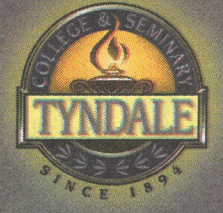


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Connection (Tyndale College & Seminary), 7, no. 1 (Spring 2001)

Connection

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



VOL. 7, NO. 1 A quarterly newspaper serving the Tyndale College & Seminary community SPRING 2001

Growing the Faith of Adolescents

by Pamela J. Erwin, Professor of Youth and Family Ministry, Tyndale College & Seminary

This article is excerpted from "Leading Teens to a Mature Relationship with Jesus," *Focal Point Magazine*, Vol. 19, Number 1, Spring, 1999.

For anyone who has worked with adolescents for any length of time, the question of how to foster a young person to a growing faith in Jesus Christ invariably arises. As one who has been fortunate to have worked with students for almost 20 years, I have had the privilege of seeing many of my students become young adults. Some of these young adults are strong in their faith, some are not. What makes the difference? Sometimes the ones you are certain will experience a life in close connection to Jesus Christ seemingly have a weak relationship or none at all. Sometimes the ones you wanted to give up on surprise you and have a vibrant walk with Jesus.

Over the years I have had similar discussions with veteran youth workers about this dilemma and the questions we ask ourselves. What can we do as youth workers? Does what we do have an impact? Through informal research,

these discussions with other youth workers and with young adults who felt that they had a strong growing faith, have led me to a couple of conclusions. Very often it didn't seem to be important that students were actively involved in a strong youth ministry as adolescents. In fact, that often seemed to be a detriment. Many students actively involved in youth group activities, Bible studies, etc., walked away from Jesus after high school. Although parental influence was important, it didn't seem to be the only factor. Students with Christian parents very often were struggling in their faith as young adults while students with non-Christian parents sometimes had a vibrant faith as young adults. What I found to be key was this: young adults with a strong, growing faith had at least one, if not several, experiences in their lives where they had been able to put their faith into action—they had the opportunity to live out their faith as leaders in one or more settings.



Pamela J. Erwin, DMin (cand.)

positive development. Young people who have these kinds of relationships with adults make better choices. Further, positive adult relationships provide a safe place for adolescents to test the validity of their value system. Providing experiences where young teens can work with adults regularly: to set up chairs for meetings or Bible studies, or work with adults on a worship team, gives them the adult connections they need.

LEADERSHIP OPPORTUNITIES HELP TEENS LEARN TO DEVELOP THEIR GIFTS AND TALENTS

"Most youth ministries go in one or two directions: they either entertain students or they equip students. Each route leads to a different destination. The results are dramatic. When we major in entertaining students, we will most likely produce spectators. If we take on the challenge of equipping students for leadership, we will produce servant leaders."¹

Youth groups are safe places for teens to try on a variety of hats in an attempt to discover their gifts and abilities. One of my former students discovered as a young teen that he had a gift for playing drums. His gift was encouraged in the youth group and church. As a high school student, he joined the worship team playing for Sunday morning worship. He is now a young adult using his gift to minister to young peo-

Leadership is often defined in a variety of ways. There are four characteristics of leadership that are important to consider when seeking to minister to young people. First is the characteristic of servant leadership. Throughout Scripture, God calls His people to use their gifts and abilities to serve others (Ephesians 4:11-13; 1 Corinthians 12:4-6). Secondly, leadership implies the opportunity to influence others. A third characteristic of leadership is responsibility. Youth workers need to provide opportunities where teens are given the opportunity to be responsible for carrying out specific tasks. The fourth characteristic is closely tied to responsibility. Leadership involves responsibility with authority. Responsibility without authority is merely delegation and does not lead to ownership, an essential element of responsibility.

As I have thought about the importance of leadership opportunities for the development of a mature adult faith, I have wondered what it was about leadership that was so important. I believe there are four reasons why leadership opportunities for adolescents often pave the way for a growing faith in young adults.

LEADERSHIP OPPORTUNITIES PLACE TEENS IN CLOSE CONTACT WITH ADULTS

There have been several significant studies recently regarding the need and value of adult relationships for adolescent development. Two interesting points from this research stand out. Young people need strong, intimate relationships with several adults to foster

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ple all over the world as he serves with an evangelistic music ministry. Drums are just one example. There are numerous ways that teens can plug in throughout the church.

LEADERSHIP OPPORTUNITIES TEACH TEENS HOW TO PUT THEIR FAITH INTO PRACTICE

"Having spent a career trying to understand and help young people, I am convinced that the one primary cause of the tragic self-destruction of so many of our youth is that they do not

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CONNECTION SPRING 2001

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EDITOR'S NOTE

For some of us, the memory of being a teenager may be quite distant. For others of us, it was only yesterday we were walking the halls of high school, hanging out with friends, and experiencing the many changes that happen to us and around us during that time of life. Many would agree that contemporary youth culture is radically different from the times we can remember. From media pressures to family crises, youth face increasingly complex decisions and circumstances that render adolescence a potentially difficult, heart-breaking, and even dangerous landscape to navigate.

At Tyndale, we believe that reaching youth culture with the relevance of the gospel of Christ is an integral part of building God's kingdom. We also strive to train and equip the next generation of youth leaders through programs at both the College and Seminary. This issue of Connection focuses on youth culture and ministry, and includes articles written by youth experts regarding some of the issues facing youth in society today and how we as the Church should respond. Several youth and youth workers have also contributed articles and interviews regarding how they are serving God in their specific circumstances and are reaching their peers with His love.

Tyndale's mission to educate and equip Christians to serve the world with passion for Jesus Christ includes passionately engaging youth and youth culture, and holding out the true choice for the next generation.

Kelly Milne
Kelly Milne
Interim Editor, Connection

Between My Rock and a Hard Place

by Wesley MacDonald

One of the most difficult things for me to grasp growing up was the size of the world. Today, I can still only describe it as REALLY big. The surface area of the globe is over 500 million square kilometres. It's home to a population of 7 billion humans, and we're still discovering new species of plants and animals. Now that I'm 17, I may understand those facts better than when I was struggling with geography in grade school, but the immensity of it all is sometimes still lost on me today.

What's difficult for me to grasp now is that, with all the space out there, it seems hard to find a place where I fit in. Figuring out who you are and where you belong is a process without ending, and I still learn something new every day. However, it is becoming more and more difficult for Christian teens to find their place in today's secularized society.

There comes a point in your life when you stop being spoon-fed by your parents and choose for yourself what you eat next from your plate. For me, this time came when I began high school. When I left elementary school to begin the next stage of education, I looked forward to the adventure that awaited me. It was like my strained carrots had suddenly become an 8-course feast. I had so many more choices. I could choose my classes based on what interested me. I could choose my friends from a multitude of people instead of a small class of kids my age. I also faced new choices concerning what to do with my free time.

With so many choices, the only way to really decide what I liked was through experimentation: I tried swim team and track; bleached my hair and dyed it blue; found that I preferred history to chemistry; and decided that my favourite ska band sounded better to me than anything I had heard from Tchaikovsky. (For those of you who don't know, Ska is a musical style containing a mix of Punk, Jazz and Reggae.) For many other teenagers,



however, experimentation leads to drug abuse, alcohol consumption, and sexual activity. A large majority of the people I know already drink; almost one third of my classmates smoke marijuana; and at least one third smoke cigarettes. All three of those activities are illegal for people my age, but it can be a difficult choice not to participate. My generation believes that whatever they choose for themselves is good for them. There is no absolute truth, no real authority, and that's dangerous. My spiritual values clash with trends in society, and sometimes, I don't know whether to go along with my peers, or try to do something about the way they're headed. I worry about what everyone else is thinking about me, when I know I should be worried about how I'm representing God to my peers. My social image and spiritual integrity are constantly vying for precedence in my choices. With God, I know there's no compromise, but as a 17-year-old, I'm always trying to find one. I know I can always rely on God, but that solution seems to create even more problems.

One of the most disheartening events that can happen any given day in a social environment is for someone to mock my faith. In the same teenage society that says whatever you believe is good for you, upholding Christian beliefs and abstaining from drinking and having sex can easily be looked down upon.

Some of my friends like to use words I suspect they don't know the meaning of: I've been called a 'fundamentalist' before, a word which I don't even fully understand. I'm often referred to as 'church-boy' whenever I bring up a spiritual issue. People have called me 'naive' for following a religion that offers no proof of God's existence, or for even adhering to a religious belief to begin with. It's difficult to understand why my friends, who are so open to making choices for themselves, have such a problem with mine. After considering things from a Christian perspective, I decided to ask a few

of my non-Christian, (admittedly agnostic) friends about why I seem so strange. "It's because we want to get drunk and high, and Christians and their rules put a limit on that kind of fun," a friend of mine offered. Another of my classmates stated, "We don't like limitations, so we don't obey any rules."

It comes down to the fact that Christians, have made different choices, and lead different lives, and are therefore considered odd. But why would a teenager make a choice that makes life seem more difficult? I am a Christian because I believe in God and have faith in His plan, even though believing in God doesn't necessarily make life easier. My obligation to follow God's will can be a heavy burden at times. It is easy to get angry and frustrated, especially when I need advice, but know that I can't turn to my parents without getting the standard

lectures about drugs and sex. I'm not alone in that feeling. Christian youth need other resources to deal with their problems, and every Christian friend I have would say their youth group provides important help for dealing with faith challenges.

Youth group is the one place I know for certain where I fit in. I'm completely comfortable there, and my best friends come from youth group. They are people who understand me and the issues I deal with every day. When I need advice, they're there. When I need someone to hold me accountable, I know I can rely on them. These relationships are the type of friendships all youth really need; ones where I need not compromise.

But it is more than just my friends in the group. I hold my youth pastors in high regard. I have confidence that I can always come to them with my problems, and they won't let me down. Their efforts make or break the youth group, and their guidance has helped me, and countless others, prepare for the daily struggles we face. They provide prayer support, friendship, and love, that help Christian youth find confidence in their decisions to choose God.

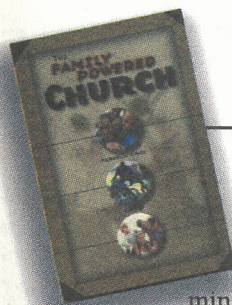
Giving God control of my choices is a daily struggle, especially when He disagrees with the teenager in me. It's important to have a strong support during these times, and to remember to ask God for help. I can do anything through Him who gives me strength—even survive high school.

