

connection

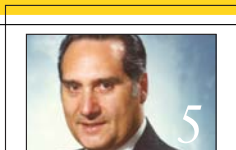


TYNDALE
University College & Seminary

Summer 2008
Vol. 14-2



Yancey Inspires



DiGangi Remembered



Renewing the Church

Special Feature
Conflict Resolution and Healing
pages 8-11

Tyndale Students Access Expanded Variety of Online Courses

Tyndale has increased its capacity to realize its mission, worldwide. Through ToDO, the Tyndale Online distributed learning initiative, students at home and abroad will be able to access both university and seminary courses at their convenience, outside of the traditional classroom setting. Great care has been taken to ensure that the quality of the online courses is as rich, engaging and rewarding as the in-class courses. Among the new university courses, Dr. Scott Veenvliet will host Personality and Psychology; Dr. Paul Wong will offer Introduction to Positive Psychology as well as Positive Psychology and

Meaning. Other courses for the university include literature and composition, physical geography, and business information technology.

Through Tyndale's expanded distance education program, seminary students may now take up to one year of academic courses online towards the Master of Theological Studies and the Master of Divinity degrees. ToDO is based upon learner-centred, active learning. It is administered by the Office of Open Learning. ToDO will include a new virtual community forum for the Department of Education. In addition, on-ground faculty will be supported in the use of technology

within the classroom.

Dr. Lawrence Hopperton is the new Director of the Office of Open Learning. This office assists in the design, development, delivery and evaluation of technology-assisted learning. It provides technical and educational support to distance learners and course instructors, and ensures best practices in online education. Hopperton earned a PhD in online learning and instructional design from the University of Toronto and has developed over 1000 hours of online learning for academic, corporate, and NGO organizations internationally.

For more information, email: openlearning@tyndale.ca or phone: 416-226-6620 ext. 2176.

Somerville: Secularism has become the New Religion

Whose life is it anyway?
Whose baby is it anyway?
Why can't I do what I want to
do with what I have, or with
what I have made?

Such questions arise as a result of what Dr. Margaret Somerville calls "intense individualism." That was one of the themes the world-renown ethicist addressed as the featured speaker at the 13th staging of Tyndale's John Honeyman Lecture Series on March 4, 2008.

Can the Future Trust Us?

Such individualism has consequences, said Somerville. It prevents people from bonding with their communities. And, most importantly, they don't consider what their actions will do to future society. The media goes a far way in promoting and cementing the ideas, of individual satisfaction and the "me-mentality."

Today's pressing social and economic realities often preclude spending long periods of time in pursuit of knowledge and thought in the mosques, churches or temples. These are

the places where, a few centuries ago, the learned and privileged would discuss life's issues and engage in moral debates.

But today secularism has become the new religion, said Somerville, and it has replaced religion's purpose and so has become the new cohesive force. For this reason, Somerville said that moral rulings are coming from courts and the legislature (what Somerville calls "secular cathedrals").

Euthanasia is a Terror-management Device.

To Somerville, society depends on the church to be the space where we share and speak about our troubles (including the fear of death and dealing with illness). There, on Sundays, we attempt to put the fear under control. She argued that "we manage our fears by talking about them" and then suggests that we engage in "death-talk" because we both fear and so want to control death. Human suffering is mitigated when we can control what happens to us, when we realize our fears and get our fears under



▲ Dr. Margaret Somerville and Tyndale's president Brian Stiller.

control—in church on Sundays. She explained that this enables us to then move freely on to real life pursuits, during the week.

Somerville further explained that in a society that seeks to manage and control fear, uncertainty and death, some will advocate for the legalization of euthanasia. In this way, they seek to control the fear of death by controlling when and how one dies. "Euthanasia is a terror management device," she said. Similarly, the mystery of death, birth and life are problematic for a society that

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The Sky is not Falling

"JESUS HAS AN IDENTITY CRISIS

*Scholars are casting new
doubt on the divinity of
Christ—and even wondering
if the church would be better
off without Him
(Happy Easter)"*

(Maclean's cover story, March 31, 2008)

Writer Brian Bethune continues inside the magazine, "The newest view of Christ—activist, politician, not very Christian—is hard to square with the Bible's. Now some believers even say the faith might be better off without him." He proceeds with an assumption that the Bible is unbelievable and that early church leaders ignored other so-called texts such as the Gnostic Gospel of Judas.

My point here is not to refute Bethune. We will leave that to our scholars. I'm concerned about this: What does the church of Christ do in the face of such tired, decades-old arguments, ones that able and world-celebrated biblical scholars have repeatedly and successfully refuted?

For those who believe the biblical story, there are options. We might—as some Christians have in the past:

- Retreat into our religious corners, away from a public debate, allowing those who dispute biblical claims to rule the day.
- Admit privately that critics and biblical naysayers are right, yet keep up appearances of believing.
- Be deliberate in responding in faith.

What does that mean? It surely doesn't mean "shout here." (The proverbial story of the preacher who has written in the margin of the preaching notes, "weak point, shout

here.") I'm embarrassed, especially by some who use radio and television to hurl insults and use ad hominem arguments—attacking opponents personally. It's cheap and unworthy of a witness of Christ.

Let me offer guidelines inherent in our work here at Tyndale.

Every day of our lives—whether or not we are under attack for our claims of biblical reliability or for our commitment to make Christ known to our world—is to be credible witnesses for Christ. That requires facing the challenges with thought-out responses that reflect the capacity of the minds God has given us. It requires being faithful to the biblical text, and governed by the call of Jesus to love all—including (and maybe first)—our enemies. We must not get distracted by issues that side-track us from the real matters of faith.

We want students to face these and other issues as they become mature adults. "Hot-house Christians" is not our motto. Such Christians may look and taste good, but when exposed to the rigors of the harsh and real world, they often don't stand up to the storms of life.

Furthermore, we don't remove our brains as we enter worship. To think freely is a gift of the Spirit. Paul reminded us "to have the mind of Christ," which implies that our minds should reflect His, since we are created in His image. This is of critical value.

We also know that year after year, myths circulate as truth. It can seem logical to an uncritical mind to lap up Bethune's argument as if there is nothing else to say. The counterpoint is to know reliable scholars. Don't be trapped into reading popular authors who are good at postulating the latest theory or trend.

Our evangelical Christian community is learning to invest in building centres for the mind and heart. Tyndale is such a centre. Here we are deeply and profoundly committed to the building of Christ-honouring scholarship and locating those who do their theological homework. Nothing easy or simple is satisfactory here. Yes,

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Editor's Note

Discourse that Energizes and Challenges

I recently found myself in a discussion with an older man. He gently, but purposefully and persistently, nudged me to explain my statement, "the inherent nature of governance is political." I explained that governance was political because humans are political beings and so we govern in the most natural way – politically! He took me to task by reminding me that as Christians, we are of the Divine and therefore intrinsically linked by the nature and principles of the Supreme Being. Yes, I agreed, unequivocally. However, I argued that in addition every leader is compelled to know not only their own principles, but those observed and embraced by the many they aspire to lead successfully. That is being political. So, I stood my ground and put forward what I thought were rather convincing arguments. Did we both agree? Will we never argue again? Of course not! We're principled political beings who believe in, and are of, the Divine and so we must argue. As Christians, if we don't know what we stand for, we won't know for what, or even when, we will fall.

And, we're Canadians. We are known to be politically correct, polite and peaceful. We are proud of our sensitivity to diverse racial and cultural groupings. We are quite pleased with ourselves when citizens of other countries praise us for being non-combative and non-adversarial. We avoid conflict. We deflect disputes. In so doing we provide half-answers. Sometimes we fudge or say we "mis-spoke" or perhaps conclude that the issues were "mis-communicated" or "mis-understood."

But, when and where is there place for dissonance—some healthy, mind-stretching conflict? When is the time for discourse that gets us so heated and energized that we are pumped with adrenalin and our minds are alive with thoughts and arguments? Are there times when we wrestle with thoughts and perspectives that are so opposed to our natural points of departure that reluctantly, but inexorably, we simply must reconsider our previous long-held convictions. But, do we dare?

In this issue, we explore conflict resolution and the building and maintaining of relationships. Through this issue, I urge you, from time to time, to

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Introducing William Ho – Tyndale's New Art Curator

3

William Ho describes himself as an artist, speaker, missionary, writer, poet, commentator and city planner, who travels to different parts of the world to share Jesus Christ's love and hope through art, relief work and speech. To do this, Ho partners with different Christian and non-Christian institutes worldwide. In Canada, he teaches art and culture at the Royal Ontario Museum in Toronto and the Canadian Museum of Civilization in Ottawa. He has also taught at Tyndale.

Tyndale's Senior Vice President of Finance and Chief Operating Officer, Randy Henderson said, "Tyndale seeks to promote Christian art as one of the several expressions of worship." Earlier this year, Tyndale extended an invitation to William Ho to assume the position of volunteer Art Curator.

In March 2008, after prayerful consideration, Ho accepted Tyndale's invitation. Initially, under his leadership, Tyndale will host and coordinate Christian art activities such as art courses, workshops, and shows. He will also maintain on-campus exhibitions by Christian artists. In the future, Ho hopes to collaborate with Tyndale to develop a visionary art program that will position the institution as a leader in Christian art education.

Ho explains that historically, the early



▲ Tyndale's new art curator, William Ho, poses with the Secretary-General of the United Nations, Ban Ki-Moon, and displays the One Heart Beat Award that he designed.

Church utilized art as an effective vehicle to proclaim the Gospel. "Up to several hundred years ago, most of the best artists were Christians. But today, Christians have lost their beautiful godly traditions in art and

mission. We have a long way to catch up and we need to take humble steps first." Asked about the importance of art, and the arts, to the Christian community today, Ho explains that artists such as himself aim "to create a continuous movement of reviving godly art in churches and our faith communities and return to our Christian tradition in art and mission. We Christians, as children of God, shall reclaim the domain of art for our Creator—the Master Artist. Together, we will paint the eternal picture with God."

Internationally renown, Ho was commissioned to create the United Nations One Heart Beat Award, based on his one-stroke concept of Chinese painting. The One Heart Beat Award is given to world leaders and international communities for their contributions to humanity and the world annually. The Award presentation ceremony will take place at the UN General Assembly Hall of the UN Headquarters in New York and will be telecasted to over one billion people worldwide, later this year. Ho said, "This single stroke painting symbolizes your heart beat, my heart beat, the same One Heart Beat of the whole humanity as one family created by God."

