinguished designation of being chosen as a Fellow of the Royal Historical Society," said Dr. Jeffrey Greenman, Academic Dean of Tyndale Seminary.

"Receipt of this award by Dr. Larsen gives evidence of our commitment to continue to build on the quality of academics we offer at Tyndale. Students who decide to attend a Christian institution of higher learning should not be concerned about compromising on a quality education. What Dr. Larsen brings to Tyndale is what all our faculty are challenged to bring to our programs of study - excellence and integrity," noted Dr. Brian C. Stiller, President of Tyndale College & Seminary.

Hudson Taylor Centre Inauguration

On May 3, about 400 people from various sectors of the Christian community gathered to celebrate the Inauguration Ceremony of The Hudson Taylor Centre for Chinese Ministries. President Dr. Brian C. Stiller declared the official inauguration of The Hudson Taylor Centre for Chinese Ministries at Tyndale and led a prayer that the Centre's future ministry be a blessing to the Chinese communities worldwide. Dr. James H. Taylor III, the great grandson of Hudson Taylor, was the guest speaker for the evening. A representative of the Taylor family and a living testimony of God's calling, Dr. Taylor gave a message on the major principles that Hudson Taylor held forth in his lifetime as a missionary in China, including the



Dr. Brian C. Stiller



Dr. James H. Taylor III

recognition of "Jehovah Jireh"—God's provisions in his ministry to the Mainland Chinese despite difficult situations. Deeply convicted by the urgency to preach the gospel to this vast continent, Hudson Taylor demonstrated and experienced deep faith in his life, and his descendants succeed and testify to such legacy through their faithful ministries among the Chinese around the world.

At the end Dr. Taylor challenged the audience to pull together the rich resources given by God to be used for missions and the expansion of God's Kingdom as "Jehovah Jireh" continues to be faithful and provide for His work

TYNDALE CALENDAR OF EVENTS JUNE 2001 TO DECEMBER 2001

For more information regarding these events, please contact the department indicated.

May 14 to August 9 - Summer School

JUNE

2 to 15 - Life Long Learning Arts Exhibition

7 - High School Fine Arts Day

18-29 - TIM Centre PLANTS MissionPrep training in linguistics for cross-cultural workers

JULY

3-18 - TIM Centre CLASP MissionPrep linguistics and Cross-cultural training for Christian workers

AUGUST

24 - deadline for Fall Registration

SEPTEMBER

3 to 9 - Student Development Orientation Week

11 - Tyndale Convocation

21-22 - Life Long Learning Bible Basics 101



A new book of essays has been published to honour the retirement of Dr. Donald Leggett, Professor Emeritus of Old Testament at the Seminary. Dr. Leggett was presented with the first copy of the book in a chapel service in March, and the presentation took him by surprise. Contributors to the volume—entitled *Teach Me Your Paths: Studies in Old Testament Literature and Theology* (Toronto: Clements, 2001)—include current and former faculty at the Seminary such as Dr. Ian Rennie, Dr. Roy Matheson, Dr. John Vissers, Dr. Nancy Calvert-Kooyis and Dr. Barbara Leung Lai. "These essays are written at an accessible, readable level, and will interest our students, pastors, and scholars," said Dr. John Kessler, co-editor of the book. "It is a tradition in academic circles to pay tribute to a senior professor with a book by his or her colleagues or former students," said co-editor Dr. Jeffrey Greenman. "We felt that a book dealing with some of the favorite themes and main concerns in Don's own teaching and writing would be a wonderful way to show our gratitude for all he has contributed to Tyndale and to the lives of students for 37 years." Topics covered include preaching from the Old Testament, the role of the Holy Spirit in biblical interpretation, and the place of Scripture in the Christian life.

Copies of the book may be obtained through the Tyndale Bookstore.

New Book Honours Professor Leggett



Dr. Donald Leggett's distinguished career was celebrated by family and friends at a dinner in his honour at the Toronto Board of Trade Airport Centre, March 31.