Wesley MacDonald is a grade 12 student from Northern Secondary School in Toronto working in Tyndale's Office of Communication as a co-operative education student. After graduation, Wes plans on travelling and pursuing a career in journalism or radio and television arts.

OFF THE SHELF

The Family Powered Church

By Pamela J. Erwin,
LOVELAND, COLORADO GROUP, 2000



Pamela Erwin's *The Family Powered Church* tackles the problem of fragmentation in the church. She says that, "today's typical church offers children's ministries, youth ministries, senior adult ministries, men's ministries, women's ministries and ministries centered around various felt needs such as divorce and recovery" and contends that these specialized programs tend to lead to fractured rather than unified faith communities.

The antidote that Professor Erwin proposes to such a divided community is to re-envision the church as family. She is not recommending that churches add family ministry to their list of programs, but sees family ministry as far more than a program. She states that "family ministry has a double focus: to care for, support, empower, and nurture families in the church; and to bring people together as a body in a way that enables authentic biblical community to take place."

The strength of this book is that it not only clarifies the problem of church fragmentation but also gives some practical ideas about responding to the concern. Resources and tools are included that can be helpful in assessing and "re-imagining" community in the church. The three chapters on the power of story, the significance of ritual, and the celebration of rites of passage will be especially appealing to members of the Tyndale community because they include stories from Pamela's own family and ministry. The final section of the book gives ideas for strengthening connections within families, between families, and between the generations...that is, building a family powered church.

i.Kelly, Gerard. *Retro-Future*. Downer's Grove: Intervarsity Press, 1999.

Dr. Beth Posterski
Professor of Christian Education



Connection

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Vol. 7, No. 1, Spring 2001
Published by the Office of
Communication at Tyndale College &
Seminary

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

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Seminary Alumni profile



Name: Amy Wong

Born and raised: Hong Kong

Degree completed at Tyndale: Master of Divinity in Youth and Family Ministries, 2000

How did you come about enrolling at Tyndale?

In 1989, I attended a missions conference in Hong Kong, where there was an older man sharing about missions needs. He said that many missionaries did not come back from the missions field because no one came to take their place. God then asked me if I would go to the field, and I said yes. In 1990, when I moved to Canada to finish high school, my pastor encouraged me to go Tyndale, but I wanted to get a degree at York University first. In 1994, I enrolled part-time at Tyndale Seminary. I started off in the counselling program, but after taking a youth course, I fell in love with this area of study. I then evaluated my past experiences over the years, and found that God had used me a lot in youth ministry.

What type of ministry are you currently in?

In 1996, my pastor's wife invited me to take up the English ministry at the church (Cornerstone Chinese Alliance Church). I wasn't sure because I was not born in Canada, and I was not that in touch with the youth culture. But when I attended the Urbana conference later that year, I saw the power of youth living for God, and God affirmed to me that youth work is important. I realized that this time of life is the easiest for youth to get to know God because they are

exploring many things at this stage. When I came back from Urbana, I shared this with my pastor's wife, and I said yes to the call of working with the English speaking youth at the church. This also fulfills my dedication to God years earlier about being a missionary overseas, because I am working in a different culture and lifestyle than my own, as the youth in the English congregation are Canadian-born, unlike myself.

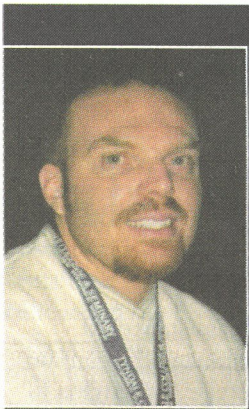
What are some challenges that you face in your work?

I grew up at the church, and I used to be a person who was taken care of by the people in the congregation, and now, I take care of them. I am learning how to work with people who were once my counsellors and mentors, so it is an adjustment for me. I am also continuing to learn English.

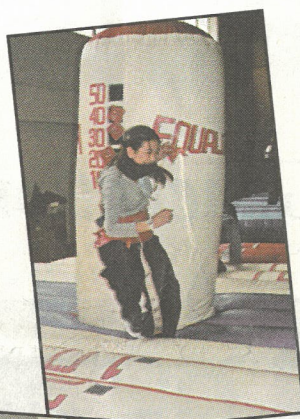
What is your advice to those contemplating work in youth ministry?

You need to confirm this calling from God. You must love youth, and have a heart for them. People in youth work might be tempted to focus on being a leader—the prestige involved—but remember that you are not building your kingdom, but you are building God's. Youth may look up to you, but you must direct their attitudes towards God.

SUDDEN IMPACT: As For Me...



From February 23rd to 25th, Tyndale hosted over 240 high school students and youth leaders for Sudden Impact 2001. This year's theme was "As for Me," and speaker Dwayne Cline, pastor of Hughson St. Baptist Church in Hamilton, challenged students to take a stand and live in a way that would impact their world for Christ.



Sudden Impact is an annual weekend event for students who want to have fun, learn about God, and stay on a college campus for a weekend. 2001 marks the third year in a row the event has sold out. For

information on Sudden Impact 2002 contact Kevin Kirk at extension x6701.

Growing The Faith continued from page 1

know the work and satisfaction of living for something larger than themselves. . . . Without large goals life is barren, life is a burden."ⁱⁱⁱ

If we look at our own lives, most of us would readily admit that we find our greatest fulfillment when we are serving and helping others. So it is for young people. The issue, however, is that many youth groups are about ministering to, often catering to, students instead of providing opportunities for them to serve others. There are a couple of ways that youth ministries can help teens put their faith into practice. First, putting students in face-to-face contact with others in need and giving them opportunities to help minister to them often produces dramatic results in deepening the faith of these teens. Some churches send youth groups to foreign countries on mission trips. These opportunities are important and can be life-changing experiences. Whether through mission trips or by working with senior adults, homeless people, or people with disabilities, the key is for students to have a multiplicity of experiences that put them in close, one-to-one contact with the people they are serving.

Second, students can, and should, be given opportunities to put their faith into practice in their local church. One way of doing this is to develop a "Rites of Passage" program. Church and youth leaders identify different areas and ministries that young people may serve in at particular ages and with particular guidelines. For example, junior teens might be able to pass out church bulletins or help adults set up chairs for meetings; senior high students might be able to work alongside a children's Bible study teacher or serve on a worship team. These kind of experiences broaden the young person's perspective by conveying to them the idea that they have a purpose and potential in serving in God's kingdom beyond the youth group.

LEADERSHIP OPPORTUNITIES PUT THEM IN TOUCH WITH JESUS

It is not enough for students just to learn about Jesus or to be active in the youth group. Students need to experience what it means to walk with Jesus daily—in and out of the youth group. Leadership opportunities connect their faith to everyday experiences—every day lives. It is in these kind of experiences that students move beyond giving the right answers in Bible studies to realizing that Jesus is a personal, relational God.

A couple of years ago, the singer Jewel, released a second album that closes with these words: "We are God's hands, we are God's eyes, we are God's ears." As young people find out what it truly means to be God's hands, eyes and ears, their faith will deepen. Giving them opportunities for leadership will help them have those kinds of experiences.

i See www.mentoring.org/mentoring.html; www.search-institute.org.
ii Ray Johnston, *Developing Student Leaders*, pg. 15.
iii John A. Howard. In *Touch Newsletter*, 3, No. 1 (September, 1990), pg. 2.

OFF THE ICE AND INTO THE FIRE

by Wesley MacDonald

Rocky Dundas was born on January 30, 1967, in Edmonton, Alberta and although he grew up attending church, he considers his home-life fairly non-religious compared to the common evangelical experience today. Growing up, Rocky's passion in life was hockey, and he found he was a gifted athlete. He left home for Regina, at the age of 14 to play hockey in the Regina Pats organization, and from 1983-1987 he played junior hockey. In 1985, he was drafted by the Montreal Canadians and began what he saw to be a career as a professional hockey player. During this period, Rocky had a mild understanding of evangelical Christianity, but chose to reject it, believing professional hockey was where his future lay. However, everything changed on November 9, 1986 when, on the way home from one of his son's game, Rocky's father died in a car accident.

Rocky describes his father's death as a catalyst for God to begin working inside him. From the time he was 18 until he began playing pro hockey at the age of 20, he began to look into

philosophy and religion, hoping to find a way to heal his pain, understand life, and reconcile his lifestyle. That journey ended with a personal faith in Christ being the answer to the questions he had. It was during his pro years that Rocky felt called to ministry, and God began the process of replacing his burning desire for hockey with a fire for ministry. In the 1989-1990 season, while playing with the Toronto Maple Leafs, Rocky began to attend Ontario Bible College.

At first, support for a move into ministry was not very strong. Some of his family and friends were surprised at this direction, considering its stark contrast to pro hockey. Some people were skeptical, while others were supportive yet concerned. His immediate attraction to OBC was its location, and how it could help with his education and training for ministry. Another factor in choosing OBC was his marriage to Janice McRae, daughter of Bill McRae,

President of Ontario Bible College at the time. Whereas hockey had been more self-focused, education and ministry became his top priority as his faith grew. He began his education through correspondence courses while playing hockey. In 1990 Rocky became a full-time student at Tyndale, studying for his BRE in Pastoral ministry.

Rocky explains how "Tyndale was the birthplace for the idea that one must be committed to being a life-long student," and his experiences in ministry

are a testimony to how much he is learning. As Director of Student Ministries at Bayview Glen Church in Toronto, Rocky is responsible to create a ministry environment where students (ages 12-25) can grow and serve their generation. He's also had the chance to serve in ministry around the world in places such as inner city Los Angeles, New Jersey, Mexico, Ireland,

and Thailand. Rocky is planning to go to Novi Sad, Yugoslavia with a missions group this coming summer.

Rocky is currently studying at Tyndale Seminary, to complete his Masters Degree with plans to attend Gordon Conwell Seminary in the future. He and Janice have three children, Kasia, 8, Justice, 6, and Bronte, 5. He is very thankful for the interaction and connection with the many people who have taught him, as well as walked with him. "Christian education is far greater than the intellectual content, it's about the spiritual maturing of the soul and about building relationships with the network of those working for God's kingdom." His life verse is Galatians 2:20, which first impacted him as a new Christian, and still speaks powerfully to him. His advice to current Tyndale students would be to "Consider that the school isn't the be all and end all. The school isn't just the education. Yes, Tyndale is committed to education, but it's the Christian community experience that helps younger and older Christians develop their faith which will continue to unite the church in the cause for Christ"



Mission to an Emerging Generation: Ethnic Youth Ministry

by Alex Yeung, D.Min, Professor of Youth and Chinese Ministries, Tyndale Seminary

Nowadays, tourists to Toronto and Vancouver can enjoy Chinese Peking Duck, Korean BBQ, and Vietnamese curried crab in authentic ethnic restaurants without having to go to Chinatown or Koreatown. Canadians can easily enjoy multicultural programs when they turn on the TV and radio. Ethnic churches of various denominations are not uncommon in Canadian metropolitan cities. In the Greater Toronto Area alone, people can worship on Sundays at one of 150 Chinese churches or 200 Korean churches of their preference.