—Jacqueline Getfield is the Director of Communications at Tyndale University College & Seminary.



In The Pipeline

New Doctor of Ministry degree to be Offered at Tyndale

The Association of Theological Schools in the United States and Canada (ATS) has approved Tyndale Seminary's Doctor of Ministry (DMin) degree program. The newly-accredited DMin program is designed for Christian leaders who already have a master's degree and significant ministry experience, but who are seeking to further develop their skills and capacities for effective leadership. Applications are now being accepted for the first cohort, which begins in May 2009. For more information visit www.tyndale.ca/seminary/dmin.

University Professors Receive SSHRC Grant

One of Tyndale's business professors Dr. Jan Alperberg and Dr. Paul Scarbrough from Brock University recently received an SSHRC grant of \$52,000 to cover traveling expenses within North America and to Europe and Asia for one year as they work jointly on a project entitled, "Examination of Organizational Cultural Factors Related to Advanced Cost Management." The project is being administered by Brock University.

New Psychology Counselling Lab at the University

Dr. Lilian Wong has set up a Psychology Counselling Lab at the Bayview Campus for training university students in Basic Counselling Skills, Advanced Counselling Skills and Counselling Children and Adolescents. These counselling courses have attracted the attention of psychology students in other universities.

Tyndale University College Co-sponsors International Network on Personal Meaning (INPM) Conference

The planning committee of the 5th Biennial International Conference on Personal Meaning, meets every Friday from 12p.m. to 1p.m. Dr. Lilian Wong, Conference Manager is recruiting volunteers (including university students and community practitioners) to participate in the conference.

Tyndale Church-matching Program Expanded

Tyndale has announced the expansion of its church-matching program. Tyndale will match, dollar-for-dollar, church sponsorships towards a student's education to a maximum of \$100 per course. For a full-time student taking ten courses a year, this could equal up to \$2,000 in aid.

This is a time in which churches are asking for able leaders; mission agencies are in search of gifted staff. Tyndale is determined to help meet this call. The "Tyndale Church-matching" program partners with congregations and in so doing, it helps students to afford the costs of tuition.

Connect your church to this innovative and helpful program. Interested students can contact the Financial Aid Office at financial_aid@tyndale.ca or 416.226.6620 ext. 6738.

Note: This program does not currently apply to students enrolled in the DMin program. A maximum of \$500 will be matched for students in the BEd program.

Revive Your Soul: A Great Anthem of Dependence

On Monday February 25, 2008 Christian leaders gathered at the Sheraton North Hotel and Conference Centre for the second biennial Revive Your Soul pastors and leaders conference sponsored by the Tyndale Centre for Leadership. The key-note speakers included Mark Buchanan, Jill Briscoe, Gary Collins, Ken Boa and Earl Creps.

Feedback on the conference that was designed to feed the soul of the often battered leader was extremely positive. In the words of Trevor Seath, Tyndale alumnus and Senior Pastor of Bridletowne Park Church, "Revive Your Soul was a concert whose anthem was dependence and it was good music for this sometimes rebel minister to hear. When I arrived, if you had asked me, I would have said I was okay. Truth is I wasn't so great."

Trevor's comments reflected those of many of the participants with whom I spoke. One man took me aside and said, "Dave, even if no one else attended this conference God arranged it for me, I needed this."

Whenever I plan an event such as Revive Your Soul my number one prayer is that it would minister to the hearts and souls of those in leadership who are hurting. It would appear that God certainly used the speakers to do that.

Trevor Seath shared a few of his reflections on each of the speakers:

Mark Buchanan claimed life is best when "Martha-like industry flows from Mary-like intimacy." From Psalm 23, he reminded us that God leads us first to lie down and invites us into rest. This allows God to get bigger as Aslan did for Lucy in Lewis' *Prince Caspian*.

Ken Boa unpacked a rich model of discipleship, which considers who we are, how we see God in our circumstances, and how we relate to others. He challenged us to ask, "Does my desire to know Christ exceed all other aspirations?" (Luke

16:15) and reminded us that everything, including our relationship with God, will decline and decay over time without careful tending.

Jill Briscoe shared life lessons, and in so doing she embodied a passion for Jesus that revealed her profound connection with Him deep "down in her life." Story after story confirmed that above all, Jill is on a journey toward greater dependence upon Jesus. Her talks felt like intimate mentoring that just happened to be occurring in a room filled with others.

This great anthem of dependence was enriched by bold talk about risk and adventure. In his talk on reverse mentoring, **Earl Creps** challenged us to embrace our incompetence and irrelevance by learning from younger friends. As he spoke about coaching, **Gary Collins** asked horizon-expanding questions such as Where does Jesus want you to go? How will you get there? What gets in the way? Buchanan portrayed Caleb as a seasoned risk-taker who was held by his convictions and wholeheartedly devoted to God. Buchanan called us to step into hard unfinished Kingdom business as Caleb did. Boa reminded us that compromise is the language of the devil and commended instead an unreserved embrace of God's call.

On the last morning, Gary Collins dealt practically with the challenge of implementing change in our lives. He advised us to reflect upon, share, and do something with what we had learned. But it was Creps who succinctly captured the essence of the conference when he concluded by reminding us to preach that "Jesus did not die to improve our lives, but to be our life."

The complete recording of Revive Your Soul is available at the Tyndale bookstore.

—Dave Collins is the Executive Director of the Tyndale Centre for Leadership.



Mark Buchanan



Ken Boa



Jill Briscoe



Earl Creps



Gary Collins

Yancey Speaks Words of Inspiration

President's Dinner 2008, held on March 11, boasted a record attendance of 900 guests including donors, faculty, staff, students, family and friends.

Attendees received encouraging words from the near-death experience of Christian writer and journalist, Philip Yancey. Yancey was involved in a motor vehicle accident last year where he was confronted with his own mortality. At the time of the accident, he didn't know if he would live, die, or be able to walk or talk again. In his



▲ Philip Yancey speaks words of encouragement to guests.

moment of need, he surrendered to God for strength and guidance. "You're God and I'm not. There is a lot going on that I know nothing about. Everything needs to be more about God and less about me," said Yancey.

Yancey's near-death experience was the catalyst for his keynote address. He also reminded the Tyndale community, "God hasn't given up on this world" and

evangelical Christians need to know how to make God visible to the entire world.

"God is already here. We have to make God visible through people like us," said Yancey.

It was a blessing to listen to Yancey's life-transforming testimonial experience. His underlining message to the audience was one of faith and the importance of prayer. "Prayer is the connection—the life line," he said.

Through conversation with President Stiller, current and past students related many of Tyndale's success stories. One very special announcement was the church-matching program: If a student's church donates a gift of \$100 per course towards the student's education, Tyndale will match this gift, up to \$100 per course. For many full-time students this could translate to a 20 per cent reduction in their overall tuition expense.

—Natasha Carr is the Corporate Communications Assistant at Tyndale.

Tyndale Women Make Strong Showing at Major Conference



The women of Tyndale have taken their quest to serve the world with passion for Jesus Christ to another level by their strong representation at the Leading Women 2008 Conference held from February 28 to March 1.

More than ten Tyndale women participated. Some were award recipients or nominees, presenters and/or speakers, while others were members of either the Leading Women's Leadership Team or conference organization committee. This overwhelming representation of Tyndale women spoke volumes and substantiated what Tyndale stands for in the wider community.

"[At the conference] we had a diverse and strong representation of former and current staff and also alumni and students. We're living up to our mission statement "to educate and equip Christians to serve the world with passion for Jesus Christ," says Kaarina Hsieh, Associate Dean of Student Life.

Hsieh opened the conference with an address, "The Core: Forging a Strong Foundation," which was well received. "It was an opportunity to share what God has revealed to me as I joined my voice with other women. The conference was about teaching and learning; a safe place to explore deep faith questions as well as a chance to reflect on Christian leadership," says Hsieh.

The three-day annual conference was organized by the Evangelical Fellowship of Canada. It aimed to create a network of godly women and to give them the appropriate tools for leadership, whether they are in the marketplace or in a ministerial role.

—Natasha Carr is the Corporate Communications Assistant at Tyndale University College & Seminary.

The Tyndale women who participated in the event were:

Award Recipients

- > Lorna Dueck received the Communications and Media Award; current Bachelor of Religious Education student
- > Sabrina Low received the Arts, Culture and Sports Award (posthumous). Sabrina was Art Curator of Tyndale until 2007.

Presenters & Speakers

- > Lorna Dueck, current Bachelor of Religious Education student
- > Karyn Gordon, Master of Theological Studies (MTS) alumna
- > Kaarina Hsieh, Associate Dean of Student Life; Dean of Students, Tyndale Seminary
- > Linda Tripp, Tyndale board member

Leading Women's Leadership Team

- > Jannalee Anderson, former Assistant Professor of Business Administration
- > Aileen Van Ginkel, Leading Women 2008 Conference Co-Chair, and current MTS student
- > Eleanor Shepherd, Colonel of The Salvation Army's women's ministries and current MTS student

Other participants

- > Lauren Effers, MTS Modular
- > Darlene McLean, MTS alumna
- > Lynn Smith, former Dean of Students UC/Seminary
- > Pat Webb, former Director of Life Long Learning, Seminary

Tyndale Remembers Dr. Mariano DiGangi

(July 2, 1923 – March 18, 2008)

Dr. Mariano DiGangi passed peacefully into the presence of our Lord on the evening of March 18, 2008. Dr. Kevin Livingston officiated at the memorial service that was held at Knox Church in Toronto on April 22 at 2:00 p.m. Family and friends participated in the service.

Mariano DiGangi grew up in New York City. He graduated from Brooklyn College at the age of 19, and from Westminster Theological Seminary Philadelphia when he was 22. He was ordained shortly after by the Presbytery of Montreal and appointed to Beckwith Memorial Italian Presbyterian Church.

In 1961 he went to Philadelphia to succeed the legendary Donald Gray Barnhouse as pastor of the historic Tenth Presbyterian Church. While in the United States he broadcast the synod-sponsored program, "Time and Eternity" in Alberta and the Atlantic provinces.

Six years later, Dr. DiGangi returned to Canada to accept the position of General North American Secretary of the Bible and Medical Missionary Fellowship, which he subsequently renamed InterServe. This organization evolved into a leading missions agency.