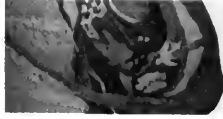
■ The Sweeping Story of Faith

continued from page 7

symbolize the promises of God, and that would tie together the colours of the chapel. I walked into a shop and I found this absolutely amazing piece of silk. It's run through with every colour that you can possibly imagine as well as with the lovely shots of gold. When you turn it to the other side, it becomes the same thing, but a lot dimmer. So this was going to be the fabric that would hold the promises of God and run through all of the banners in small or large bits. The tree itself is done mostly with the reverse side of this fabric.

[For the third banner!]

I asked if the idea of redemption and the cross and what they entailed should be a specific symbol or something that would indicate that. The idea was that Christ's coming was something that completely separated the history of humanity that went before from what came after, because now it was Christ present. God in us, the curtain in the temple was rent open, you could approach God directly. It was no longer waiting for the Messiah, but it was living with the presence of the Messiah. So what I did was put the banner together, and then cut it in the line that the gold intersects, so that line literally would symbolize God entering into the world and completely severing what came before from what came after, while at the same time being the thing that joins the two together. That was to be the symbol of the cross, and also of the resurrection. When we got a little further along in the process, we felt that we really did need a more concrete cross in the banner somewhere and that we also needed a more concrete dove. If you look at the top of the banner, there is the dove. The red heading is the flames of the fire that came on the disciples at Pentecost. But for some people both of these things were too abstract, so we had to go back afterwards and fill it in. We put in a concrete cross and a concrete dove, and then moved the shape of the dove along so



that they lived in. So there was still this element of loss-ness, but relationships are there.

Let's go to the last panel

For me the biggest part of this was God bringing all of creation back together, and God bringing people into His arms. So the concept of the motherhood of God. [Represented by] one figure here cradling another figure— that's the idea of us coming back into the arms of God. When my mother died, that was exactly the image that I had. My mother had had Alzheimer's for a number of years and she'd had a lot of grief in her life. I just had this picture of my mother being held and cradled in the arms of God. Her tears were all finished, and she was free. There is also the setting sun and the gold on the clouds, so it's sort of the end of creation as we know it, but obviously there's light that's coming from God now rather than from what we knew. There's a set of mountains in here, and then there's obviously the heavenly city or the New Jerusalem that we're heading to. The three dominant figures running toward the city of God represent humanity, reaching towards God. One's doing that through prayer

Why were you delighted to do everything in silk?

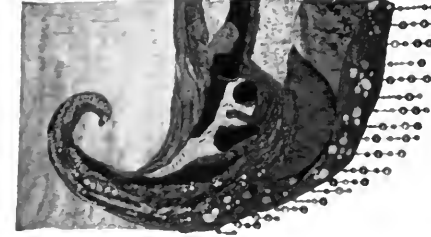
First of all because I loved working with silk. Silk is a natural fibre. Looking for silk was something that was going to be an impossible project. I went looking first of all for the [main] piece, because I knew that if I could find one piece that would tie everything together then the rest would all work. I found it in a [fabric] store that was in Tipton Square. I went in and I bought three metres and ended up talking to the woman and said that I was coming back for some more material. She asked me what I was doing with it and I told her that I was making banners and that I was looking for various kinds of silk, but wasn't really sure where to go looking for them. It turned out that

of this or a couple metres of that, which normally you can't do. She spent a day in the silk warehouse going through and picking out fabrics. Because she was an artist herself, she had a really good understanding of what I was looking for. So she came back with fabrics that I didn't even know to ask for. I thought that it was amazing because I didn't have the time to do it myself. God had opened up the entire warehouse full of silk for us to be able to pick from, and then had selected an artist to go in and do the picking for us.