Statistics Canada reported in an 1996 Census, 11.20% of the Canadian population were part of a visible minority, and 13.33% of Canadian children and youth from the ages of 0 to 24 were part of a visible minority. Also according to the census, 35.67% of Chinese Canadians (306,690 of 860,150 numbers of Chinese Canadians) were children and youth from the ages of 0 to 24. Similarly, 42.63% of Korean Canadians (27,640 of 64,840 numbers of Korean Canadians) were children and youth from the ages of 0 to 24. Furthermore, 16% of the Chinese Canadians and 24% of the Korean Canadians respectively were youth from the ages of 15-24. According to His sovereign plan, God has opened up a new mission field right here in Canada. Faced with the growing population of ethnic youths such as Chinese and Korean Canadians, Jesus is calling the Canadian churches to make disciples of these ethnic youths.

Not all ethnic youths are alike. The apostles of Jesus did not fully understand the implications of the linguistic and cultural diversity of the Jewish people scattered in all nations, when Jesus commissioned them to make disciples of all nations (or ethnic people groups). The Holy Spirit therefore came at Pentecost to teach them that no people were alike linguistically and culturally even when they came from the same ethnic people group (see Acts 2: 5-11).

Similarly, sociologists have discovered that not all ethnic youths are alike, though they belong to the



Good friendships help ethnic youths build positive identities and balance the stresses of home and their host society.

same ethnic people group. Stacey J. Lee, a Chinese American, reports in her research that ethnic students divided themselves into four self-defined identities in the American high school where she worked: Korean-identified, Asian-identified, Asian new wave-identified, and Asian American-identified. [*Unraveling the "Model Minority" Stereotype: Listening to Asian American Youth*. New York: Teachers College Press, 1996].

Growing up in mainstream society is not easy for ethnic youths. Parents, teachers, and pastors often complain that adolescents and youths are very difficult to work with. Often, they do not understand that youths experience tremendous stresses growing up in their world. Ethnic youths are under even more complex stresses growing up at home and in their host society. At home, they are taught to be obedient to the viewpoints and the decisions of their parents. At school, they are taught to express their own ideas and make their own choices. At home, ethnic youths are taught to keep their problems to themselves and solve those

problems without seeking outside assistance. At school, they are taught to seek help from the community for their problems and to exercise their rights to use all available resources of assistance provided by the mainstream society. At home, they are taught that academic study should come before leisure. At school, they are taught that all study and no play makes Jack a dull boy. At home, parents tell them that scholastics will bring them success. In the community, media teaches them that athletics will bring them riches. Ethnic family cultural practices therefore, often collide with host society cultural preferences in the world of the ethnic youths.

Making friends in the mainstream society is another stress that ethnic youths face. Teachers at school usually have a hard time pronouncing the names of the ethnic students. As a result, not only do the ethnic youths feel embarrassed in front of the class, but also insensitive students make fun of the pronunciation or the length of the names of the ethnic youths. Names give significance to the identity of an individual. But name-calling belittles the identity of a person. It is then not an easy task for ethnic youths to develop friendships in the main stream society when they need the acceptance of others to affirm their identity. Identity affirmation or identity confusion not only affects the psychosocial development in adolescents, according to Erik Erikson, it will also largely determine the reliability of young adult commitment

later in the young adult stage of psychosocial development [*The Life Cycle Completed*, Extended Version. New York: W.W. Norton & Company, 1997. p.72].

As Carol Markstrom observes, when adolescents

enter their process of identity formation, they "face multiple questions that confront them about existence, such as who am I? What is my purpose in life? And is there a God? The exploration of spiritual and religious domains are meaningful in the identity formation process of adolescence" ["Religious involvement and adolescent psychosocial development."

Ethnic family cultural practices often collide with host society cultural preferences in the world of ethnic youths.

Seminary Student profile



Name: Derek Wong

Born and Raised:
Toronto, Ontario; raised in
Scarborough, Ontario

Personal Background:
My Grandparents are from
China, and I come from a
mainly Caucasian commu-
nity, and grew up in the
Associate Gospel Churches.

When did you become a Christian?

I became a Christian when I was 8 years old in Sunday school. As a teenager, I went to church but I wanted to have fun. Youth group was fun, but I didn't care so much about the spiritual environment.

What church do you attend?

I attend Redeemer Chinese Evangelical Free Church, which is close to my home. I became disinterested with big churches and wanted a church I felt had need of me. I went over to help as a counsellor for the youth group.

Are you involved in any ministries at church? Outside of church?

Besides working with the youth group, I also sing in the worship band, and teach grades 6-8 in Sunday school. Outside of the church, I am involved with Urban Promise, a ministry to teenagers and children living in urban communities, in low-income families and government funded housing. The ministry involves running after school

and summer camp programs for youth ages 4-13. The focus is on training youth to become leaders in their own communities, like the proverb says, 'give a man a fish, and feed him for a day; teach a man to fish, and feed him for his whole life.'

How did you come about enrolling at Tyndale?

Before enrolling at Tyndale, I completed my Bachelor of Science in Nursing at Ryerson. I also completed one year in the theatre program at York University. I had decided that if I couldn't do nursing, I'd get into theology. I heard impressive reviews about Tyndale, and had several friends who were attending when I enrolled two years ago. I had lots of support from my Christian home and my friends to come to Tyndale.

What are some of your goals at Tyndale?

My goal at Tyndale is to equip myself to know where God wants me to go. I plan on going to Urbana to look into mission opportunities in Camden, NJ, and New York City.

Describe your experience at Tyndale so far

Tyndale has been amazing academically, however, I've found it difficult to develop a strong community relation-

ship in the Seminary. This is mostly due to the large number of part-time and commuter students. I've also been very busy with other ministries.

What do you plan to do after graduation?

I hope to know what I want to do by the time I graduate. I have a feeling it will involve youth ministry or missions.

Favorite book/verse in the Bible

My favorite verse would have to be John 3:16. It's very reassuring and powerful to read at all times. My favorite book would have to be Luke. It's a very eloquent book written for the Gentiles. I also love the beatitudes.

An important life lesson you've learned at Tyndale

If you want to make something happen, remember, you have to make it happen. Some people think you can just wait to see things get done. You need to be active.

Advice for Tyndale students?

Never forget that all the academics will not bring you closer to God unless you have a daily committed devotion with Him. It's easy to get lost in the academics, like reading a biography as opposed to actually meeting the celebrity.

Journal of Adolescence, 1999, 22, 205-221]. Bibby and Posterski also reported that 81% of Canadian adolescents believed in the existence of God, and 80% believed in the divinity of Jesus. However, only 15% indicated that they received a high level of enjoyment from their religious group and only 16% thought that religion would gain influence in their lives [*Teens Trends*. Toronto: Stoddart Publishing Co. Limited, 1992.].

Similarly, ethnic youths growing up in immigrant churches are interested in spiritual matters. They, however, are under a lot of stress to make their own personal religious decision, when parents and Christian peers pressure them to conform to the Christian faith. They face the dilemma of choosing God and the ethnic church, or choosing God without the ethnic church. It is therefore very shocking to the parents and leaders of the ethnic churches to find a silent exodus of approximately 60% to 70% of ethnic youths dropping out of the ethnic churches once they go to university or college. Churches face the urgent task of developing effective ethnic youth ministries to disciple the unchurched ethnic youths and to train up the ethnic Christian youth leaders.

Effective ethnic youth ministry is more than psychosocially sensitive, but is also biblically-theologically integrative. In the redemptive history of the people of God, people such as Joseph, Moses, Daniel, Esther, and Timothy were in fact ethnic youths growing up in the host countries of Egypt, Babylon, Persia and Rome respectively. They all grew from ethnic youths to ethnic adults through cultural conflicts, identity crises, and religious struggles. God, however, disciplined and trained them by various means through a long process, to be His effective servant leaders.

The Bible specifically tells us that God touched the lives of those ethnic youths when they faced personal crises.

Joseph was sold to Egypt as slave because of sibling rivalry. Moses was a baby fugitive because of Pharaoh's order to kill all Hebrew babies born in Egypt. Daniel was exiled to Babylon and trained to serve his enemy. Esther lost her parents in the fall of Jerusalem and was exiled with her older cousin and adopted father, Mordecai, to Persia. Timothy was an ethnic youth born with the genetic mix of a Jewish mother and a Greek father, and he grew up in a multicultural environment under the Roman Empire.

All of these ethnic youths in the Bible experienced the real presence of God walking with them through their crises. Moreover, God placed them in families and communities that provided both positive and negative role models to learn from. Above all, God revealed His truth for them to learn and to follow as their rule of faith and practice. Timothy learned the Scriptures from his mother and grandmother. Esther learned to pray and fast before the Lord in time of crisis from her adopted father Mordecai. Moses learned the faith of the Hebrew people from his mother in the palace of Pharaoh's daughter. Both Joseph and Daniel learned the truth of God in dreams, when the written Word of God was not yet completed.

God not only revealed Himself to the ethnic youths in the Scriptures, but He also became an ethnic youth in the incarnation of the Son of God, Jesus. Jesus was once an ethnic child sojourning in the land of Egypt after his birth, because King

Herod wanted to massacre all the baby boys born in Bethlehem. From the Scriptures, we see that God not only loves ethnic youths, but also identifies Himself with them. God is telling them that He understands them, He accepts them and He cares for them.