Dr. DiGangi was an ardent supporter of



Tyndale and highly instrumental in the creation and establishment of the seminary in 1975/1976. As professor of pastoral studies, he influenced hundreds of preachers and students over a decade. Dr. DiGangi was appointed acting Dean in 1980/1981. Though he was well equipped to grab the

harness of leadership, he was not slow in urging the board to find a full-time replacement. His heart was dedicated to the teaching of God's word.

Timothy Larsen and Jon Vickery noted in their book *For Christ in Canada: A History of Tyndale Seminary* that Dr. DiGangi always felt "the seminary served as a catalyst for evangelical ecumenicity... not that we create an amorphous conglomerate, but that we enable Christians to speak to each other and listen to each other and to share common concerns for the case of Jesus Christ... Because the seminary is not narrow, it can serve that function... Our doctrinal statement is not a confining cage, but a platform on which we can stand together."

After his retirement, Dr. DiGangi continued to teach at Tyndale Seminary as Professor Emeritus of Pastoral Studies.

Throughout his life, Dr. DiGangi had an impact on Christ's Kingdom in many areas of ministry: he had a diverse career in media and publishing; he was a gifted artist and writer, and had a highly successful church ministry as senior pastor. He hosted another radio broadcast, called "Amazing Grace." He was the author of many books. His book titles include *A Golden Treasury of Puritan Devotion: Selections from the Writings of Thirteen Puritan Divines*, *Twelve Prophetic Voices*, *The Book of Joel: A Study Manual* and *The Spirit of Christ*. He was president of the Evangelical Fellowship of Canada from 1969 until 1971 and chair of the Canadian Lausanne Committee. He spoke at conferences such as Urbana 1984 and evangelistic meetings in Canada, the US and Italy. He retired from ministry with The Presbyterian Church in Canada in the Presbytery of Ottawa. In 1999, he moved to Ottawa to be near his daughter Marian and son-in-law Rev. Jack Archibald who is lead pastor at St. Paul's Presbyterian Church.

Mariano DiGangi was a respected and loved leader, a dean and professor in the Tyndale community whose presence will be greatly missed.

—Larry Willard is former Vice President of Alumni & Corporate Communications at Tyndale University College & Seminary.

The Sky is not Falling

—continued from page 2

the Gospel is so simple that a child can understand; but so profound that one person can give their life-time to knowing God and only begin to scratch the surface. We are called to serve both communities.

We understand the importance of learning the primary science of biblical research and interpretation which leads us to better see what is in the text. Each generation raises new questions and requires answers in their language

and understanding. There also continues to be archaeological discoveries that raise a variety of conclusions. How is the Christian community to interpret those discoveries? (Remember questions that rose out of The Da Vinci Code?)

Some scholars use recent archeological digs to accuse the Gospel of being nonsense. Are they right? Who do we trust? This is where solid and trustworthy scholarship matters.

The metaphor of a bank is helpful. It is a

place where we build and invest in collateral so in times of need we have on deposit resources that can be used. At Tyndale, we train, and—along with scholars from around the world—research, analyze and help think through issues of importance to faith, building resources important for a resilient faith. We deposit resources in the bank of our Christian witness.

Two central human physical elements are the mind and heart: gifts of the Creator to think and believe. Every time Maclean's or CBC prints or broadcasts what seems to make light of the Christian faith, remind yourself—the sky, contrary to Chicken Little's cry, is not falling in.



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~Dr. Brian C. Stiller, President



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WHEN does it start?

Our first cohort will begin in May 2009.



Tyndale and the Local Church: building relations through sound theology

7

Dr. Craig Carter, Professor of Religious Studies at the university, has held various positions at Tyndale since June 2000.



Dr. Craig Carter

"Tyndale is a place where the Christian tradition is being passed on faithfully to future generations and that makes Tyndale a place worth supporting and/or attending."

He was appointed "Theologian-in-Residence" on January 1, 2008 at his home church, Westney Heights Baptist Church in Ajax, Ontario. The "Theologian-in-Residence" is a part-time staff position in which he will assist Senior Pastor Jack Hannah in the preaching and teaching ministry. Westney Heights is a growing, 17 year-old church in North Ajax with an average weekly attendance of 450.

JG: Describe your role as a Theologian-in-Residence? What are the objectives and expectations associated with such a position?

Carter: As a part-time member of the pastoral staff with responsibilities in teaching and preaching, I will preach, teach an adult Sunday School class, consult with Bible study leaders and/or study groups, recommend resources... I'll be starting a weblog for church members on theological matters and I'll be buying important books for the church library and reviewing them in the church bulletin.

JG: Why is it important for a local church such as Westney Heights to have a theologian-in-residence?

Carter: In order for the church to maintain sound doctrine and be prepared to witness intelligently, we need lots of teaching ourselves. People are confronted with non-Christian ideas at work and in the media all the time. Many people are trying to witness to friends and co-workers who are members of other world religions or influenced by various New Age ideas and teachings. At our church, it was the vision of the senior pastor, Jack Hannah. He saw the need for sound teaching in an age when there is so much doctrinal and moral confusion in the church.

JG: What kinds of questions do you get asked in your role?

Carter: Oh, I get everything from the trivial to the most profound questions of life. But to give an example: the Ladies Bible Study has been doing a Beth Moore study of Daniel. Beth has been teaching a premillennial dispensational perspective. Now, two of us on staff are amillennial and one is premillennial and so the women obviously have been hearing two different approaches. So Pastor Jack and I have been invited to answer questions submitted in advance about Daniel and eschatology in general. My goal is to explain how people from these two theological perspectives can work together in the church without giving the impression that it doesn't matter what one believes about eschatology. In other words, I want to identify the core doctrines of the faith and then differentiate those from areas in which we can agree to disagree. There are essentials that must not be denied, but there is also room for Christians who agree on the essentials to disagree on less important questions. Beth Moore is a terrific Bible teacher. Even though we don't agree on everything, we do agree that Jesus Christ is coming back. That is what unifies us in our Christian hope.

JG: Link the theologian's role in church and in academia.

Carter: As a theologian I believe that theology is grounded in the church and is primarily for the church. Some liberal theologians of the past 50 years have been famous for hardly even attending church. Much of modern theology is so poor in quality because it is written by professors who are in situations where they never have to make

up their minds whether they actually believe or not. Ivory tower theology is boring and lifeless. Incidentally, that is why we have such a cult of novelty in modern theology—every book has to try to say something "new" and so often this is done by questioning orthodoxy in an attempt to be sensational. This seems to be the only way ivory tower theology can stave off boredom. Fortunately, most theology prior to the last 200 years was written by pastors and preachers like Athanasius, Augustine, Luther, Calvin and Edwards so it engages all kinds of life and death issues. I want to write books that keep the preaching and witness of the church on track so the Gospel can be preached to all nations.

JG: How does Tyndale benefit from your work as Theologian-in-Residence?

Carter: I think that faculty working in visible positions in local churches makes it clear that Tyndale is a specialized ministry that exists to strengthen local churches, rather than being somehow in competition with local churches. If Tyndale is successful in its ministry, then its graduates will lead local churches to become missional congregations engaged in evangelizing contemporary, post-Christian Canada (and the world) with the Gospel of Jesus Christ. The 400-500 people at Westney Heights, who see me teaching and preaching, get the idea that Tyndale is a place where the Christian tradition is being passed on faithfully to future generations and that makes Tyndale a place worth supporting and/or attending.

—JG: *Jacqueline Getfield, Managing Editor of Connection, is also Director of Communication at Tyndale University College & Seminary.*



Tyndale Seminary Accreditation Review

Tyndale Seminary is preparing for its 10-year accreditation review by the Board of Commissioners of the Association of Theological Schools in the United States and Canada (ATS). An accreditation committee from ATS will conduct a comprehensive visit to Tyndale November 17-20, 2008. As part of the review process, ATS requires that we notify our constituencies of the upcoming site visit and invite comments in writing concerning the institution's qualifications for accreditation. These comments will be made available to the ATS visiting committee. The accreditation review may also include an open hearing scheduled during the course of the site visit.

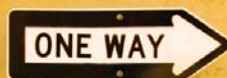
All constituents are welcome to submit comments by July 1, 2008. All comments should be pertinent to the seminary's qualifications for accreditation. These comments will be submitted to the ATS visiting committee.

Inquiries, comments and questions may be sent to Dr. Janet Clark, Academic Dean of Tyndale Seminary, by mail to 25 Ballyconnor Court, Toronto, Ontario, M2M 4B3 or email at jlclark@tyndale.ca.



Conflict Resolution and Healing

Face to face with Conflict: a Christian Perspective



As Christians, we often shy away from the very mention of the word conflict. However, our lives as Christians are inherently journeys of, and through, conflict. The mark of a mature adult—and indeed a mature Christian—is the ability to embrace conflict, manage disputes and in so doing realize personal growth as we use all the skills, experiences and knowledge we have acquired while leaning on God. If we truly claim to be followers of Jesus Christ, we must walk in his footsteps. Fortunately for us, there is no better teacher than him. There is no other person whose entire life—from conception through to death into resurrection and beyond—has been so distinguished by conflict. To be clear: Christ's resurrection, and therefore his final victory over death—our sustained hope for forgiveness and redemption—is in itself the most important resolution of all conflicts.

How do we stay close to and reflect Jesus in the midst of disappointment, pain, inner conflict, workplace strife, family fights, broken friendships, marital disputes, divorce and ultimately death of a loved one?

We are expected to continue to contribute to God's kingdom when we are depressed, downtrodden and destitute spiritually, materially and emotionally. We have to fight these feelings and commit to rise above the conflictual situations that threaten to keep us unhealthy.

But there are times when no matter how much we fight and struggle, the situation will seem hopeless and in these times we have no choice but to sit through the pain and disappointment of conflict until we are able to set things right. When the time is right and we look back on our experiences we do so knowing that we kept a steady focus on Christ, on trying to come to know and accomplish His will. The experienced and mature Christian knows that

they can endure such pain and discomfort through the night because the morning will come. It is with Hope as your constant, that we suggest you embrace conflicts as they arise.

So here are a few tips on how to embrace conflict:

Remove the fuel.

Conflict is a part of life as much as peace is. So tell yourself that this too shall pass if I deal with it. But, make sure to douse an intensely heated situation. Don't fan the flames.

Don't avoid conflict.

Even after coming to an agreement that mitigates hostility and lays the foundation for agreement and peace, other conflicts may arise. In fact, don't be surprised if the same type of conflict recurs. By the third and fourth occurrence it will be much easier to deal with and anticipate conflict. Promise.