Another person that was really instrumental was my daughter. We weren't doing too well, and we'd felt so rejected by a particular church that she wasn't really keen on doing anything with the church. But I knew that I needed the silks painted for the first and the last banners, and because she was a painter and I was not, I asked her to do that. And she did an absolutely incredible job on that. It's a special fabric panel for painting on silk, then you have to take it in and get it processed so that it stays. We actually lost some of the colour. It was much darker when we started out, but we didn't figure that it was worth doing over again. It's amazing because she had never painted on silk before. It was funny because in the process I kept painting out various silks to her. This is the one I want. This is what it should look like. She was also the one who did all the mixing of the colours for the wooden heads. She was really an important part.

When it was all finished, Reet, what was your sense?

I was actually quite astounded to tell you the truth I guess one of the things I found most exciting was the fact that we had all basically worked together as volunteers on this project, and we'd done it over a two-year period. What that meant was that everyone at the school felt like it belonged to them because they'd come and watched the thing in process. They'd had input as to what they wanted in it. They'd taken part in sewing it. And so I felt it really had been a community development process as much as a banner making process, it had really drawn the students and the faculty and supporters of the college together, and everyone felt the



that this really symbolized the blood of Christ that would then be a covering over people and over history again.

Who are the figurines at the top, just left of the bottom dove?

They are from a picture—two women that were walking, wrapped up in robes from head to foot, somewhere probably in Saudi Arabia, and all you could see was the arm of one woman around the arm of the other. It just seemed like such a nice picture of the beginning of relationships between people, so this picture tries to bring in more relational and creative themes again.

There are also dancers; a mother and a child; a city in Switzerland, and a grapevine that symbolizes the wine and the body and the blood in the Eucharist. There is also a section which you can't see very well unless you go up close, that is actually outlined in the quilting—figures of homeless people and a pile of boxes



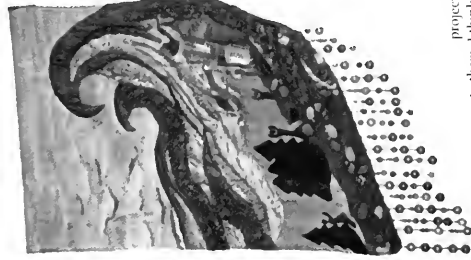
she was a stained glass artist and she was working as the manager of this store. She asked me how much I was going to be spending on this silk, and I figured somewhere between \$1,200 to \$2,000. She said she would speak to her manager and see if they could arrange for her to go with their buyer to the silk warehouse and pick out the silk for me. They decided that it was a large enough purchase to be worth their while to do that. Normally, they don't allow store managers to go into these warehouses at all. She was quite excited because she had never been inside a warehouse. She and I sat down and I showed her the basic drawings. Then we went through and picked out the threads that were the different colours I needed for the banners and wrote out my best guess as to how much I would need of each material. Because we were buying so much altogether we were allowed to get a metre



to them. I think the other part that I felt was an enormous sense of awe that God had allowed me to be part of making this when I had come from a place where I felt that God had thrown me away, and there would be no possible place for me anywhere in God's kingdom or with any of God's people. My daughter and I talked about that actually—a few times when I other quilters) and she and I were downstairs quilting, which took hours and hours, we both were so happy to be [affirmed] in a situation where we were with other Christian people. We were just working together with them on this project that was turning out surprisingly wonderful.

Seven-and-a-half years later, what comes to mind as you sit here looking at it?

I think it's still amazing and interesting to see the work as it was then and I think one thing that's nice to note is that it was complex enough to last.



project belonged

to them. I think the other part that I felt was an enormous sense of awe that God had allowed me to be part of making this when I had come from a place where I felt that God had thrown me away, and there would be no possible place for me anywhere in God's kingdom or with any of God's people. My daughter and I talked about that actually—a few times when I other quilters) and she and I were downstairs quilting, which took hours and hours, we both were so happy to be [affirmed] in a situation where we were with other Christian people. We were just working together with them on this project that was turning out surprisingly wonderful.