Effective strategies of ethnic youth ministry should be integrative, with the following five characteristics:

- Family-oriented, where understanding, communication and support are promoted between the ethnic youths and their families
- Faith-centered, that the presence of God and the Word of God are taught, experienced and reflected on
- Culture-related, where ethnic youths examine and appreciate their own cultures and their host culture under the sovereignty of God and the authority of the Scriptures
- Spiritual character formation, focused so that the ethnic youths are nurtured to be Christ-like
- Community-connected where ethnic youths receive apprenticeship from spiritual mentors to develop servant-leadership in their spheres of influence as light and salt of their world

In Acts 16:6-10, the vision of the Macedonian man begging the Apostle Paul to help him, opened the door for missions to a new ethnic people group during Paul's missionary journey at the border of Mysia. May the Canadian churches of Jesus Christ respond to the vision of the emerging ethnic Canadian youths in the 21st century and reach out to them with the full gospel of our Lord Jesus Christ.



Youth from Mississauga Chinese Baptist Church engage in culturally relevant ministry in a strong faith community.

The Non-Traditional Family

by Eileen Morley, Canadian Director of Single Parent Family Resources

"Family"—what comes to your mind when you hear the mention of that word? If you were born in the 40's, 50's or 60's, you may think of the traditional family, which consisted of a mother, father and one or more children. If you were born in the 70's, 80's or 90's, different thoughts or ideas might come to mind: blended family, single parent family, traditional family, extended family, common-law family or same sex family. The world's view of the family has gone through an incredible paradigm shift over the last decade and, whether we like it or not, you and I are part of that shift.

According to Dr. Guernsey, Director of Graduate Counseling Programs, Seattle Pacific University, "If we are to truly be the people of God, then what we do is "family" one another. We care for one another, we are supportive of one another, we are confrontational with one another when necessary. The biblical concept of family—especially in the New Testament—has little to do with the traditional family we hear so much talk about today. But it has everything to do with how we treat and value one another, regardless of one's marital status."

This truth hit home to me while I was serving on the pastoral team at Bramalea Baptist Church. In our wilderness camp program a few years ago, 30 out of 90 campers were from single parent families. As the counselors and camp leadership spent time in prayer, we realized we were not reaching out to these single parent families. Upon returning to Bramalea at the end of camp, we began an ongoing ministry to these children.

Our involvement with these families



led us to develop a Divorce Recovery Program, and then, more recently, a ministry called "Just Me & The Kids," a twelve week program for parents and children from single parent families. My burden for these families and God's call on my life, ultimately led me to resign from my position at Bramalea Baptist, and I

began, through the "Just Me & the Kids" ministry, to help create "family" for those whose nuclear family was torn apart.

What is the Father's heart for those whose families have been left in turmoil? Deuteronomy 24:19-22 says "When you are harvesting in your field and you overlook a sheaf, do not go back to get it. When you beat the olives from your trees, ...when you harvest the grapes in your vineyard, do not go over the vines again. Leave what remains for the alien, the fatherless and the widow so that the Lord your God may bless you in all the work of your hands. Remember that you were slaves in Egypt. That is why I command you to do this."

Dr. Guernsey states, "I'm convinced that the single parent, the children in single parent families are the widows and orphans of the Old Testament. They have a very special place in the heart of God." I believe in Deuteronomy 24, God was setting out guidelines so that all mankind would be taken care of, and everyone—down through history would be provided for and cared for by those who live in stability. There is a beautiful promise in these verses for those who fulfill His mandate, "so that the Lord your God may bless you in all the works of your hand." The Lord God stated, "remember that you were once slaves in Egypt." God was reminding the Israelites that each of them had been in bondage, but because of His great love He brought them into a bountiful land. Everyone of us would also live daily "in Egypt" if it had not been for His mercy and grace.

I believe that the Church as a whole has abducted this God-given mandate. Because we have not known how, or have chosen not to deal with the issues divorce has created in our churches, we have buried our heads in the sand. We have chosen not to "family" an ever-increasing segment of our population that cries out for someone to care and understand and help lift the burdens from their backs.

For thirty years, I have ministered to boys and girls who come from every kind of background you could possibly think of in our Canadian culture. Over this thirty year period, I have seen over and over again the effects of physical, sexual, emotional abuse and

divorce on the lives of our precious children. We used to believe that any trauma kids suffered when parents divorced was short-lived. However, Judith Wallerstein, psychologist and author of *Second Chances*, concluded that well into adulthood, children of divorce often suffer from a poor self image and fear of commitment, and are under-achievers.

Almost one in every five children in Canada in 1996 lived with a single parent, compared to one in six in 1991. Between 1991 and 1996 the number of children living with a single parent increased 19% to just under 1.8 million in Canada.



Children from single parent families.

According to the 1996 census, 22 percent of all children in the city of Toronto were living in single parent families. Statistics Canada has predicted that by the year 2016 there will be a 50% increase in the number of single parent families.



The two key issues in the life of a child going through separation or divorce are: the child thinking it was his/her fault and a lack of communication between parent and child.

Divorce creates other key issues for children, including:

1. Children suffer from diminishing parenting. When the child needs the parent the most, the parent is absent emotionally because of his or her own pain.
2. Children feel less protected due to the fact that one parent is absent.
3. Divorce is the only crises in the child's life where the emotional supports fall away while the crises mounts.
4. At the height of the divorce process, children feel abandoned.
5. Children feel frightened by the way their parents behave, and they worry about what is going to happen to their mom and dad.
6. Divorce places a child in regression in his or her developmental process.

The "Just Me & The Kids" ministry seeks to help and support these children, as they work through the loss in their lives. One night at the end of our ministry with "Just Me & The Kids" at Bramalea Baptist, Kayla, a seven year old came over to me, sat on my knee and looking into my eyes said "Are you an angel sent from God to help us?"

I believe with all of my heart that

God is calling the church into a new place of ministry with these families. In 1996 there were 1,138,000 Single Parent Families in Canada. At the present approximately 26% of all families with children in Canada are single parent families.

Many single parents have told me that they felt all alone when going through their divorce. Usually there is little or no support from their extended family, friends or church. Most friends do not want to take sides so they withdraw their love and care which are so desperately needed.

George Barna hit the nail on the head when he said "Perhaps no people group better exemplifies the chance the church has to make a difference in people's lives ... almost without exception, single parents hurt from broken relationships, their economic hardships and their bouts with self-doubt. Increasingly we hear from single parents that the church is not a place of healing, but of condemnation. We need to ask ourselves, in what ways can we help facilitate the church in becoming a reflection of God's values and love to the growing number of single parents."

As I was in prayer one day, I sensed God speaking to my heart concerning the single parent families. "Prepare a huge net, as many will come into the kingdom." I have discovered through the "Just Me & The Kids" ministry that as we love these single parents and do not condemn and judge them, the walls come down and we have wonderful opportunities to bring the message of salvation, healing and hope.

May you and I make a new commitment to the Lord in keeping with the words in James 1:27, "Religion (translated "worship" in the Greek) that God our Father accepts as pure and faultless is this: to visit the widows and orphans in their distress."

May our worship to our Heavenly Father not only be upward, but may it also be outward as we seek to "family"

(love care and support) these single parents and their children for the Kingdom's sake.



Eileen Morley serves as Canadian Director of Single Parent Family

Resources. Their website address is www.singleparentfamilyresources.com.

Workers and single parent families from "Just Me & the Kids."



TYNDALE COUNSELLING SERVICES

Personal Development Seminars

Shame & Guilt
March 21

Understanding our Anger
March 28

Forgiveness
April 4

All seminars are from
1:30 p.m. - 3:30 p.m. and cost \$15.

Pre-marriage seminar

A two-day Marriage Preparation course is offered at Tyndale, on April 6 (7-10 p.m.) and 7 (10 a.m. - 5 p.m.). The cost is \$95 per couple. This course is led by Sheila and Paul Stevens. Call ext. 2122 for more details.

Reflections on a Missions Trip

by Wesley MacDonald

I'd never been on a missions trip before. To tell you the truth, I had no idea what to expect. I thought it was going to be like a glorified youth group field trip—something like a vacation with a purpose. I had a surprise coming. When I first heard about the opportunity to go to Costa Rica and 'work,' I was thrilled. Travel is one of my passions: I love new experiences, and adventures. But I never really acknowledged what 'work' would actually entail. Fourteen of my best



The green surroundings of Campamento Savegre in the Talamanca mountain ranges of Costa Rica.

friends and I gathered, and spent the next seven months preparing for the trip. We learned Spanish and studied Costa Rican culture; yet all the while, I cracked jokes and laughed, more excited by the idea of getting away from home. After 7 months of prayer, preparation, and fundraising, we boarded the plane.

Waking up in San Jose airport after our flight was almost as surreal as the dream I'd been having just a few moments before. It was hard to believe I was actually there. San Jose was a shock for me. As beautiful as Costa Rica was, it was hard to feel comfortable in a city so different from where I lived. Everything seemed to be behind fences, windows were barred, and barbed wire seemed to be a common theme in decor where we stayed. It was quite imposing. We stayed in the city for one day and then left for Campamento Savegre, a Christian camp near San Gerardo in the Talamanca mountain ranges south of San Jose.

After leaving the city, I really got a feel for Costa Rica. The best way to describe it is *green*. I have never seen so many shades of one colour, and the forest-clad mountains we traveled through were beautiful. At moments it left me speechless and commanded my atten-

tion. Once we got to the camp, I had the opportunity to get up close and personal with the forest. My purpose in being there was to experience as much as I could. Creation was the first experience, and I saw it as something God provided for us. Everything I usually took for granted in my daily life was recaptured from this new point of view: the grass, the rocks, the forest, became miracles to me.

Then work started. We woke up about three hours earlier than my alarm clock has ever been set, and worked straight until it was time to eat dinner. Energy began to wane, and sometimes so did our good spirits.

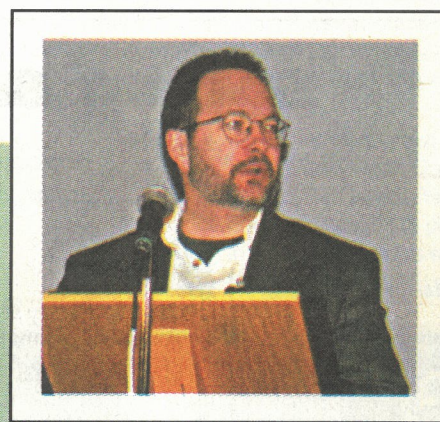
Then I began to see God working in our team. We had T-shirts printed with a verse from Romans, which I hadn't appreciated before the trip, but when I was tired or agitated, the words lifted me up: "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus, so that with one heart and mouth you may glorify the God and Father of our Lord Jesus Christ" (Romans 15:5-6). Our work was mainly construction, and required heavy lifting, lots of energy, and a whole load of teamwork. I was told the number one reason missionaries leave the field is because they don't get along with other missionaries, and when we had a breakdown in our team, I could really understand that. I was frustrated when I thought I couldn't work any harder, and wondered why other people weren't working nearly hard enough. I lost count of how many times I repeated "I can do all things through He who gives me strength." while trying to ignore cramped muscles or a sore back. Surprisingly, every day when I woke up, I was ready and willing to do more work. We accomplished more than we thought we would during our time there. God gave us the wonderful tool of our bodies, and provided us with all the fuel we needed for our mission.