Meet Face to Face

Email and other types of messaging are great. But, they are not the preferred medium to initiate and carry on discussions regarding a delicate situation. Arrange to meet face to face where you can observe each other's expressions while you speak. For the conflict to be resolved, one party has to approach the other party to open the lines of communication. Then, either one or both parties must engage in a process that seeks to identify the source of the conflict. Initiating and enduring such an engaging process takes tact, know-how and grit.

Ask questions. Explore all possibilities.

The objective of the discussion is to ascertain the answers to questions such as: What are the issues at the core of the conflict? Ask yourselves questions such as why is the other person objecting? Why do I disagree? What identifiable emotions are at play on either or

both sides? What are the bases for these emotions? Is this conflict a result of one person's opinion and subsequent action? Are the opinions reasonable or just? What about the needs and underlying interests of both parties currently in opposition? How do these needs and interests converge? Is this situation of God or is it of the devil?

Negotiate, Mediate, ...don't first opt to Adjudicate.

If the two opposing parties are unable to arrive at a negotiated agreement, and if they need to agree (either to disagree or to concede) before they can both co-exist at work, at church or in the home, for example, it may be time to introduce the services of a trained and experienced mediator. This third party will guide the process using both communication and mediation skills and in so doing help the opposing parties who are at a stalemate to realize agreed-upon outcomes and so resolve their conflict. In a mediated session, the mediator will ask each person questions, or make statements such as: Tell us your version of what happened. What happened next? To understand or further clarify, could you explain what you meant by...? What do you wish to accomplish at the end of this mediation session? Why is it important for you to achieve these things?

The objective of the mediation process is to facilitate greater understanding between the two parties, to broker an agreement that is crafted and owned by the two parties, to give each party a sense of accomplishment and closure with respect to the conflict and to restore or establish a healthy relationship.

Mediation is less expensive and aggressive than adjudication or arbitration, as an alternative to resolving conflict.

Christians are called to be peace-makers. We do so by being light to the world. This light not only transforms darkness but it guides. It goes into the most horrid of situations and leads God's people, saved and unsaved, out of disputes, hostility, and war. We are able to do this because we, ourselves, have been comforted by God's grace; we have a constant hope in Christ and are continually being illuminated and energized by the Holy Spirit—three the hard way.

Put on your armour of Christ, because we are being called to negotiate or mediate a conflict, again.

—*Jacqueline Getfield is the Director of Communication, Tyndale University College & Seminary.*



Conflict Resolution and Healing

Face-saving Models of Conflict Resolution

The first assignment I was given by the national bishop of the church was to dismiss a pastor. We had just completed six months of language and cultural learning in a village setting in western Zambia. We had now moved into town. We were ready to begin our ministry of leadership development in the church. With only one trained pastor for every 20 plus church congregations, letting one go from the outset was not what I had on my agenda. But

the bishop had spoken, and the task was clear. Or was it? Thankfully I knew a little something about characteristics of a collectivistic culture, and had already established a friendship with a cultural insider. I went to him and asked his counsel on how to go about this not so pleasant task of confronting a brother I hardly knew. His immediate response, “Brother David, you have to learn the skill of beating around the bush!” I came from a context where from an

early age I was told not to “beat around the bush,” to “tell it like it is” and “get to the point,” all reflective of our direct approach to relationship. Now I had to learn to tell a story in such a way that by the time I got to the bad or hard news, the recipient was prepared to receive it. This would be the first of many opportunities to practice this and a number of other models of indirect or face-saving conflict resolution.

Following are descriptors of a few of these models:

1. **Storytelling:** This was the approach the prophet Nathan took when confronting David, on behalf of God, about his sins of adultery and murder (2 Samuel 12). He laid out a story with which the confronted could identify, and make application, and then broke the hard news of what and who it was really about. Of course prayer and the conviction of the Holy Spirit are critical in the process, especially when it is about sin, but then again, most breaks in relationship are about just that.
2. **Mediator:** I struggled with the use of a mediator in light of Jesus’ instruction given in Matthew 18:15, which specifically engages a context of privacy—“just between the two of you.” It was not until I understood some of the dynamic of identity in a collectivistic culture that the common use of a mediator began to make sense. In our world, with our independent orientation, one’s sense of identity is tied to the individual in question, and mediators are often told to “mind their own business.” In the majority world, one’s identity does not stand alone, but is derived from one’s connectedness to others in community. A mediator is an extension of myself (and the other party) in that context. Both parties in the conflict, and the parameters of privacy, as understood by those involved, are not breached.
3. **One-down:** A major missing ingredient in many of our relationships is known as a “transfer of trust.” Much of our effort to build trust is contingent on our retaining control. In times of conflict we respond with hurt feelings that we are not being trusted, and so often respond by asserting our “rightness.” The “one-down” approach releases control and suspends our rights. So it is risky. It transfers trust to the other person involved. Essentially, it places responsibility for our well-being into the other’s hands, asserting both their authority and ability. The concern for saving face, ours and theirs, moves them to bring help and resolution to the problem being addressed. Asserting our rights and control would produce just the opposite result.

There are other indirect approaches that some will engage, such as inaction and indefinite responses. These approaches tend to be less helpful in actually resolving conflict since they simply avoid conflict. For sure, one of the greatest challenges for many of us is to take a less direct approach to resolving conflict. Yet as we interact and minister in an increasingly multicultural context, amongst many who come from a face-saving value system, learning these indirect approaches is critical to “preserving the unity of the Spirit in the bond of peace.” (Ephesians 4:3)

—Dave Roberts is the Missions Mentor in the Department of Student Life at Tyndale.

“Now I had to learn to tell a story in such a way that by the time I got to the bad or hard news, the recipient was prepared to receive it.”





Conflict Resolution and Healing

Renewing the Church as a Healing Community



THE CONTEXT

The evangelical church is going through an identity crisis. It doesn't know how to adapt to the fast-changing secular culture and at the same time remain faithful to its biblical mandate and moral authority.

Even the emerging churches are trying to define themselves theologically, missionally and culturally.

But the church does have a key role—a clear mandate to be a healing community in the midst of a broken world.

There are currently several problems for the church being the healing community it needs to be. Key issues include

1. **Feelings of isolation and insecurity:** Why do pastors have a besieged mentality? Why do so many churches hate their pastors? Why do pastors have difficulty making friends? Is this related to the “pedestal syndrome?”
2. **Feelings of futility and helplessness:** Church leaders don't know how to handle the problems of pluralism, secularism, and wounded members.
3. **Feelings of uncertainty and anxiety:**

Evangelical churches and seminaries have lost their direction in their attempt to be relevant and successful in a time of change and uncertainty.

The net result: Many pastors feel overwhelmed, discouraged, trapped and burned out. The ministry is no longer exciting. Sermon preparation becomes painful. The attrition rate among clergy is alarmingly high.

A CLEAR AND COMPELLING VISION

We need to ask God to grant us a clear and compelling vision—to move us forward with a clear sense of direction and confidence. Without vision, especially in a pluralistic, postmodern world, pastors perish.

First, the vision has to be clear. There should be no ambiguity, no ifs and buts, and no disconnect between our beliefs and actions. **Secondly, the vision has to be compelling.** If the vision comes from God, it will stir our souls, transform our lives and move us forward, regardless of the circumstances. **Thirdly, it must be sustaining.** It must enable pastors to survive repeated blows of insults and disappointments.

A vision from God will also be compelling to the congregation because it resonates with them and speaks to their deepest spiritual and psychological needs. **Fourthly, it recaptures our first love for God,** restores our passion for the ministry and reinforces our calling. That is how we overcome feelings of futility and anxiety.

Somewhere along the way, we may have lost our vision and lost our first love. But it is never too late to return to the fundamentals.

THE CHURCH AS GOD INTENDED

When a local church is what it ought to be, and functions as God has intended, it is the best place on earth. It is the centre to minister the grace and love of God.

This is part of a larger vision for the church. That vision at my church is summed up in the mission statement “Growing disciples through community.” It is a simple statement that tells people who we are, what we do and how we do it. It represents a drastically different way of disciple making, and avoids the excesses of one-on-one shepherding.

We believe that a faith community serves five essential functions: healing, learning, serving, worshipping and praying (Acts 2).

From this new vision, healing is not restricted to healing services or one-on-one counselling sessions. It is an ongoing process – whenever we extend love and “embrace” to others, we participate in the healing process, because love is the best medicine.

The full benefit of God's grace can only be experienced in the community of saints as we minister to each other, and care for each other.

WHAT IS THE NATURE OF COMMUNITY?

Community is a fragile eco-system, because when there is a malfunctioning even in the weakest system, the entire system is adversely affected.

It is a delicate gift of grace, because no one really knows when and how a group of strangers come together and merge as a community. Something magical must have taken place.

Community, be it family, church, or school, is held together precariously by some invisible and intangible force, in spite of the conflicts. This something must be guarded jealously and carefully, because a careless hurting word can destroy it. One major task of the pastor is to foster and maintain the gift of community spirit.

Community is a way of life, because Christ calls us to share, serve, heal, work and worship together.

THE THEOLOGY OF A HEALING COMMUNITY

First, we acknowledge that the Trinitarian God is a community. God works through community, through the social institutions ordained by him, namely, the church, family, and nation. Most of the spiritual blessings are mediated through the church rather than directly from God.

The ministry of healing is at the centre of divine atonement and Christ's sacrificial death. The two sides of the cross are: Christ is wounded for us so that we may be healed; we are wounded for Christ so that others may be healed through us. Our hearts need to be broken by what breaks God's heart. The ministry of healing is at the centre of the gospels and the early churches. The Bible is full of references to healing. The Gospel is good news because it gives us hope that we can be made whole again.

THE THEOLOGY OF HOLISTIC HEALING

The Gospel is about healing for the whole person—spiritual, mental, emotional, social and physical. The healing is even extended to the nations (Rev. 22:2) and the cosmos (Rom. 9:19-21).

Churches require healing because of human weaknesses. A church can become terminally ill and eventually die, if it does not seek divine healing.

"Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me." (Rev. 3:20)

This verse has been mostly used in personal evangelism, but it is actually extended to churches, which are very successful in terms of attendance, buildings, and cash flow, but very poor spiritually.

Another thing to notice is that healing can be painful—it may involve surgery and destruction before there can be renewal and healing.

THE FULL EXTENT OF HEALING

Scripture speaks to the full scope of healing:

He has sent me to bind up the brokenhearted. The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. (Isa. 61:1)

"He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour." (Luke 4:18)

"He called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness." (Matt. 10:1)

THE PSYCHOLOGY OF A HEALING COMMUNITY

We are created in God's image; that's why we are created for God and community. We are relational beings.