Alumni Keeping in Touch

Please use this column as a place to write

THE COLLEGE

▶ THE FORTIES

Mae and Ed Jones '43 are involved in various volunteer activities such as delivering Meals-on-Wheels, volunteering weekly as receptionists at Burden Bearers, a Christian counselling agency, serving in their Free Methodist church, and operating the passenger-carrying miniature train at the Kamloops Wildlife Park several times during the season. Over the last year, Ed has completed the writing of his memoirs from the time of joining SIM to the present.



▶ THE FIFTIES

Marilyn (Wardell) '55 and Ronald Hawkins (College '57 and Seminary '87) are now pastoring at Hagersville Baptist Church in Hagersville, Ontario. Every year they participate in a short term mission project. For the past two years, they have been working with Haitian refugees in the Dominican Republic. The Hawkins have particular skills in assisting the refugees to set up their own businesses. Ron and Marilyn have three adult children: two daughters, Debra and Dana (both married) and a son, Douglas, who serves as a pastor in his home church.



After graduating from London Bible Institute, Bernice Lee '51 joined W.E.C. International. Bernice lived and worked in Liberia, West Africa until 1978, where she taught in a small Bible school for Basia adults. She also did some nursing in a general clinic and in the leprosy colony. Bernice returned to Canada to care for both of her parents. Since 1981, she has held a weekly Bible study in a nursing home and has taught Sunday school and Ladies Bible study at Ajax Baptist Church.

After thirty years in Indonesia with OMF International and a variety of experiences including teaching in a seminary, hospital nursing and community development in Medan, Sumatra, she returned to Canada in 1982 and lives in Kelowna, B.C.

Margaret Macknight '58 Writing continues to be an important hobby. Her latest book let Justice Flow, tells of an Asian Christian leader's response to today's issues: poverty and human rights.



development and modernization, welfare and women. It has been published in India and Indonesia and is available in the Tyndale library.

In July 2001, Shirley Abbott '51 travels back to the Philippines to prepare for the dedication of the Manobo New Testament which is the fruit of many years of intense work. Shirley returns to her post with Wycliffe Bible Translators working with the Langlian Manobo people in Davao del Norte province on the island of Mindanao. She will also begin work on a Bible study of the Gospel of John as well as an override script for a Gospel of Luke video. Shirley has worked with SIL since 1954.

Please pray for safety, energy and good health as Paul and Margaret Macknight '56 travel with European Christians in Mission for Leadership Training. Conferences in Lithuania, Siberia and Poland. Paul and Margaret ask for your prayers concerning possible visa difficulties and ever present airline strikes.

▶ THE SIXTIES

Ruth Thomson '62 is happy to be back amongst the Kayapo of Bau village. Her project of the session is to prepare the dubbing of the JESUS film—casting the right people for the speaking parts and other recording details.

▶ THE SEVENTIES

After a year's furlough, Tina Kort '77 in association with SIM will be seconded to flying Mission in Gabonore, Botswana. Flying



Mission serves the medical and spiritual needs of the people in a remote area. Her responsibility will be to set up and administer an orientation program for new missionaries who come to serve with Flying Mission and SIM. Please pray for patience and wisdom as Tina puts this program in place. Also pray for the process of purchasing a reliable vehicle in Botswana.

▶ THE EIGHTIES

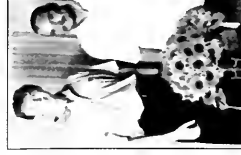
Heather Forsyth '83 is now working at the AIC Kang 'titi Girls School in Lodwar, Kenya. Heather teaches chemistry and serves as the school's guidance counsellor. Please pray for Heather, Moses (the school's headmaster) and all of the staff as they try to meet the needs and the challenges of the 150 girls in such a remote area.

▶ THE NINETIES



Kendra (Clulow)'92 and Mike Comeau '96 are pleased to announce the birth of their first child, Noah Cameron born on February 26, 2001.