The trip taught me how I could really rely on God. I also learned about God's final, and arguably most important creation—rest. At the end of our trip, we spent a few days at the beach, recuperating from the work. It was a reward well-earned and well enjoyed. This trip hadn't been the vacation I had expected. But I definitely had adventures and new experiences. At the end of it all, I recognized the trip as a chance to use my gifts for God, and a chance for God to work with, and inside of, me. The experiences gave me more than what I deserved for my service. One thing is for sure: I will never again view a missions trip as a vacation, but as a chance to learn more about myself, and learn more about my God.

TYNDALE-REDEEMER ARTICULATION AGREEMENT



Dr. Justin D. Cooper, President of Redeemer University College, and Dr. Brian C. Stiller, President of Tyndale College & Seminary, met in a brief ceremony on January 16, to sign an articulation agreement between Tyndale and Redeemer. This agreement makes it possible for Tyndale College students who have completed two years of study in selected majors to complete the final two years of their B.A. Degree at Redeemer. The agreement will begin in the academic year 2001-2002, and reflects the hope of both institutions that this partnership will enable more young Christian leaders to receive a quality Christian university education in preparation for a wide variety of vocations.



2001 STALEY LECTURES SERIES

Dr. John G. Stackhouse Jr., Sangwoo Youtong Chee Professor of Theology and Culture at Regent College, Vancouver, B.C., was this year's guest speaker at the annual Staley Distinguished Christian Scholar Lecture Series. Dr. Stackhouse engaged the Tyndale audience with the theme of "Humble Apologetics" with specific lectures from January 30th to February 1st.

WHAT'S THE DIFF?

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

Those of you with small children or younger siblings may be aware of a Saturday morning cartoon called *What's the Diff?* This cartoon consists of a series of short segments that are placed sporadically throughout the general Saturday morning lineup. Two pictures are placed on the screen and viewers are asked to find the things that are in one picture that do not appear in the other.

When it comes to higher education, I wonder how many people take the time to really discover the differences between a public university and a Christ-centered school. What would you find if you were to place the two side-by-side and examine the distinctions?

Firstly, the Christ-centered school makes the assumption that the world and all things in it are God's. This being the case, such a school takes a very unique



approach to each discipline and seeks to find what God has to say about history, psychology, sociology or any other discipline. For example, if you were to compare a psychology program in a public institution to one at a Christ-centered school, you would see some very noticeable differences.

Curriculum at the Christ-centered school requires courses in Bible and theology, even though they do not appear to focus on psychology. The reason is the belief that the Bible and our understanding of God have a profound impact on how we view that particular discipline of study.

Secondly, the Christ-centered school strives to answer the question, "How do we live 'Christianly' in today's world?" Some think that Christian institutions are places that people go to hide from the world—to be surrounded by people who think and believe the same things. Those who hold this view often feel that they would be better off in a secular institution in order to strengthen their faith

through being challenged by the secularized culture around them. The misperception in this line of thinking is that Christ-centered schools are full of perfect, sinless super-Christians who can win a Sunday school sword drill hands down. The truth is Christ-centered colleges are not safe harbours for sinless people or for those who wish to hide from the world. Instead, they seek to teach students how to engage the culture in which we live and, more importantly, how to address the really tough day-to-day struggles. What should our response be to the world around us on tough ethical issues such as capitalism and materialism? Not only does the Christ-centered school strive to teach how your faith impacts your chosen profession, it also addresses how to live as a Christian in your daily activities in a modern world.

Lastly, a Christ-centered school typically takes a holistic approach to education. By that we mean that the educational approach focuses on the whole person and not just academics. At Tyndale we use the analogy of head, hand and heart. The head refers to academics and the pursuit of knowledge.

Obviously when you attend school you expect to learn from professors and textbooks. The hand refers to practical learning. Students don't just sit in class but actively engage in fieldwork where they can develop skills and identify areas of expertise. The heart refers to personal spiritual growth. This is what really sets the Christ-centered school apart from the rest! It would be a shame if the Bible were only seen as a textbook that did not impact the person. Emphasis is placed on spiritual growth and character development so that the student not only leaves with knowledge and skills but also as a better person—one who has had the opportunity to grow and develop a more Christ-like character.

Do you know someone who is considering which college or university to attend? Do you think they have taken the time to really discover the differences between a public university and a Christ-centered school? I would invite you to encourage them to take a close look at a Christ-centered school. For those who are striving to live a Christian lifestyle, the difference in the educational approach is truly life changing!

Partnering for New Ministry

by Nelly Chau, Administrator, The Hudson Taylor Centre for Chinese Ministries

"Complexity," "Pace of Change," "Stress and Distress," "Cultural Shock," "Future Shock," "Generation Gap," "Dysfunctional families," "Absent Father"—all of these are not only buzz words of the 21st Century, they are also the thorns in the side of many Christians and Christian families. In an immigrant church setting, these issues are further intensified and complicated.

Located in Toronto, with a large Chinese faculty and student body who serve an extensive concentration of Chinese churches, Tyndale Seminary is in a unique position to launch ways to deal with these concerns.

However, the task is so great and diverse that Tyndale sensed a need for a strong and committed partner.

After much prayer, exploration and consultation, Tyndale Seminary is pursuing a ground breaking venture with the Alliance Bible Seminary in Hong Kong. The two institutions plan to cooperate in exploring the venues of Pastoral Counselling and Family Ministry in a North American Chinese context. This would include research, development, consultations and practice in

these areas, under the auspices of The Hudson Taylor Centre. The crowning-piece would be a Doctor of Ministry (DMin) Program offered by ABS at Tyndale.

On November 23, 2000, Dr. James Cheung, President of ABS, came to Tyndale to meet with Tyndale's President Dr. Brian C. Stiller, for a ceremony to express the intentions of both institutions to work together in a new venture. Present in the ceremony were: Dr. Kar-Lun Leung, Vice President of Academic Affairs of ABS, Dr. Jeffrey Greenman, Vice President and Academic Dean of Tyndale Seminary, Dr. Barbara Leung Lai, Director of Chinese Ministry Program of Tyndale Seminary, Dr. Vincent Poon, Professor of Counselling at Tyndale Seminary, and Rev. Warren Lai, Interim Director of Tyndale's Hudson Taylor Centre for Chinese Ministries.

Both Dr. Simon Lee from ABS, and Dr. Vincent Poon from Tyndale will jointly direct this program.

Before the program can be launched, several administrative steps must be taken, including the permission from the provincial parliament. The tentative target date is either the fall of 2001 or winter 2002. We appreciate your continued support through prayer and finances.



Tyndale-ABS signing ceremony: (front) Dr. James Cheung; Dr. Brian Stiller (back) Dr. Kar-Lun Leung; Dr. Vincent Poon, Dr. Barbara Leung Lai; Rev. Warren Lai; Dr. Jeff Greenman

Invitation to the Hudson Taylor Centre INAUGURATION

The Inauguration Banquet
of The Hudson Taylor Centre
for Chinese Ministries

All Are Welcome

FEATURING GUEST SPEAKER:
Dr. James H. Taylor III

DATE: Thursday, May 3, 2001

TIME: 6:30 - 10:00pm

LOCATION: The Century Palace Restaurant
398 Ferrier Street, Markham, ON
(Steeles/Warden)

Please contact Nelly Chau
by April 25 for reservations:

TEL: 416-226-6620, ext.2223

FAX: 416-226-9464

EMAIL: THTC@tyndale.ca

You are also invited to join the
Commissioning Service of
Tyndale Chinese Graduates 2001
taking place same day at 5:15 - 6:15 PM
at Toronto Chinese Community Church
(100 Acadia Ave., Markham, ON).

Spring & Summer 2001 Course Offerings

For current information on Spring/Summer courses, visit www.tyndale.ca/summer, or call the Office of Registration at ext. 6711. Courses run from 1 to 10 weeks long.

Courses Starting in May

Current Issues in Psychopathology

Faculty: Dr. Mary Klein
Section: Counselling
Course Dates: May 15 - June 21
School: Seminary

Professional Ethics

Faculty: Dr. Brian Cunnington
Section: Counselling
Course Dates: May 12 - June 16
(no class on May 19th)
School: Seminary

Augustine on Scripture

Faculty: Dr. Michael Haykin
Section: History
Course Dates: May 28 - June 1
School: Seminary

Mission Trends in Asian Context

Faculty: Dr. Thomas Hwang
Section: Intercultural/Missions
Course Dates: May 14 - May 18
School: Seminary

The Renewal of Worship

Faculty: Dr. Robert Webber
Section: Worship Studies
Course Dates: May 14 - May 18
School: Seminary

Counselling Adolescents and their Families

Faculty: Dr. Marv Penner
Section: Youth
Course Dates: May 14 - May 18
School: Seminary/College

1 Corinthians

Faculty: Dr. Nancy Calvert-Koyzis
Section: New Testament
Course Dates: May 14 - June 20
School: Seminary

The Book of Revelation

Faculty: Dr. Stephen Thomas
Section: New Testament
Course Dates: May 14 - June 20
School: College

Hebrew I & II

Faculty: Ms. Donna Petter
Section: Old Testament
Course Dates: May 14 - July 18
School: Seminary/College

Samuel

Faculty: Dr. Stanley Walters
Section: Old Testament
Course Dates: May 14 - May 18
School: Seminary

Theoretical Foundations for Teaching ESL

Faculty: Ms. Lydia Gibbs
Section: TESL
Course Dates: May 15 - June 21
School: Seminary/College

Themes in Theology—Salvation: Is Jesus the Only Saviour?