Henri Nouwen wrote, "We are always in

"When a local church is what it ought to be, and functions as God has intended, it is the best place on earth. It is the centre to minister the grace and love of God."

search of a community that can offer us a sense of belonging." When this need is not met, all kinds of psychological problems arise, such as alienation, anger, depression, and violence.

Our yearning for wholeness, happiness and significance cannot be met without being part of a community. The crumbling of social institutions creates a greater psychological need for the church to be a healing community.

Real healing occurs at the spiritual level. It means that all problems, whether physical or psychological, are related to spiritual issues. That's why the church should regain its role as a major partner in the medical and mental health field.

BUILDING A HEALING COMMUNITY: MARGARET RINCK

Margaret Rinck's 1992 article was reprinted as a *Christianity Today* classic in August 2000. Rinck reported that her church's Teleios Ministry equips believers to offer help to the hurting through empathic listening skills, combined with biblical teaching on relationships.

Her theology of failure emphasizes that human failures and problems are inevitable for Christians. This theology provides a basis for creating a safe and non-judgmental environment.

"To help people recover from sin and failure's wounds, we need to create a 'healing community,' a place where it is acceptable to be broken, have problems, admit failure, and where help is expressed in concrete practical ways," she wrote.

BUILDING A HEALING COMMUNITY: A BROADER VISION

It is a broader vision, because (a) it goes beyond adopting some skills from psychology, and (b) it advocates the development of the full redemptive potential of the church for healing.

The entire church needs to be a safe, trusting, and caring environment. Carl Rogers says that the counsellor creates a therapeutic relationship through unconditional acceptance (safe), positive regards (caring) and genuineness (trusting). All church members, especially leaders, need to be trained in Rogerian skills.

The ministry of grace is practiced through embrace, which involves intentional vulnerability, forgiveness and unconditional love.

Members need to explore new ways of coming together and joining together in ministry (e.g. through the Internet, community development initiatives, etc.)

THE ROLE OF THE PASTOR IN IMPLEMENTING THE VISION

This vision of the church as a healing community casts a new light on the pastor, and introduces a fundamental shift in how we do ministry. There are four important roles for the pastor:

1. **Be an example, a model of a wounded healer made whole.** You set the tone for the church by way of your personal example of being open, trusting, and caring. Pastor, heal thyself!
2. **Be a promoter of the new vision.** You need to raise the awareness and consciousness of your congregation regarding the healing nature of the faith community through your preaching, planning and interactions with others.
3. **Be a developer of leaders.** Train, delegate, and empower lay leaders. Give them opportunities to grow.
4. **Be a servant leader.** Don't stay on the pedestal. Don't maintain a façade of being strong, self-reliant and independent.

CONCLUSIONS

A healing community is an ideal that is difficult to achieve. Success and failure largely depend on the pastor.

Only pastors are in a position to cultivate and maintain a "healing climate" through worship services, teaching, small groups, servant leadership, one-on-one counselling, and more importantly, through providing a safe, trusting and caring environment.

Only then can the church as a healing community minister the grace and truth of Jesus and in so doing move people from brokenness to wholeness. Such a church and will enrich our lives and contribute to a better world. The stakes are high. God has created us for community-building and grace-sharing with all hurting people.

—Dr. Paul T. P. Wong is Professor of Psychology and Chair of the Division of Social Sciences and Business Administration. (This article was condensed from an unabridged presentation.)

There are Moments

President's Dinner 2008



▲ Philip Yancey, keynote speaker, passionately addressed the audience.



▲ Dr. Calvin R. Stiller, Chair, Genome Canada & the Ontario Innovation Trust, Brian Stiller and Don Loney, Editor, John Wiley & Sons Ltd.



▲ Mel Finlay; Reynold and Kathy Mainse, hosts of *100 Huntley Street*, engaged in a lively discussion.



▲ John Steadman, seminary alumnus and Kathleen Steadman, B.Ed Program Officer, in reflection.



▲ Susan Finlay, member of the Tyndale Board of Governors, performed the duties of emcee for the evening.



◀ Susan Finlay, Tyndale board member and the National Director of the Nation at Prayer, Ann & Ken Vernon, Teachers at Focus on the Family.



▶ Joshua Philip, Residence Director and current seminary student, listened attentively to Yancey's inspirational message.



▲ Sang Kyung Susan Lee and Bernard Tam, current seminary students enjoy an evening away from the books.

Naomi Coker, current university student eagerly looks on as Philip Yancey signed her book.



▼ Brian Stiller and William McRae, President Emeritus, all smiles during the festivities of the night.



◀ Natasha Carr and Karina Wong, Tyndale employees.

▲ Brian Stiller introduced his mother, Mildred Stiller, to Fred Reinders, Chairman, Maple Reinders Inc. and member of Tyndale's Capital Campaign Cabinet.



2008 Faculty Excellence Awards

The annual Faculty Excellence Awards Dinner was held on March 6, 2008. This year's recipients were Dr. Barbara Leung Lai of the seminary who received the Faculty Excellence in Scholarship award, and Dr. Stanley Walters of the university who received the Faculty Excellence in Leadership award.

Dr. Lai has served Tyndale for eleven



years. In describing what scholarship means to her, Dr. Lai said that she sees her role "as a shepherd-teacher and a scholar-saint." She explained that it's her belief that "teaching, shepherding, writing and publishing are all components that shape the 'sainthood' of a scholar."

Dr. Walters was also honoured for his leadership of the Figured Out Conference that was held two years ago. The conference was a tremendous success. As a result, the conference proceedings were published in the Princeton Theological Monograph Series (Wipf & Stock). In his remarks, Dr. Walters spoke on the Bible in the liberal arts tradition and challenged the guests to "make the Bible's words their

◀ (l-r) Daniel Scott, Academic Dean, University College; Stanley Walters, Professor of Religious Studies, University College and Earl Davey, Provost.



▲ (l-r) Janet Clark, Academic Dean, Seminary; Barbara Leung-Lai, Associate Professor of Old Testament, Seminary and Earl Davey, Provost.

own, to enter into its promises and its comfort in our distress, to receive its teachings as from God into our own hearts and lives." He asked everyone to reverse the prevailing scripture depletion and to "fill our hearts with the Bible's words, ideas, themes, and images."

The faculty awards are funded by the Maranatha Foundation. Winners are selected by their peers in honour of their contribution to the respective Faculty.



Tyndale Stakes Out UNCOMMON GROUND

**Cabinet launches its visionary
\$58 million campaign**

Tyndale University College & Seminary, founded in 1894, announced the official public launch of *Uncommon Ground: Tyndale's Campaign for the Future*.

The objectives of the \$58 million campaign include underwriting the purchase of Morrow Park as well as the development of new programs and internal campus upgrades. Morrow Park – home of the Sisters of St. Joseph of Toronto – is a landmark location on Bayview Avenue in north central Toronto. To date, \$37 million has been raised.

In his address at the public launch of the campaign on Saturday May 31, Campaign Chair Tim Hearn remarked: "My dedication to this project comes from my understanding of the needs of coming generations. Our world needs young people with a highly developed sense of ethical values and accompanying skills and a commitment to those moral principles that bring energy and life to our world."

Tyndale's university program is rooted in the liberal arts tradition, shaped by a Christian worldview. The seminary, in its graduate programs, prepares leadership for the church and marketplace.

The Cabinet invites gifts toward the Campaign goal. Charitable # 88891 5634 RR0001



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A Warm Tyndale Welcome to Mark Petersen —Interim President of the Alumni Association

Last winter we announced the appointment of Mark Petersen as the interim president of the Tyndale Alumni Association. Mark is an MDiv 1991 grad of our seminary, as is his wife Karen Hillmer (MTS 1991). He is Executive Director of the Bridgeway Foundation based in Cambridge, Ontario. Mark describes Bridgeway as a private grant-making foundation whose mission is to collaborate with innovators to grow healthy and productive non-profit organizations, and to help them engage in creative transformational projects. Mark leads Bridgeway's daily operations, and directs their annual awards program, which highlights innovative best practices in the social sector. He is committed to working in partnership with other non-profit organizations to enhance their organizational effectiveness and to enable a better delivery of program services.

Mark and Karen have also worked with non-

profit organizations to grow leadership in church communities in Latin America, Asia and North America. He serves on several boards including the Tyndale Campaign Cabinet. He is the author of a blog on faith and philanthropy entitled *Open Hands*. He and Karen have two sons, Daniel and Nathan. They reside in Mississauga, Ontario.

Mark's vision for the alumni association will be featured in the next edition of *Connection*. Join us in extending a warm welcome to Mark. These are great days for the Tyndale alumni association.

For more information on the Bridgeway Foundation, visit www.bridgewayfoundation.ca.

—Larry Willard is former Vice President of Alumni & Corporate Communications at Tyndale University College & Seminary.



▲ Mark Peterson

Where There's Brokenness, There's Beauty

Brian Pengelly attests to an emotional and tumultuous childhood, where he was forced to overcome it by seeking help on his own. Pengelly struggled with his sexual identity and lived most of his childhood in complete terror of being rejected by God and his family. This kept him secluded and broken inside.

Not wanting these feelings, he sought God desperately praying, "If I would just be good enough, will you please take it away."

All throughout his adolescent years, Pengelly felt as if he had failed God because feelings of shame and guilt continually overcame him. He forced himself to reject these feelings, which became increasingly difficult and overbearing. It wasn't until he met a counsellor at Moody Bible Institute that he began to attain resources to help him deal with his sexuality.

After a few years, Pengelly found himself at Tyndale Seminary where he enrolled in the MDiv program in counselling and graduated in 2007. His passion and natural gift was in working with the youth. He enjoyed his life at Tyndale where he appreciated the ethnic diversity because it helped him with his cross-cultural skills. Pengelly lived on residence for five years where he spent a lot of time with first-year students who were youth ministry majors. He ran small groups, provided mentorship, and tried to equip the



▲ Brian Pengelly

students with the skills they needed to help others. Pengelly became the loving and welcoming person that the young people looked up to and turned to for direction. Pengelly had become the person he longed to have in his life as a youth.