Tricia Roes '98 is currently working at the Salvation Army Florence Booth House, an emergency shelter for women. She graduated from York University with a Bachelor of Arts majoring in Sociology in May 2001.



For a year and a half after graduation, Tim Stevens '98 (pictured on left) has been teaching English in North Africa. In August, 2001, Tim returns to North Africa to teach English with AWIM.

THE SEMINARY

▶ THE YEAR 2000

Janet Kim '00 has been appointed Director of Christian Education at New Hope Presbyterian Church in Buffalo, New York.

Sandra Rayner '00 has accepted a full-time position as a counsellor with Addiction Services of York Region, beginning May 2001. We would like to extend a sincere thanks to Sandra for her excellent work as Tyndale Alumni Coordinator for the past 2 years and wish her all the best in her professional pursuits with many blessings for the future.



Doug Nieuwstraten (MIS '96, MDiv '00) married Carmine Elizabeth Buckle on April 29, 2000 in Cayuga, Ontario. After a honeymoon in the Mayan Riviera, they are now living in Dundas, Ontario. Presently, Doug is on the pastoral staff at the First Reformed Church in Hamilton and Carmine is a pharmacist at St. Joseph's Hospital.

MEMORIALS

Our deepest sympathy is extended to the families and the friends of the following people who have passed from this life into the next.

Lorna Mary (Whitelaw) Anderson '37, March 4, 2001

Catherine Elizabeth (Mullin) Stewart '46, Jan. 29, 2001

Dr. Edward Todd '41 Class President, May 2001

James Douglas Whiting '52, 2001

Tyndale welcomed the Golden Milers for the reunion of the class of 1951.

On April 3, 2001,



(From left to right) Back row: Ivor Greenstade, President Spiller, Henry Salmi; Middle row: Ruth Greenstade, Dave Ganton, Betty Ganton, Joan Ogborne, Bernice Lee, Eleanor Davis, Wilma Abriel; Front row: James W. Files, Francis Miller, Ione Essery, Mabel Baker, Maureen Fester, Marjorie Dame, Doris Mackenzie, Don Mackenzie, Shirley Abbott, Elsie Gordon.

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2001 Distinguished Alumni Awards



Mrs. Gertrude (nee Gibb) Jones, Distinguished Alumna 2001, Tyndale College, with friends Lorna Gard (l) and Irene Rouse (r).

Tyndale is pleased to honour two outstanding alumni for the 2001 Distinguished Alumni Award. This year's honourees were chosen by the faculty from a list of individuals who were nominated for the award because of their contributions to their communities and lifetime achievement. The awards were presented at the Distinguished Alumni Branch, May 5th, at the Wyndham Bristol Hotel, and recipients were honoured at the Graduation ceremony. This year's recipients are Mrs. Gertrude Jones, College diploma, 1930, and Dr. Paul Friesen, PhD, Seminary (MDiv) 1983.

Gertrude Jones (nee Gibb) was born in China in 1905 to missionaries with the China Inland Mission (Overseas Missionary Fellowship). She came to Canada in 1922, attended Shaw's Business College, and for the next nine years worked first at National Trust and then with the Shantymen's Christian Association. In 1928 she enrolled at Toronto Bible College. Three years later, she began her missionary service with the New Testament

Missionary Union, working first in Paraguay and then in Argentina. The outbreak of war in the Falkland Islands forced her return to Canada in 1983, culminating fifty-two years of faithful missionary service. Gertrude is an active member of Church in Toronto. She and her husband Ewart Jones, who passed away in 1992, have one son and four grand-children.

Dr. Paul Friesen, an Anglican priest, currently serves as University Chaplain for the (Anglican) Diocese of Nova Scotia and P.E.I., as priest-in-charge of King's College Chapel, Halifax, and as a consultant to other campuses in the Halifax area. Dr. Friesen strives to foster a faith that is intellectually, ethically, and personally real to students, a faith that will lead the way in revitalizing the Canadian Church. He has taught at Wycliffe College, Tyndale College, Tyndale Seminary, and Wilfrid Laurier University, and is on the faculty of King's College. He holds a ThM from Harvard University and a PhD from the University of St. Michael's College, Toronto. Among his publications is a co-authorship of the history of St. James' Cathedral, Toronto, which won the 2000 Award of Excellence from the Toronto Historical Board. Paul and his wife Janet have one daughter, Anya.