Faculty: Dr. Robert Duez
Section: Theology
Course Dates: May 14 - June 20
School: College

Interpreting and Applying the Bible

Faculty: Dr. Brian Irwin
Section: Biblical Studies
Course Dates: May 14 - June 20
School: Seminary

History of Christianity I

Faculty: Dr. Timothy Larsen
Section: History
Course Dates: May 15 - June 21
School: Seminary

Spiritual Warfare

Faculty: Dr. Roy Matheson
Section: New Testament
Course Dates: May 28 - June 1
School: Seminary

History of Christianity

Faculty: Dr. Paul Friesen
Section: History
Course Dates: May 28 - June 8
School: College

Courses Starting in June

Sacred Actions of Christian Worship

Faculty: Rev. Dr. Todd Johnson
Section: Worship Studies
Course Dates: June 4 - June 8
School: Seminary

Finding Your Way: Principles of Spiritual Direction

Faculty: Dr. David Sherbino
Section: Spirituality
Course Dates: June 17 - June 22
School: Seminary

The Holy Spirit and Counselling

Faculty: Dr. Siang-Yang Tan
Section: Counselling
Course Dates: June 15 - June 29
School: Seminary

Strategies for Research

Faculty: Dr. Nancy Calvert-Koyzis
Section: Interdisciplinary
Course Dates: June 4 - June 7
School: Seminary

Greek I & II

Faculty: Dr. Erwin Penner
Section: New Testament
Course Dates: June 12 - Aug. 16
School: Seminary/College

Frontiers of Science and Christianity

Faculty: Dr. David Humphreys
Section: Interdisciplinary
Course Dates: June 25 - June 29
School: Seminary/College

Gospel of Mark

Faculty: Mr. Robert Derrenbacker
Section: New Testament
Course Dates: June 4 - June 8
School: Seminary

Pentecostal Theology

Faculty: Mr. William Griffin
Section: Pentecostal Studies
Course Dates: June 18 - June 22
School: Seminary

Theology and Providence of Prayer

Faculty: Dr. Terrance Teissen
Section: Theology
Course Dates: June 18 - June 22
School: Seminary/College

Systematic Theology I

Faculty: Dr. John Vissers
Section: Theology
Course Dates: June 18 - June 29
School: Seminary

Courses Starting in July

Major Chinese Theologians

Faculty: Dr. Wing-Hung Lam
Section: Chinese Ministry Studies
Course Dates: July 9 - July 13
School: Seminary

New Testament Theology and History

Faculty: Dr. Andrew Lau
Section: New Testament
Course Dates: July 2 - Aug. 8
School: Seminary

Eschatology Through the Centuries

Faculty: Dr. Mark Steinacher
Section: History
Course Dates: July 2 - Aug. 8
School: Seminary

History of Christianity II

Faculty: Dr. Timothy Larsen
Section: History
Course Dates: July 3 - Aug. 9
School: Seminary

Old Testament Theology and History

Faculty: Rev. Lissa Wray Beal
Section: Old Testament
Course Dates: July 3 - Aug. 9
School: Seminary

Isaiah

Faculty: Dr. Rebecca Idestrom
Section: Old Testament
Course Dates: July 9 - July 13
School: Seminary

Exploring the Dream Experience in Christian Spirituality

Faculty: Dr. Charles Nienkirchen
Section: Spirituality
Course Dates: July 9 - July 13
School: Seminary

Gospel of John

Faculty: Dr. Kevin Quast
Section: New Testament
Course Dates: July 9 - July 13
School: Seminary

Bringing the Bible Alive through Storytelling and Drama

Faculty: Ms. Gail Fricker
Section: Interdisciplinary
Course Dates: July 16 - July 20
School: Seminary/College

Pastoral Epistles

Faculty: Dr. Kevin Quast
Section: New Testament
Course Dates: July 16 - July 20
School: Seminary

Is Jesus the only Saviour?

Does the Holy Spirit
have a role in Counseling?

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How do I plan and lead
authentic worship?

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Faculty and Staff Notes



Ann Barnard Ball, Manager of the Tyndale Foundation, received the professional designation of Certified Fund Raising Executive (CFRE). She joins 4,084 professionals world-wide, 300 of which are in Canada, who hold the CFRE designation. Individuals granted the CFRE credential have met a series of standards set by the CFRE Board which include tenure in the profession, education, professional achievements and a commitment to service not-for-profit organizations. Additionally, candidates must pass a written examination testing the knowledge, skills and abilities required of a fund raising executive.



Dr. Dennis Ngien, Associate Professor of Systematic Theology, was the key-note speaker for the Youth Conference of the Methodist Church of Malaysia, December 14 - 17, 2000.

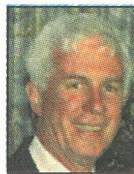


Dr. Donald Leggett, Professor Emeritus, Old Testament, taught a modular course on Jeremiah for the Edmonton Theological Seminary, January 8 to 12, 2001.



Dr. David Sherbino, Professor of Pastoral Studies at the Seminary, led a leadership workshop for Beeton/Tottenham Presbyterian Churches in late October, 2000. He was the guest speaker at the annual Reformation services for the Oshawa-Bowmanville area Christian Reformed churches. He also led a workshop on The ancient practice of Lectio Divina at the Tyndale conference on Christian Spirituality.

In late November 2000, Dr. Sherbino attended the annual board meeting for Overseas Council Canada. This mission organization sponsors funding for theological education for over 90 schools throughout the world. Dr. Sherbino serves as an adjunct faculty member for two of these schools, one in India and the other in the Philippines. In January 2001 he attended the conference on Worship and the Arts held at Calvin Seminary in Grand Rapids, Michigan. Also in January he led a weekend retreat on Spiritual Formation for St. Andrew's Lakeshore Presbyterian Church Windsor, On.



Dr. Ross Bailey, joined Tyndale in January 2001 as Interim Director of Educational Initiatives, an administrative faculty position. This position involves oversight of Spring/Summer School and Extension Education programs. Dr. Bailey brings to the position 37 years of pastoral experience, as well as an extensive background in the field of communications. He has also served with InterVarsity Christian Fellowship and earned his DMin degree from Carey Theological College in Vancouver.



Dr. Timothy Larsen, Professor of Church History in the Seminary, has recently published two scholarly articles. 'Thomas Cook, Holy Land Pilgrims, and the Dawn of the Modern Tourist Industry' has appeared in R. N. Swanson (ed.), *The Holy Land, Holy Lands, and Christian History* (Boydell Press for the Ecclesiastical History Society: Studies in Church History 36); and 'Thomas Cooper and Christian Apologetics in Victorian Britain', has appeared in the *Journal of Victorian Culture*, 5, 2 (Autumn 2000).



Dr. Jon Ohlhauser, VP of Marketing and Enrollment, attended a conference in February 2001 for chief enrollment officers sponsored by the Council for Christian Colleges and Universities. The conference discussed enrollment challenges and issues facing contemporary higher Christian education.



Dr. Jeffrey Greenman, Academic Dean of the Seminary, and Dr. Yau-Man Siew have been awarded a research grant by the Association of Theological Schools in the U.S. and Canada for a project examining the attitudes and beliefs of seminary students about the relationship between spirituality and public life. Their research will focus on seminarians at various colleges in Ontario. Dr. Greenman also preached at Knox Presbyterian Church in Toronto on February 4, 2001 on the topic, "Sharing in God's Mission."



Dr. Vincent Poon, Associate Professor of Counselling at the Seminary, taught a Winter Intersession course entitled "Counselling Challenges in Ministering to Marriages" at the China Graduate School of Theology (CGST) in Hong Kong from January 8 to 15, 2001, as a part of a faculty exchange arrangement. Dr. Poon also gave a special lecture on "The Role of the Family in Health Care, Church Ministry and Psycho-Therapy" at the Alliance Bible Seminary during his stay there. This winter, he is co-teaching "Pastoral Counselling in the Chinese Church" with Dr. Simon Yin Chuen Lee, Associate Professor of Practical Theology, from the Alliance Bible Seminary. Dr. Lee directs the Pastoral Institute and the Doctor of Ministry Program at ABS, and brings a wide variety of counselling and pastoring experience to his teaching in this new Tyndale Seminary course.



Professor Pamela Erwin, Professor of Youth and Family Ministries (College and Seminary), continues her studies as a candidate for the Doctor of Ministry degree, and took two more courses at Fuller Seminary's Pasadena Campus in February/March 2001: "Emerging Models of Youth Ministry" and "Youth Ministry - An Integrated Approach." Her book, "Family Powered Church" just went into a second printing, published by Vital Ministry Books.



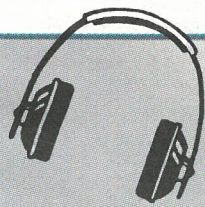
Dr. Victor Shepherd, Chair of Wesley Studies, was asked by the Regent College Bookstore to make several theology course lectures available on cassette. "Philosophy for Understanding Theology," and "The Theology of John Wesley" have now been commercially produced and packaged. ("The Theology of John Calvin" and "The Theology of Martin Luther" will follow shortly.) These tape courses will be offered as an audio study program for Seminary course credit. Also available now at the Tyndale Bookstore in a double-cassette mini-series is the first lecture in the "Philosophy for Understanding Theology" course, entitled: "Why should a Christian study Philosophy?"



Dr. Keith Bodner, has recently published 2 book reviews in the journal *Faith & Mission* (17/2 (Spring 2000) 79-85; 83-85). He reviews the books *Encountering the Old Testament: A Christian Survey*, by Bill T. Arnold and Bryan E. Beyer and *Bound for Freedom: The book of Exodus in Jewish and Christian Traditions*, by Goran Larsson.



Dr. Daniel Scott's church, St. John's Presbyterian Church, has been chosen by the Presbyterian Church in Canada to participate in a study of churches which have recently experienced growth.



Learn and grow through DISTANCE EDUCATION Theology and Bible courses at Tyndale College & Seminary. Study at your own pace in your own home. Take courses for credit or for personal interest at both the undergraduate and graduate level.

Distance Education

20 COURSES OFFERED AT THE COLLEGE LEVEL
18 COURSES OFFERED AT THE SEMINARY LEVEL

For more information, contact Ruthi Mathewson at ext. 2184 or rmathews@tyndale.ca



You are cordially invited
to celebrate the distinguished career of
Dr. Donald Leggett
Professor of Old Testament at the Seminary

Saturday March 31, 2001
Reception at 6 PM
Dinner at 7 PM

Toronto Board of Trade
Airport Centre
Cost: \$30

To reserve your ticket, contact Sherrilyn Hall at ext. 2138 by March 9

Money Matters Estate Planning



by Ann Barnard Ball, CFRE
Manager, The Tyndale Foundation

These days, it seems as though there is a "self-help" book for everything, from investing to dieting. This includes Estate Planning. There are now special kits, books, videos and tapes available to assist you in the Estate Planning process. Unfortunately, nothing on the market seems to replace the expertise of an experienced lawyer.