At "New Direction," a para-church ministry, Pengelly discipled youth that are struggling sexually. The youth that he works with are terrified; they continually fear rejection from people and God. He seeks to equip the church to embrace and accept such persons. He says, "The reality of discipleship is that it's long and it's messy. The first thing that changes in their life is not sexual ethics and if the church can't be safe place for them before they get to that point, then something is wrong with the church." God works in unique ways in shaping and forming people to become who He wants them to be.

Pengelly challenges Christians today,

"The church's response to homosexuality is culture's litmus test to the reality of our faith. Where we fail to love homosexuals, we fail the gospel." If we are indeed a religion about love and acting in love as Jesus did, we need to stand up for these social issues; we need to understand what it means to embrace everyone, no matter what struggles they may be facing.

God can uplift even those who struggle sexually. God is gracious to all who live in this fallen world. Pengelly's testimony is one that touches all who have faced struggles that seemed almost impossible to overcome. God's love and mercy can overcome all and Pengelly can attest to this, "I used to feel like I wasn't worth anything, that I was weird and didn't belong, but God has given me a new identity: I belong to Him now, and that is the best thing in the world."

—Bina Hwangbo is former Alumni Assistant at Tyndale University College & Seminary.

"If we are indeed a religion about love and acting in love as Jesus did, we need to stand up for these social issues; we need to understand what it means to embrace everyone, no matter what struggles they may be facing."

Bottleneck

Have you ever heard of the term “bottleneck?” It’s like something has clogged the drain or traffic is backed up on the highway. Frustrating, isn’t it? Back in the 90’s I heard this term being used to describe the narrow path for missionaries from Canada who were trying to get to a ministry post in another country. Only a few were making it and the stats say that there was a significant decline in missionaries sent out from Canada starting in 1992. That’s the year the Lord revealed

to me that He wanted me to serve cross-culturally for Him. I was overjoyed!

Fifteen years later, after a few short-term ministry trips in Canada and in other countries, I married and we decided to stay in Canada to serve full-time. It has not been easy. Our self-raised salary is low after working full-time in ministry-related positions since January 2005. However, I don’t regret my decision. Christ’s love compels me to serve in this way. There are a few things I have learned along the way:



▲ Colleen Stevens (far right) spending time with friends

- **Let your pastor know how God is leading you.** Your pastor and other church staff can help you work through the details even though it may be several years before you know details of the location or type of ministry work.
- **Stay involved in your local church.** Give financially to your local church. You will need the support of the church family for as long as you serve cross-culturally. Working in your local church also helps you to grow your spiritual gifts and learn from godly people. Your local church is also the place you will bring anyone who is seeking God.
- **Stay close to God.** Daily devotions, prayer and small group Bible study are musts. Practice obedience and discipline. Ask others to pray with you and for you.
- **Take opportunities to lead Bible studies.** Offer to share how God has been faithful in your life.
- **Get out there and meet people** involved in different ministries.
- **Update your friends and family** about your preparation progress. Then they will know better how to support you financially and through prayer.
- **Practice staying within your budget.** Trust God to be your Jehovah Jireh. Expect all your needs to be met but be prepared to be creative with spending and giving. For example, for transportation consider car-sharing, or bicycle rather than going into debt to buy a car. Christian ministry work is not financially lucrative.
- **Don’t be one of the stats.** Be one who makes it through the bottleneck!

—Colleen Stevens, CTESL 1997 tries to take every opportunity to encourage others in cross-cultural ministry. Colleen and her husband Tim serve in Toronto with International Student Ministries Canada.

Pass it On

Is there an issue that you feel passionate about? Well then it’s time to speak up and be heard. Write a 500-word or less article for *Connection*. We welcome point of view articles that reflect on the relationship between faith and culture, faith and life, and explore what it means to be a Christian. Send in your submissions to alumni@tyndale.ca. Please note, all submissions are subject to editorial discretion.



▲ Larry Willard, former Vice President of Alumni at Tyndale, with Ruth Simpson.

Books Donated in Honour of Parents

The Tyndale Alumni Association wishes to thank two persons who have generously donated several items to our association. Their generosity is greatly appreciated. We invite members to visit the alumni office to view these treasured items.

Sincere appreciation to both:

Ruth Simpson for her generous donation of several past Toronto Bible College yearbooks and grad programs from her parents the Rev. George Simpson, Diploma 1944, and Margaret Simpson (nee Edwards), Diploma 1939.

Sandra Hahn who kindly donated several Toronto Bible College memorabilia from Mae Waters, Diploma 1935.

Alumni

Alumni Updates

Peter Bush, MTS 1998, is currently a teaching elder at Westwood Presbyterian Church in Winnipeg, Manitoba. He formerly served at Knox Presbyterian Church in Mitchell, Ontario. Peter's book, *In Dying We Are Born: The Challenge and the Hope for Congregations* was published in January 2008.

Marc Cannemeyer, MDiv 2002, is currently working in North Carolina at Meridian Behavioral Health Services, where he is an outpatient therapist on the Assertive Community Treatment Team. He works closely with schizophrenics, patients displaying the effects of illnesses and disorders such as bipolar, borderline personality, and depression as well as substance abuse. Through his treatment plan, Marc is able to share his faith since the company's vision statement is founded on Christian values.

Yolanda Chiu, MDiv 2006, is currently teaching a counselling course at a seminary in Hong Kong. Yolanda is also starting a new ministry model, corporate

chaplaincy, together with some Christian professionals.

Neil and Linda (nee Kruger) van Leeuwen, BRE 1986 and BRE 1990, live in Cambridge, Ontario and attend Hespeler Baptist Church where they have served in various capacities for over the last ten years. Neil has been working for Rockway Mennonite Collegiate for the last four years as a custodian and Linda has been serving with Arab World Ministries in mobilization administration for two years.

Dayne Matthews, BRE 1969, is pleased to announce that the Women's Mentoring program, that she had the privilege to develop as a staff member of Scots Uniting Church in Adelaide, Australia (a member of the Uniting Church in Australia), has been launched. This is the first ever to be implemented by a church. They've had successful news coverage—in print and two radio interviews—and have been delighted with the interest and quality of applicants interested in volunteering for training for

the program. Dayne welcomes news from Tyndale's 1969 graduating class.

Jocelyn Lucille Swinamer (nee Stevens), BRE 1982, was called and ordained to ministry in the Apostolic Church in Canada on March 11, 2007. Jocelyn is currently serving Lighthouse Community Church in Bridgewater, Nova Scotia.

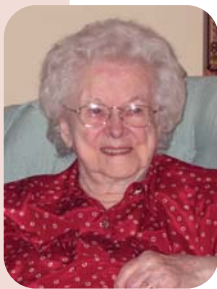
Christopher Riley, MDiv 2001, published his first book, *When Conscience Speaks* on December 24, 2007. It is written from an evangelical perspective. Christopher hopes to publish a second and third book.

Harald, BTh 1985, and Sara Rust, have been blessed in many ways, one of which is their children: Rebecca 8, Daniel 6 and Helen 3.5 yrs. They are also blessed with fellowship at First Baptist Church in Petrolia, Ontario.

Dale Watson, MDiv 2001, resides in Toronto, Ontario and has published his first book, *Loving Father, I Thank You for This Day*.

Staying In-Touch

We want to hear from you! Send your updates, announcements and photos for the next Connection to alumni@tyndale.ca, 416.226.6620 ext. 2107 or 25 Ballyconnor Court, Toronto, ON, M2M 4B3.



In Memoriam

Vera Tyler

On December 27, 2007, Vera Tyler (nee Bigham), Diploma 1937, wife of the late William "Bill" Tyler, Diploma 1936, went to be with her Lord. She leaves behind four children, 17 grandchildren, and 14 great-grandchildren.

Vera joined the China Inland Mission (now Overseas Missionary Fellowship) during World War II. Bill and Vera met at TBC. They were married in Foochow in January 1942, two years after Vera went to China. After the war, Bill and Vera returned to Toronto where they were responsible for the CIM/OMF Canadian headquarters for 28 years. They also taught adult Sunday School classes and assisted in a leadership role at High Park Baptist Church from the 1950s to the early 1990s.

Upon their retirement from the OMF, they led Scripture Union in Canada for eight years and then worked in Zambia for six months at the church headquarters in Lusaka where their daughter and her family were based. Subsequently, Vera worked with Pocket Testament League and Mustard Seed Mission in Toronto.

Both Vera and William were recipients of Tyndale's Distinguished Alumni award in 1996.

During his final years, Bill struggled with

Alzheimer's and passed away in a nursing home on December 20, 2004. In 2000, Vera went to live with her daughter in London. Vera remained very much herself and connected to people all over the world by phone, letters and the internet. In her late 80's, she completed three books on her laptop, which are treasured by the family, and until very recently she continued to be the family journalist, receiving and sending emails all over the world.

She was well enough to join the family at a well-loved cottage in Muskoka last July and attend her grandson's beach wedding in Cobourg, Ontario in September 2007. Vera enjoyed many visits with her children, grandchildren, nieces and nephews in her last few days because it was so close to Christmas. During a phone conversation with a relative in England on Saturday, December 22, 2007, Vera spoke like a bride awaiting her wedding day, saying that she was anticipating her 'special day' when she would see Jesus and Bill.

During her life she has been a wife, mother, hostess, missionary, co-worker, teacher, prayer warrior and friend, but she is most appreciated by us as "Mom" and "Grandma."

If you would like to view a collection of photos that reflect the journey and life of Vera, please don't hesitate to visit the Alumni Office where it will be displayed.

— This article was submitted by Maybeth Henderson, one of Vera's daughters.

Tyndale's annual Varsity Alumni Basketball tournament a huge success

Despite the cold winds and unrelenting snowfall, Tyndale's annual Varsity Alumni Basketball Day was a huge success. The current varsity team played against alumni whose graduation year dated as far back as September 2000.

In short, it was an amazing game. A two- to three-point lead shifted back and forth during both halves with no indication of who would win until the final buzzer. The game play was fun and friendly, but did not lack competition and drive. There were laughs, applause and cheering from both benches and the fans. The final score was 95-92 for the alumni. With the game concluded, we reminisced about the "old days" over pizza and pop. Notable alumni performances were made by Joel Sherbino, Mike Mackneer and Kyle Pitman.

Thank you to all the alumni who made it out and we



▲ Seated (l-r): Mike Mackneer, Thomas Eng, Kelsey Lau Kneeling: Andrew Jones Standing (l-r): Mark Chown, Caleb Warren, Dustin Boreland, Daniel Slade, Kyle Pitman, William Yu, Wes Mallory, Andrew Swagers, Tim Cruickshank, Kristopher Wilkinson, Marty Brown, Rob Dean, Joel Sherbino, Howard Nanes.

look forward to seeing everyone again next year. All alumni are welcome to come and cheer on the alumni team from the stands and join in on the fellowship after the game. These days are for you!