Dr. Paul Friesen, Distinguished Alumnus 2001, Tyndale Seminary with wife, Dr. Janet Friesen, and daughter Anya.



Faculty and Chinese graduates at the Commissioning Service of the Chinese Graduates 2001, May 3 at Toronto Chinese Community Church.

INTRODUCING THE ALUMNI CARD!

The ALUMNI CARD will be the only identification you will need to access on-campus discounts and special services.

Cards now available by request. Please contact the Alumni Office.



Floor Hockey Challenge BLENDS OLD & NEW

by Janet Phillips

Over 30 RA Alumni returned to Tyndale on March 31st to either play or cheer on the Alumni teams as they challenged the present RA teams in the 16th Annual RA/RA Alumni Floor Hockey Game. The "senior" ladies fought valiantly, but "lost" to the "young folk" in double overtime. (It was rumored that if Ruth Heiss, RA '84-'86, had played, she would have led the Alumni to victory!) The "veteran" men were able to take home the cup in an intense match-up against the "elite" men's team. A pizza dinner was held after the game in the Katimavik student lounge, courtesy of the Alumni Department.

Thanks to all the people who come out and played or cheered on the teams. Thanks to the current RA's who without, we couldn't do this event! Thanks also to Sandra Rayner in the Alumni Office who helped make this event a success. See you all next year!



ALUMNI IN SERVICE

Pastors, Missionaries, Layworkers—The Tyndale Office of Alumni would like photos of alumni in service, for potential use in promotional items for the Alumni Association as well as for Tyndale College & Seminary. Types of photos include preaching, teaching, pastoring, healthcare work, or the particular field where God has led you. If you have photos you would like to contribute, please send them to Sandra Rayner, Alumni Coordinator. Please indicate if the photo(s) needs to be returned, and include a return address. Electronic copies can also be e-mailed to alumni@tyndale.to.

Counsellors Needed

Tyndale Counselling Services has a team of counsellors offering individual, couple, and family counselling to Tyndale students. We are looking to add several volunteer counsellors to our team by September who have an MDiv in Counselling from Tyndale and are able to see a minimum of five students a week for a minimum of 8 months. In exchange you will receive weekly individual (diadic) AAMFT supervision. Call Sheila Stevens as soon as possible at ext. 2122 for more information or send a resume and make an appointment for an interview.

We would like to extend a special note of thanks to Lorraine Schmedel for her help with the alumni survey in the month of March.

Faculty and Staff Notes



Dr. Keith Bodner, Professor of Religious Studies at Tyndale College, has published the reviews of the following books in the *Evangelical Quarterly*, volume 73, number 2:

How Choose Life: Theology and Ethics in Deuteronomy by J. Gary Miller; *The Covenant Formula: An Exegetical and Theological Investigation* by Rolf Rendtorff; *God in the Fray: A Tribute to Walter Brueggemann* edited by Tod Linafelt and Timothy K. Beal; *Hosea* by A. A. Macintosh, and *The Gospel of John in the Light of the Old Testament* by Claus Westermann.



Dr. Nancy Calvert-Koyzis, Professor of New Testament, gave a paper entitled "Foucault Goes to Galatia" at the Canadian Society of Biblical Studies Conference in Quebec City at the end of May.



Dr. Craig A. Carter, VP and Academic Dean of Tyndale College, has recently published *The Politics of the Cross: The Theology and Social Ethics of John Howard Yoder* (Brazos Press). This book is the first comprehensive study of the thought of one of the most important theologians of the Twentieth Century: John Howard Yoder. Yoder's book, *The Politics of Jesus*, published in 1972 is a classic study in Christian ethics.