Everyone has unique situations in their lives. The problem with using a generic "will kit" is that situations in your life may require special attention. A lawyer will instantly be able to recognize this and make the appropriate arrangements, unlike a kit, which assumes that everyone has identical life circumstances. Your lawyer knows and understands not only what the current laws are, but also what to do for you in your own unique situation.

Here's what you need to consider before you consult your lawyer.

- 1. Who will be your executor?**
Your executor will be responsible for ensuring that the wishes contained in your Will are carried out. It is also wise to select an alternate executor in case the one you have chosen is unable to act on your behalf.
- 2. Who will be the guardian of your children?**
The decision of who to select as the guardian of your children is perhaps the most important when writing your Will. The guardian you choose will have the responsibility of raising your children, and will ultimately have a significant impact on their lives. In this case as well, it is wise to select an alternate guardian, in case the one you choose is unavailable.
- 3. How will your estate be dispersed?**
Usually, in the case of a married couple, when one spouse dies, the Will states that the estate automatically passes to the surviving spouse. In the case of the death of a single individual, or the death of the surviving

spouse, the remainder of the estate requires dispersion. You must decide whom you will include as beneficiaries - children, family, church, and charities. The important decision in this case is if you have children under the age of 18, at what point will you give them their share of your estate? By law they are entitled to their share at the age of 18, but you may choose to disperse their portion of your estate to them over several years in an attempt to ensure responsible spending.

These are only some of the many factors that you will need to consider as you prepare your Will. If you are not properly informed when you write your Will, there may be adverse consequences. Please consult your lawyer or Estate Planning Specialist for assistance in the estate planning process.

Tyndale College & Seminary is pleased to offer you the professional services of an Estate Planning Specialist. If you would like assistance, or if you would like to receive our brochure "Your Will and You," please contact me at (416)226-6620 ext. 2707, 1-888-213-7641 or via e-mail: aball@tyndale.ca.

Alumni Keeping in Touch

Please use this section as a prayer guide.

THE COLLEGE

THE SIXTIES

Edith Derby Smith '63 and '65 is currently pursuing a DEd (cand.) at the University of Toronto. Edith has obtained a BSW and a gerontology certificate at Ryerson. After spending some time with Metro Social Services, she received a MEd at OISE. She is presently in the process of becoming an elder at St. Andrew's United Church in downtown Toronto, Ontario. Edith also takes courses at the Toronto School of Theology, volunteers with the Sunshine Center, a seniors organization, and serves at Philip Aziz, a Christian hospice.

Grace Allison '66 has been serving in Tanzania since 1967. She is working at the Kola Ndoto Hospital teaching nursing education. Grace trains nursing students through a four year diploma program. The hospital is going through the second phase of a renovation project overhauling the operating theatre and the old X-ray department. Grace is thankful to the Lord that her food allergies are improving. She also asks us to pray that the rains will continue and provide a good harvest this year. Please pray that cholera will not spread as widely as last year and that Grace's students will work compassionately with AIDS patients in a culture that rejects AIDS sufferers.

THE SEVENTIES

Margaret (Lane) Miller '70 is copy editor for the Presbyterian Record, the national magazine of the The Presbyterian Church in Canada. She is married to Rev. Chris Miller, Chaplaincy Coordinator at The Riverdale Hospital, Toronto.

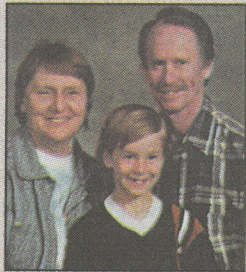


Gracie and Phil Welch '70 worked with the Northern Canada Evangelical Mission for over 20 years in Cape Breton, Nova Scotia, with the

Mi'kmaq people and left there to begin a new ministry with the Crees and Inuit in Canada's Eastern Arctic. After working in the Eastern Arctic for a little over 5 years, the mission asked them to consider directing this field as well as the Eastern Field, which includes the Maritime provinces, and parts of southern Ontario and Quebec. The Welch sense a tremendous need for more workers among Canada's Native peoples. At the present time they are living and reaching out from Cape Breton, NS. The area they left, however, has a tremendous hunger for the Word of God but no servant of the Lord to "fill the gap." Please pray for the Lord of the harvest to send workers to this area as well as other areas of His vineyard.

Pat and Carl Whitehead '71 are returning to Papua New Guinea with Wycliffe Bible Translators in partnership with the Summer

Institute of Linguistics, in the summer of 2001, to work among the Menya people. The initial translation of the Bible is being done by Menya people they have trained.



They then work together to ensure that the meaning is clear and accurate and that it sounds like natural Menya. Over half the New Testament and portions of the Old Testament have been translated in a first draft. Carl is also working on his PhD in Linguistics at the University of Manitoba. On this assignment they will be leaving their four adult children in Canada. In the spring, Sean will be graduating from Providence College and Lincoln will be performing his senior music recital at Prairie Bible College. Stephanie is working and Jason is almost ready to take his aviation tests. Please pray for Pat as she home schools their youngest child, Korin (8). The Whiteheads are thankful for the enthusiasm the entire translation team has exhibited in the amount of work completed in their absence. The Whiteheads are also beginning to see an openness of the Menya to speak of their traditional culture so that they're able to interact on a deeper level with the Menya.

Nkiruka Elizabeth (Onyejebu) Ngewa '78 is currently working on a DMin in counselling at Fuller Theological Seminary. In 1993, she received her MDiv from the Graduate school in Nairobi. Her husband, Samuel Ngewa '75 received his PhD in Hermeneutics in 1987 from Westminster Seminary in Philadelphia and is on the faculty of Nairobi Evangelical Graduate School of Theology. They have three daughters, all of whom attend university in California.

After being overseas in Europe for five years, **Gerald and Dorothy Hogenbirk '78** are returning to Canada in July 2001. They will base themselves in the Toronto area, continuing their role as Regional Developer in Europe and the Middle East as well as fulfilling speaking engagements. Gerald and Dorothy have three children: Peter, who works in the Toronto area; Jonathan, who graduates from high school in June; and Timothy, who will graduate from junior high this year.

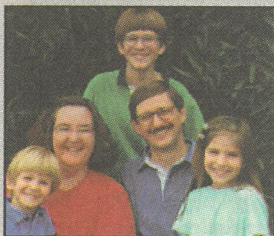
THE EIGHTIES



Lynette and Cameron Whalen '89 have moved to Ottawa, Ontario in November of 2000 where Cameron is now the Associate Pastor of Youth and Young Adults at

Cedarview Alliance Church, and is also part of the worship team. They have three children: Emily (11) is in Grade 6, Natasha (9) is in Grade 4 and James (5) is in Kindergarten.

John and Lois Dillon '81 are thankful for all the love and care that has been shown to them during their furlough. In early March, they return to Malaysia with Wycliffe Bible Translators, in partnership with the Summer Institute of Linguistics, for another four years. John's focus will be as a "CARLA Specialist" at the Institut Linguistik working on Kimaragang, a language of Sabah, Malaysia. CARLA is a computer program which helps translate one language to



another related language. Lois will be home schooling their three children: Andrew (11), Laura (9) and Benjamin (4).

THE NINETIES

Tricia (Devries) '94 and **Rob Sluys** have two children - Alex (3) and Abby (1). They live in Dresden, Ontario. Tricia is currently working with Christian Horizons.



THE SEMINARY

THE NINETIES



Charles, OBC '92, Sandra, OTS '98, and Claire Bernard are pleased to announce the birth of Sophie Lise on October 16, 2000. Big sister Claire is very proud of little Sophie.

James Gillett '99 is serving with the American Baptist Church as an interim Minister at Large, at Sand Lake Baptist Church in Averil Park, New York.

Rev. Michael Hathaway '94, was ordained with the Canadian Fellowship of Churches and Ministers and took additional training



to become a chaplain. For seven years he worked at Sunnyside Home for the Aged in Kitchener, Ontario, where he found the interdenominational aspect of Tyndale to be a very beneficial foundation. In January 2000, Michael and his wife Deborah, son Lance (16), and daughter Lucy (14), relocated to Vancouver Island, B.C., where Michael is now employed as a chaplain with Edgewood, a chemical dependency treatment centre, in Nanaimo.

Ricky Tsui '98, has been on staff with the Toronto Reconciliation Mission Centre since last year. The centre is a multicultural correctional ministry reaching out to marginal people and criminal offenders. He has been teaching life skills, witnessing, and leading Bible studies for the clients who are from mostly underprivileged backgrounds. Many clients have become Christians through this ministry. Ricky would appreciate prayer support for himself and this mission as well as for more co-workers. He can be reached at (416)618-8905.

THE YEAR 2000

Michelle and Chris Dias '00 were married on July 22, 2000 and spent their honeymoon in Ireland. Michelle and Chris are now living in Oakville, Ontario. Michelle is a high school teacher and Chris is working at Halton Family Services and as a consultant in Risk Management for Amicus Canada,



Electronic Banking. He is also working towards his MBA. Both are involved in their local church and are "thoroughly enjoying this 'season' of life."

MEMORIALS

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

Rev. Jack Victor Brotherton '38, July 9, 2000.

Helen Carpenter '44, October 13, 2000.

Lucille (Symes) Gracey '50, November 11, 2000.

Agson Greer '39, December 29, 2000.

Rev. Kenneth L. Hayes '51, September 27, 2000.

Isabella Hiebert '49, December 7, 2000.

Betty Lorraine Miller '49, November 9, 2000.

Muriel B. Nase '49, October 4, 2000.

Rev. Gordon Wesley Johnson '34, December 26, 2000.

Oscar Richardson '36, June 2, 2000.



As spring approaches, we would appreciate donations of flower bulbs and hearty perennial flowers for the Tyndale campus.

If you are able to donate these items, please contact Janet Phillips at ext. 6709

Christian Counselling AND Inner Healing

This is a two-day workshop that is an integrative approach to Christian counselling and inner healing, led by Alf Davis, a Tyndale Seminary graduate and current Pastoral Director and Therapist at the Chartwell Institute for Care and Counselling.