Alumni to Alumni

Paul writes in Philemon 1:6-7, "I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ. Your love has given me great joy and encouragement, because you, brother, have refreshed the hearts of the saints."

We are always amazed at the talent that God has grown in our graduates. We pray that you will be refreshed by the encouragement of your fellow alumni.

The Spring of Every Living Thing

*O Thou, the spring of every living thing
Whose breath brought life to mortal day,
Enlivened coloured seeing to every human being
And caused the eyes of clay to know the light of day.*

*The stirrings of the heart, God's wisdom did impart;
The mornings of the brain, God's power did enchain;
Pleasure in the heart, through colour's mystic art,
Rapture, sorrow, pain, brought by music's sweet refrain.*

*Thrills to varying light, fears provoked by night,
All so well combined, its treasures not yet mined.
To the holy and right, it shall reveal its might
And the humble shall find the glories of the mind.*

—Robert J. Sweet

ABOUT ROBERT:

Robert James Sweet, Diploma 1946, met his wife Hazel Sweet (nee Connor), Diploma 1946, at LBC. Together they were missionaries in Africa, where Robert compiled a French-Ngambai dictionary and an instruction manual in the French language. They were blessed with the four children. Robert James was a teacher who also served as Director of French for the Toronto Board of Education.

Alumni Team 2008:

Tim Cruickshank
Rob Dean
Thomas Eng
Mike Mackneer
Howard Nañes
Kyle Pitman
Joel Sherbino
Dan Slade
Will Yu

Current Team 2008:

Dustin Boreland
Marty Brown
Mark Chown
Luke Haggett
Andrew Jones
Kelsey Lau
Wes Mallory
Caleb Warren
Kristopher Wilkinson



Homecoming 2008

SAVE THE DATE:

IT'S OCTOBER 4, 2008.

Join us at Tyndale for our annual Homecoming event. Homecoming 2008 welcomes all alumni. Everyone is invited. Tyndale faculty and staff, your friends and family members—all are invited to attend and encouraged to participate in the festivities. Come back and renew your love of learning. Reconnect with your classmates and favourite professors. Rejuvenate your ties to Tyndale. See how Tyndale has evolved.

If you are interested in volunteering or if you want to plan special activities during Homecoming 2008, please contact the Alumni Office at alumni@tyndale.ca, 416.226.6620 ext. 2107 or at 25 Ballyconnor Court, Toronto, ON, M2M 4B3.

Alumni

Somerville: Secularism...

—continued from page 1

covets and demands control. Somerville said that by eliminating mystery (which is really uncertainty) we also strive to control uncertainty. This is the reason society now desires to technologically predict outcomes and in so doing eliminate all mystery and unforeseen occurrences.

The Christian Response

As Christians we don't try to control mystery. We accept the mystery of faith, of life and of God. We do not try to reduce the uncertainty to certainty. Religion gives believers a sense of living with the mystery, because we hope for (and rejoice in) something beyond what we know, beyond what we can feel, beyond what we can prove.

Respecting the Human Spirit

Somerville added, "Unfortunately there will be people at either end of the spectrum who will never find shared ethics because they find their



identity, their reality, their affirmation of what they want to believe by rejecting everything else." She explains that there are two polarized groups at either end of the spectrum. There are those who support a pure science world-view, called genetic fundamentalists. And there are those with a pure mystery view who reject science—the religious fundamentalists. The genetic fundamentalists believe that humans are determined by their genes and exhibit attributes from the functioning of their genes. The religious fundamentalist rejects science and considers nothing outside of the religious texts. Somerville says she supports a third viewpoint: the "science human spirit view." In so doing, she claims to be amazed, to be in continual wonder, of what science reveals. This mystery

◀ Dr. Craig Carter, Professor of Religious Studies and Dr. Margaret Somerville.

"... in a society that seeks to manage and control fear, uncertainty and death, some will advocate for the legalization of euthanasia. In this way, they seek to control the fear of death by controlling when and how one dies. Euthanasia is a terror-management device."

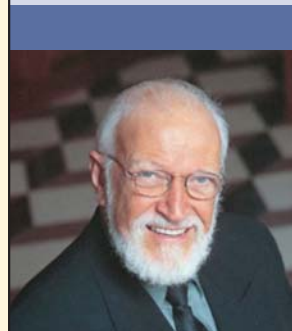
and wonder of both the known and unknown, she says, encompasses the spirit dimension. Within this construct, Somerville's definition of spirit is one that is wide enough to accommodate the religious who may embrace the supernatural, as well as the non-religious who don't subscribe to gene reductionism, but who instead believe that there is something more to being human than just reproduction of genes (being a gene machine).

Each year, Tyndale invites notable academics, religious leaders and researchers who are engaged in cutting edge research and original thought to share with the public and its community: students, faculty, donors, alumni and staff.

—Jacqueline Getfield is Director of Communication at Tyndale University College & Seminary.



TYNDALE
Seminary



Dr. Calvin Miller, Renowned Preacher, Best Selling Author and Professor of Homiletics will be speaking at

Tyndale's 2008 Preaching Conference

Date: Friday, September 26, 2008.

Cost: \$59 per person; \$39 for alumni.

To Register: Call Tina at 416.226.6620 ext. 2138

Calvin Miller is the author of more than 40 books, including the widely acclaimed Singer Trilogy. From 1991 to 1998, Miller served as Professor of Communication and Ministry Studies and Writer-in-Residence at Southwestern Baptist Theological Seminary, Ft. Worth, Texas. In January 1999, he joined the faculty of Samford University's Beeson Divinity School in Birmingham, Alabama, where he is currently Professor of Preaching and Pastoral Ministry. His articles have appeared in various journals and magazines such as *Christianity Today*, *Campus Life*, and *Leadership*.

Dr. Miller believes in the primacy of preaching the Gospel for the Church in every age. In his own church ministry he has sought to be both a contemporary apologist as he helps the church provide answers for a secular culture, and the equipper of the contemporary Church for the task of mission and evangelism. His most recent preaching text is *Preaching: The Art of Narrative Exposition*.

For more details contact Dr. Fred Penney at fpenney@tyndale.ca

Make a
\$50,000*
 donation to Tyndale.

Refer a student.

Studies show that only 18% of the general population in Canada can name at least one Christian higher educational institution. A great way to help promote Christian higher education in Canada and to help Tyndale grow is to refer a student.

Provide us with a name, phone number and email and we'll do the rest. If a student is interested, then we'll provide them with information about studying at Tyndale. And if they end up studying at Tyndale full-time for four years, that's equivalent to a \$50,000 donation to Tyndale. It's that simple.

Just go to www.tyndale.ca/referral/alumni to refer a student.

**equivalent to studying at Tyndale full-time for four years.*

Tyndale's Timeline

... is a listing of Tyndale events. For full details on admissions-specific events, visit www.tyndale.ca/admissions. Tyndale's Admissions Department counsels prospective students and provides tips on selecting programs and financial aid opportunities. The following are a few of the events where you may speak with an admissions counsellor or Tyndale representative (including faculty).

JULY

- July 1-5 Youth Breakaway I – Lewisporte, NL
- July 12-18 Developing the Christian Mind – Muskoka Bible Centre
- July 24-27 5th Biennial International Meaning Conference

SEPTEMBER

- Sept. 23 University Encounter Day – Tyndale
- Sept. 25-27 National Association for College Admission Counselling Conference – Seattle
- Sept. 26 Preaching Workshop – Tyndale
- Sept. 29 Bachelor of Education Info Session – Tyndale

OCTOBER

- Oct. 4 Alumni Homecoming – Tyndale
- Oct. 14 Preview Evening – Tyndale
- Oct. 15 Encounter Day – Tyndale
- Oct. 20-29 Christian College and University Fairs – Meet Tyndale Reps – Prairies & Western Canada
- Oct. 30 Seminary Encounter Day – Tyndale

NOVEMBER

- Nov. 2-4 Ontario School Counsellors Association Conference – Toronto
- Nov. 3 Bachelor of Education Info Session – Tyndale
- Nov. 4 Holocaust Education Week - Tyndale
- Nov. 6-13 Christian College and University Fair – Meet Tyndale Reps – Ontario
- Nov. 7-9 MissionFest Montreal
- Nov. 15 University and Seminary Open House – Tyndale

DECEMBER

- Dec. 2 University Encounter Day – Tyndale

*Want to know when a Tyndale representative will be in your area?
 Visit www.tyndale.ca/admissions to get our complete schedule.*



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5TH BIENNIAL INTERNATIONAL CONFERENCE ON PERSONAL MEANING

LIVING WELL & DYING WELL

New frontiers of positive
psychology, therapy and
spiritual care.

JULY 24 – JULY 27, 2008 COURTYARD BY MARRIOTT, DOWNTOWN TORONTO

Over 100 presentations, 20 professional workshops and 10 keynote speakers, including: Thomas Attig, Irwin Barker, Victor Shepherd, Ernesto Spinelli, Pamela Wallin, Paul T. P. Wong and many more distinguished speakers.

> Hosted by: The Psychology Department of Tyndale University College
> 40% discount for all Tyndale faculty, alumni and donors

For more info visit www.meaning.ca, email lwong@tyndale.ca or call 416.587.4990

Discourse that Energizes...

—continued from page 2

engage in a mental thrust and parry that forces you to think differently and engages the intellect on a journey that can only beget insight.

One of my most memorable moments as a post-graduate student of political science was when a Rhodes Scholar of some 30 years in politics and academia said in response to an argument I had presented in a paper I had written, “I never thought of that. Whose original idea was that? I have never read that.” So stunned was I, that in humility, I considered not claiming the thought. I was fearful that I would not be able to defend my ideas verbally; fearful that I would be eternally embarrassed. I felt paralyzed. But I did not capitulate to this fear. I forced the first few words out and then it all flowed from then on. It was a remarkably fulfilling yet heated debate on a topical political matter. I felt good about my stance, when it was all said and done. And, my professor was happy.

So, let us put off the mantle of fear – fear of conflict, fear of exposure, fear of excellence, fear of really being who God wants us to be—and instead consider opposing viewpoints and tear them apart in analysis.