Congratulations to Professor **Robert Derrenbacher**, Associate Dean of the Seminary, and Professor of Biblical Studies, who was ordained Deacon in the Anglican Church of Canada at St. James Cathedral on May 6. He also successfully defended his doctoral dissertation "Ancient Compositional Practices and the Synoptic Problem" in New Testament at the University of St. Michael's College.



Sandy Finlayson, Library Director, contributed a chapter to a book called *Anchored in the Storm* which is being published in July by Christian Focus Publications. He will also be attending the 43th Annual Conference of the Association of Christian Librarians from June 11-14 at Olivet Nazarene University, located in Bourbonnais, Illinois.



Rev. Donald Goertz, Director of the MTS Modular Program and Professor of Church History and Christian Spirituality at the Seminary, gave a lecture entitled, "Origins of Christianity and Historical Records" at Emmanuel Bible College in Kitchener during Scholars Week in January.

This series is intended to promote scholarship and to expose students and others to critical and scholarly issues that are of relevance to the Christian faith, life and ministry. March 16-17, Rev. Goertz was the speaker at a Leadership Conference on "Peace Building as Christian Witness" in Addis Ababa, Ethiopia. The conference was sponsored by the Evangelical Theological College and comprised of leaders from various denominations, para-church groups and non-governmental organizations in the country.



Congratulations and farewell to **Professor Mark Husbands**, Professor of Theology at the Seminary, who is leaving Tyndale to take up the position of Assistant Professor of Theology at Wheaton College in Illinois. His work as Director of Spring/Summer and Extension Education, and in teaching, scholarship and administration, is deeply appreciated.



Dr. Barbara Leung Lai, Professor of Old Testament and Director of the Chinese Ministry Program, attended the welcome meeting and lunch hosted by the Chinese Ministerial Fellowship on February 7, together with Chinese students of Tyndale. At the meeting, she served as a panelist on the topic: "Pastor, Pastorate, and Pastoring." As a member of the Association of Theological Schools Committee on Race and Ethnicity, she facilitated a working group session on "The Nurture, Care and Development of Ethnic Faculty Members at ATS Schools" on March 2 in Pittsburgh, and participated in a collaborative effort with several faculty members of ATS schools to publish an article, "Student Diversity and Theological Education," in ATS's journal, *Theological Education*, June 2001 issue. She also wrote a feature article for Chinese Churches Today and was guest preacher at the China Bible Church on April 22.



Rev. Warren Lai, Professor of Pastoral Studies and Co-Director, The Hudson Taylor Centre for Chinese Ministries, participated as a panelist at the Sadler Lecture, a joint event with Wycliffe College and Tyndale Seminary on March 3. He was a keynote speaker at the Vancouver Chinese Ministerial Meeting on March 7, on the topic, "English Speaking Ministry in Chinese Canadian churches," and at the 15th Anniversary Celebration of the Mississauga Chinese Baptist Church on March 25. He taught a diploma course for the Alliance Bible Seminary Centre on "Ephesians" from April 3 to May 8, and served as a member of the Pastors' Council which met with Members of the Parliament to discuss matters of concern, from May 14 to 17.



Dr. Donald Leggett, Professor Emeritus, Old Testament, will return to Bangalore, India, during the month of July. He will teach his Old Testament Survey course to a class of graduate students at the South Asia Institute for Christian Studies. His wife, Linda, will be accompanying him on the journey and will give English tutorials to help students with academic language skills. The Leggetts were at SAIACS in January 1995 and January 1997.

Rev. John McLaverty, former Missional Team Leader at Spring Garden Church, has resigned as adjunct faculty member at the Seminary.