Tyndale did just that when, during this year’s Honeyman Lectures, we invited world-renown, controversial Margaret Somerville to engage in discourse with its stakeholders. Paul Wong brings us yet another thought-provoking article that calls us to action, *How to Create a Healing Community*. Philip Yancey was the keynote speaker at the annual President’s Dinner. In this issue, we bring you his insights on prayer and a relationship with God.

Remember that we love to hear from you. Send us your thoughts, written permission for us to print your views/comments, your name and contact information. And, we’ll see you in print in an upcoming issue!

Until next time, resolve to manage conflicts. Stay Connected. God Bless.

—Jacqueline Getfield

Media Mentions

Tyndale Seminary launches online distance education program. —*The Christian World*, April 2008 and in *The Christian Herald*, April 2008.

Dr. Daniel L. Wong’s article entitled, “Preaching in a Multicultural World,” —*Preaching*, March 2008.

Dr. Paul Wong’s article, “How Best to Prepare Missional Leaders” was reproduced to inspire new leaders. —*Cooperative English as a Second Language Ministries Society*, April 2008.

Tyndale’s new Bachelor of Education Degree program was featured in the Education news section. —*School Advocate* Winter 2008.

PAONL announces appointment of Peter-Daniel Newman, Admissions Counsellor at Tyndale University College & Seminary. —Pentecostal Assemblies of Newfoundland and Labrador’s website, March 2008.

Margaret Somerville to Visit Tyndale. —*The Christian Herald*, March 2008.

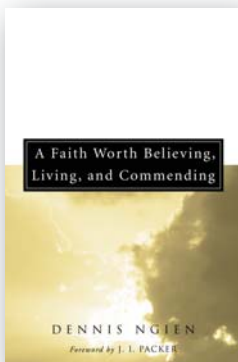
Leading Women 2008. —*ChristianWeek*, March 14, 2008.

Review of Revive Your Soul conference. —*ChristianWeek*, March 14, 2008.

The launch of the new BEd program. —Pentecostal Assemblies of Newfoundland and Labrador website, February 2008.

Announcement of Revive Your Soul conference to be staged by the Tyndale Centre for Leadership. —*ChristianWeek*, February 15, 2008.

A Faith Worth Believing, Living and Commending



A Faith Worth Believing, Living and Commending
(Eugene: Wipf & Stock, 2008)

By Dennis Ngien

“Like the ancient prophet, Amos, we live in an era marked by a famine of hearing the words of the Lord. These exemplary sermons and speeches by Dennis Ngien provide

satisfying nourishment for heart and mind alike because he enables the Scriptures to speak again in clear, powerful ways to our generation. Ngien effortlessly blends the committed passion of a preacher, the wise perspective of a mentor and the careful precision of a scholar. This book is recommended reading for anyone eager to hear what truly practical theology sounds like.”

—Dr. Jeffrey P. Greenman, Associate Dean of Biblical & Theological Studies and Professor of Christian Ethics, Wheaton College

“The Scottish theologian James Denney once commented that ‘if evangelists were our theologians or theologians our evangelists, we should be nearer the ideal.’ These sermons by Dennis Ngien exemplify the fact that he is a passionate amalgam of both.”

—Dr. Kevin Livingston, Senior Pastor, Knox Presbyterian Church, Toronto

“Professor, Preacher, Pastor: these facets of his eclectic calling find expressions in this medley of Dr. Ngien’s works. Delightful, tasty, even humorous morsels from his thoughts express the joy of one who loves his Master... Fledgling youth and seasoned servants will find inspiration in these pages.”

—Dr. Ken Gamble, Executive Director of Missionary Health Institute, Toronto

“This book is far more than a collection of compelling sermons by the consummate pastor-theologian, Dr. Dennis Ngien. It is an exemplar of the interface of theology and piety, of biblical interpretation and practical implication, of scholarly rigour and spiritual fervor. The nine chapters that comprise the volume offer rich theological reflection on a range of subjects including the suffering of God, death and dying, Luther’s theology of preaching, effective living in the power of the Spirit, and the nature of God’s love... Like his historic mentor, Luther, we see in Ngien a theologian of the cross at work in the pastoral context.”

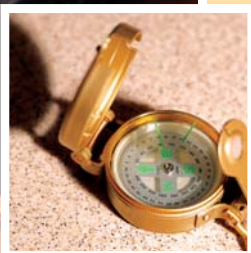
—Dr. Janet Clark, Academic Dean, Tyndale Seminary

—Author, Dr. Dennis Ngien, is Research Professor of Theology at Tyndale Seminary.

LEADERSHIP 360

Tyndale Centre for Leadership is pleased to present

Eight professional development days for Christian LEADERS



360 leaders have extraordinary peripheral vision. They lead from the centre. They see beyond themselves. They understand the strengths and vulnerabilities of the organizations that pay them. They have insight into people who work both with and for them. They compute the consequences of the culture that surrounds them. They wonder what God desires in their situations. And—people want to follow them.

Beginning in October 2008, the Tyndale Centre for Leadership will be offering a series of eight one-day seminars dealing with key leadership concerns. Participants are required to register for a minimum of four of the eight seminars. Those who choose to take at least six seminars will be awarded a Certificate of “Excellence in Leadership 360.” Participants who take all eight seminars may apply for a Tyndale course credit (3 credits) after completing an additional self-study curriculum. The topics will include The 360 Leader; Leading from Your Strength; Leaders as Coaches; Leadership Dynamics in the 21st Century; Team Building; Managing Conflict; Creating a New Future; and Developing Your Organizational Culture.

Log on to the Tyndale Centre for Leadership website www.tyndale.ca/leadership/ for more information and to register.

Leading Strategically in the 21st Century

Faculty & Staff Notes



Dr. Jan Alperberg, Associate Professor of Business (university), in collaboration with Dr. Paul Scarbrough presented a joint paper, "Lean and the employees," at the

eighth Nordic Workshop in Management Accounting in Linköping, Sweden on February 1, 2008. He also was a visiting professor who taught one MBA course on business planning at the School of Business and Management of Technology, Belarus State University in Minsk from December 15 to 22, 2007. Recently, he received a SSHRC grant of \$52,000 to begin working on a new project that is being administered by Brock University.



Dr. Craig A. Carter, Professor of Religious Studies (university), published a review of Dr. Bryan Stone's book, *Evangelism After Christendom: The Theology and*

Practice of Christian Witness, in the October 2007 issue of "The International Bulletin of Missionary Research." Dr. Carter presented two papers at the 2007 annual meeting of the Evangelical Theological Society, which was held in San Diego, California and preached at Westney Heights Baptist Church in Ajax, Donway Baptist Church in Toronto, Richmond Hill Presbyterian Church, and St. Andrew's Presbyterian Church in King City. On January 13, 2008, Dr. Carter was inducted as Theologian-in-Residence at Westney Heights Baptist Church. On April 11, 2008, Dr. Carter presented a paper entitled, "Theology as Trinitarian Spirituality: What Evangelicals Can Learn from St. Athanasius" at the Wheaton Theology Conference at Wheaton College. The conference theme was "Recovering the Trinity: Classic Doctrine and Contemporary Ministry" and the key note speaker was Miroslav Volf of Yale Divinity School.



Dr. Brad Faught, Associate Professor of History (university), wrote a feature piece on the John W. Graham Library at Trinity College, U of T. The article appeared in the Winter

2008 issue of *Trinity Magazine*. In February, he gave a lecture on the Oxford Movement at Codrington College in Barbados. Codrington, which dates back to 1710, is one of the oldest Anglican colleges and seminaries in the western hemisphere.



Donald Goertz, Assistant Professor of Church History, served as a consultant for Arab Baptist Theological Seminary in Beirut, Lebanon from March 5 to 15 as they

under went a process of curriculum revision. While there he delivered a lecture on *The Shape of Missional Leadership*.



Dr. Barbara Leung Lai, Associate Professor of Old Testament (seminary), taught an intensive "Biblical Interpretation" course at Carey Theological College from

February 8 to 16. As Tyndale's delegate, she attended the Annual Institutional Members Meeting of China Academic Consortium held at UC Berkeley, March 7-9. Dr. Leung Lai also spoke at World Vision's chapel service on April 23. She is currently a consultant on a Bible translation project funded by Southern Baptist and managed by the China Bible Society. Three doctoral students (Tyndale alumni) are members of this translation team under her supervision.



Dr. Paul Magnus, Professor, R.J. Bernardo Family Chair of Leadership (seminary), served as a consultant and facilitator for the Board and leadership team of Ellerslie Road

Baptist Church in Edmonton, Alberta (January 3 - 5). He was engaged in leadership coaching meetings with the executive pastor and leadership team of Chartwell Church, January 11-15. Later that month, he delivered an address to the Professional Practice Toronto Public Health System and consulted with the board/leadership of Emmanuel

Pentecostal Church in Port Perry, Ontario. Subsequently, he contributed to the Quebec-wide Cree School Board on matters of board governance development seminars and facilitation meetings. On February 8 and 9, he participated at the board and staff retreat of the Ebenezer Baptist Church in Saskatoon, Saskatchewan.



Dr. Dennis Ngien, Research Professor of Theology (seminary), published his book entitled *A Faith Worth Believing, Living and Commending*, with foreword by Dr.

J. I. Packer (Wipf & Stock, 2008). He wrote an article, "Worship as Radical Reversal in Martin Luther's *Theologia Crucis*," that appeared in *Reformation* 12 (2007): 1-32.



Dr. Lilian Wong, Associate Professor of Psychology (university), spoke at the Markham Chinese Baptist Church on the topic, "How to Capture the Attention of Active Students" for

Training of Sunday School Teachers and Youth Leaders on March 16. She participated in a roundtable discussion, "Hot Topics in Clinical Supervision," at the International Interdisciplinary Conference on Clinical Supervision, University of Buffalo from June 12 to 14.



Dr. Paul Wong, Professor of Psychology (university), has published a book review on Michael White's *Maps of Narrative Therapy in PsyCritique: APA's Journal of*

Contemporary Book Reviews. Through the Taylor & Francis Group, he hopes to release the second edition of *The Human Quest for Meaning*, in Summer 2008. Paul has accepted an invitation from the Society of Humanistic Psychology to serve on the Editorial Board of the *Journal of Humanistic Psychology* and speak at their annual meeting in Boston in August. Paul addressed the Pathfinders' board on the topic, "Best Practices in Servant Leadership" on April 11. Paul will be one of the keynote speakers at the 5th Biennial International Conference on Personal Meaning, which will be held in Toronto from July 24 to 27.

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