Dr. Dennis Ngien, Associate Professor of Systematic Theology, contributed an article entitled "The Most Moved Mover: Abraham Heschel's Theology of Divine Pathos" in the *Evangelical Review of Theology* (Spring 2001). The Scottish Bulletin of Evangelical Theology published his article, "Divine Suffering and Trinity in Martin Luther's Theologia Crucis," also in Spring 2001. Dr. Ngien was the keynote speaker for the Annual Mission Conference at Austin Christian Church in Texas from April 27-29. He will also be teaching a course on Christology at McMaster Divinity College this summer.



Dr. Beth Posterski, Director of Conjoint Programs, conducted a workshop entitled, "Character and Faith Formation," at the "Discovering Teaching as a Vocation" Conference organized by Atlantic Baptist University in Moncton, New Brunswick on March 31st.



Hugh Rendle, Public Services Librarian, completed a Certificate in Web Search Strategies from the University of Toronto during the month of March.



Dr. David Sherbino, Professor of Pastoral Studies at the Seminary, conducted a seminar in February on Spirituality and Psychotherapy for the Living Waters

Counselling Services in Toronto. In March, he attended a seminar on Preaching and Funerals with Tom Long, Professor of Preaching at Candler Seminary in Atlanta, Georgia, and also conducted a Lenten retreat on March 8 for pastors of the BCOO on the theme, Resting in God. He was in Ottawa March 30-31 to conduct seminars on "Empowering Your Children to Spiritual Maturity" for the Renewal Fellowship of the Presbyterian Church in Canada. In April, he led a Worship Renewal conference for rural churches in Ontario under the sponsorship of the Presbyterian Church and the Centre for Worship Studies at Calvin Seminary, and a workshop on April 28 for the leaders of St. Andrew's Beeton and Fraser-Tottenham Presbyterian Churches on the theme, "Leadership and Change."



Dr. Wafik Wahba has been appointed Professor of Missiology at The Seminary, and Director of The Intercultural Ministries Centre, effective May 1, 2001. Dr. Wahba has taught theology at the College for the past year. He holds a PhD from Northwestern University, Illinois, and is an ordained Presbyterian minister. His areas of expertise include the theology of mission, cultural contextualization, Christology and Islamic Studies. This past April 23-27, Dr. Wahba taught a seminar on "Contextualizing the Christian Faith in Contemporary Middle East & North Africa" at the Center for Global Mission at South America Theological Seminary in Londrina, Brazil.

Money Matters What You Can Do With Life Insurance

One thing almost everyone has, but few think of giving away is a life insurance policy. Life insurance is most commonly purchased for the protection of surviving family members from economic losses due to death. However, a life insurance policy is also a way you can make a significant contribution to a cause which is important to you.

Example 1:

You can transfer the ownership of a "paid-up" policy, to an organization like Tyndale College & Seminary.

By transferring the ownership of your life insurance policy, an organization like Tyndale College & Seminary will collect the death benefit. You would receive a tax receipt for the cash surrender value of the policy when the ownership is transferred.

Example 2:

You can transfer the ownership of a life insurance policy which still has premiums owing on it.

By transferring this type of policy to an organization like Tyndale College & Seminary, you would be entitled to a tax receipt for the

cash surrender value when the policy is donated, and for all subsequent premiums you pay. The organization would then receive the death benefit from this policy.

Example 3:

You can name an organization like Tyndale College & Seminary as the primary beneficiary of a life insurance policy. This method does not result in any tax benefits to you, but will provide a financial death benefit to the organization named as the beneficiary.

There are many more options for gifting of this nature. Another such example is Wealth Replacement Life Insurance, which allows you to maintain the size of your legacy to your heirs while at the same time providing a contribution of the same size to an organization like Tyndale College & Seminary through the purchasing of a life insurance policy.

When considering donations of this nature, there are additional tax issues which your financial planner or insurance agent can assist you with. If you have any questions about gifts of life insurance, or are interested in making a gift to Tyndale College & Seminary, please contact The Tyndale Foundation at (416)226-6620 Ext. 6731, or via e-mail at arice@tyndale.ca