DATE: Friday April 20 and Saturday April 21, 2001

LOCATION: Tyndale College & Seminary

COST: \$95; \$75 for alumni / Materials fee: \$40

For more information, contact Joan Pike at ext. 2109

Alumni News

If you have alumni news you would like to contribute, please call Sandra Rayner, alumni coordinator, at (416) 218-6789 or toll free at 1-877-TYNDAL. The e-mail address is alumni@tyndale.ca

Colleague Program FOR New Pastors



Recently graduated from seminary and in your first couple of years of ministry? Is the glow of those first months fading? Are you weary and unsure of your role in ministry?

Then this program is for you.

The program has three primary objectives:

- 1) To provide an opportunity for reflection and guided study
- 2) To share insights and issues with colleagues and develop an expanded network of friends
- 3) To develop additional skills to better meet the challenges of ministry

The program will consist of four modules:

- 1) Understanding Me in Ministry
- 2) Relationships
- 3) The Job of Pastor
- 4) Restoring Myself

Please contact Patricia Webb, Dean, Life Long Learning, at extension 2709, for more information and an application form.

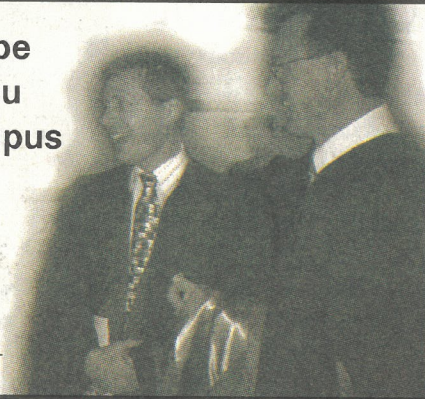
Alumni IN Service

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

INTRODUCING THE ALUMNI CARD!

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

We are set to run the first batch of cards!

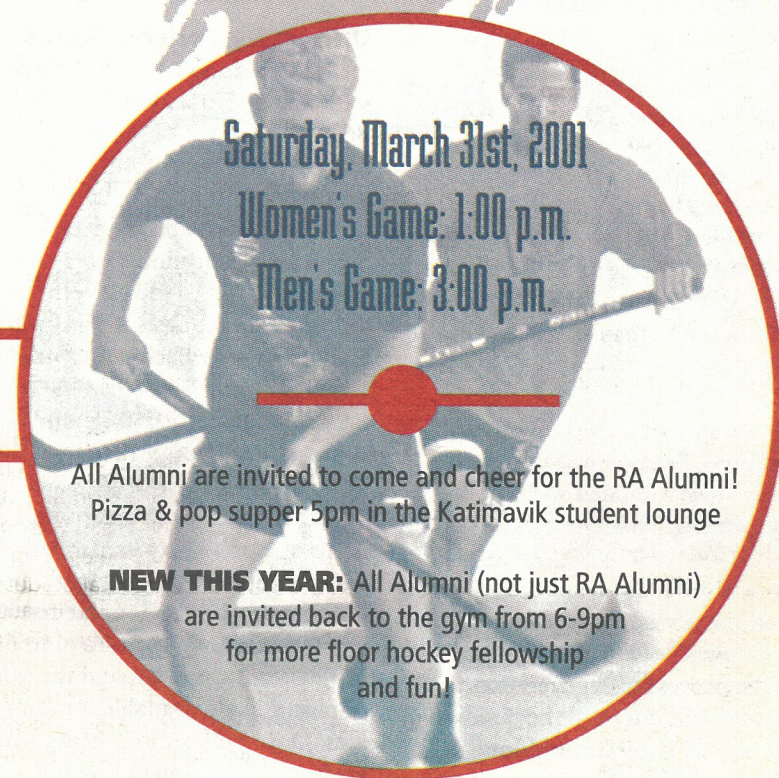


LBI/LCBM Family Reunion 2001

- Dates:** May 25th & 26th 2001
Location: Temple Baptist Church
400 Holiday Inn Dr., Cambridge, ON
Theme: Caring By Sharing
Theme Verse: "Carry each other's burdens" Gal. 6:2 NIV
Devotional Speaker: Dr. Kermit Eckleberger
Plus... Class Gatherings & Special Features

16TH ANNUAL R.A. ALUMNI Floor Hockey Challenge

AT THE TYNDALE GYMNASIUM



All Alumni are invited to come and cheer for the RA Alumni! Pizza & pop supper 5pm in the Katimavik student lounge

NEW THIS YEAR: All Alumni (not just RA Alumni) are invited back to the gym from 6-9pm for more floor hockey fellowship and fun!

Please let us know if you are coming. RSVP to Janet Phillips at Tyndale ext. 6709 or email flipper_nb@yahoo.com or call Sandra Rayner, Alumni Coordinator, ext. 6789 or email alumni@tyndale.ca

2001 ALUMNI RESEARCH PROJECT

Praise God for the more than 9000 alumni who have completed programs at Toronto Bible College, London College of Bible and Missions, OBC, OTS and most recently Tyndale College & Seminary! We consider it a great honour to have had the privilege of being one of God's instruments used to prepare you for your life's ministry.

In a focused effort to celebrate your success, evaluate the effectiveness of our educational programs and ultimately design more appropriate and focused programs that will continue to equip men and women for service in God's Kingdom, we will be conducting an Alumni Research Project during the month of March, 2001. The purpose of this project is NOT to raise financial support from you (although we will never turn away a willing donor) but rather to gather information from you in order to evaluate the effectiveness of our programs in preparing you for ministry.

Our goal is to contact 200 alumni from both the College and the Seminary and invite you to participate in our research project. Some of you will be asked to complete the 20 minute questionnaire over the phone while others will be invited to logon to the internet and register your responses electronically. While we will be randomly selecting individuals, any interested alumni can participate. Simply let us know of your interest and we will ensure you are given access to either the phone or the internet versions of the survey.

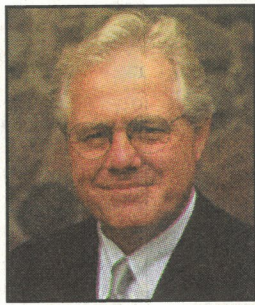
We are looking forward to reviewing the responses we receive from you. As the results become available, we plan to provide a summary in an up-coming issue of Connection.

If you have any questions or would like to participate in this project, please contact Sandra Rayner in the Office of Alumni Relations. We look forward to renewing our developing relationship with you.

Sandra Rayner, Alumni Coordinator, ext. 6789, alumni@tyndale.ca

The Heart of the President

BRIAN C. STILLER



As both a Grandparent and President of Tyndale, my desire is to continue to develop our school so that generations of young people will be effectively prepared to step into our shoes of service in the Church and our culture. I would like to share a few things we are doing here at Tyndale that I believe will help us accomplish this vision. These initiatives are merging the best of the past with the promise of God's future so the present will experience Christ's transforming presence.

University-College Status

In order to provide young people with an educational experience that will open more doors of professional and educational opportunities, we are preparing to submit an application under the provisions of the New Post-Secondary Education Choice and Excellence Act to the Government of Ontario that requests permission for the College to offer Bachelor of Arts Degrees. We believe the addition of a BA degree to our existing ministry degrees (Bachelor of Religious Education - BRE) will allow us to attract students who are looking for more of a university experience. The addition of a BA degree would not change our passion for placing men and women in strategic places of ministry but instead would expand the number of places made available for our graduates. Our application is being made with the commitment that our standards as a Christian community will not be compromised.

Our hope is that we will receive permission to begin offering complete Bachelor of Arts degrees beginning in September 2002. You can help us with this initiative by encouraging young

people, who are interested in a university education, to contact us for information on how they can achieve that goal at Tyndale. Graduation from Tyndale will not only give them a university education but

will also teach them how to integrate it with their Christian faith into whatever profession God leads them.

Seminary Curriculum Revisions

Exciting developments at the Seminary are highlighted in proposed changes in our program offerings. Students have been voicing their desire for more flexibility in their programs that would allow them to take more courses of choice. In response, our curriculum revision proposes that students be allowed to have as many as 7 electives as they complete their degrees.

As well, after witnessing the success of our MTS Modular program, a program that allows students to complete a seminary degree without leaving their current place of ministry or employment, we have developed a similar modular structure for our MDiv degree. It is our hope that this option will be available to students in September 2002.

Quality Leadership Program

I recognize that as "front-line workers," our staff and faculty can provide invaluable insight and suggestions that will help us improve on the delivery of our services. In order to tap into this reservoir of knowledge, we are implementing a management program that will engage our staff and faculty in a formal structure that will allow us to improve our customer service in accordance with the biblical mandate of ser-vanthood.

With the assistance of Mr. Bruce

Mathewson who brings us his professional experience in management systems, I am excited about the potential this program has to improve not only our customer service but our overall staff satisfaction as well.

Future Vision

With all the changes and possibility for growth presenting itself to Tyndale, it is necessary for us to begin to ask the question: "How will we service all of these changes?" We are in the process of evaluating our current resources in comparison to the resources we feel we will need to continue to position Tyndale for future ministry. I am excited as I look at how God has brought us from the brink of financial ruin 5 years ago to a position where we can begin to plan for future development. Included in our analyses are classroom sizes, library facilities, technological considerations, endowments and others.

I have often used the word "survival" to describe the past 5 years at Tyndale. I believe we are now beyond that stage and I have a growing sense of excitement as we look at these initiatives and plan for a future of serving more generations of men and women. Please pray for us in the coming months. As I have come to more fully understand, birthing a new generation is only the beginning of raising a generation of faith.

We believe every Christian needs to examine what they are doing to ensure that at least the children of their families (and not to forget the children of our communities) become biblically literate and Christ aware.

Generations come and can too easily slip through our fingers without knowing the Christ of our God and the Word of his mouth.

When our first child was born, the very event of driving home from the hospital signaled that life for Lily and I would be forever changed. No longer could we pick up and go and do as we had in the past. We so loved each of our little ones however, that any inconveniences were irrelevant.

When we were first informed that we were grandparents, there was a buzz and excitement, but our lives have been affected differently than when we had our first child. We don't have to fuss about formula, feeding, changes of clothes and modes of transportation. We now have all the joy and fun of playing with and spoiling them. When their cries are too sustained and the aroma too pervasive, there are parents we can turn them over to. It's like having the best of two worlds.

But for me, being a grandparent brings into focus that mystical reality of seeing another generation continue. It's been said by scientists that the great drive within the human species is the progenitive impulse to ensure continuance of the human race.

When I look into the face of our grandchildren, Pearson and Olivia Stiller, I am overwhelmed with the good gift of God in allowing us, the *imago Dei*, (the made-in-His image-ones) to continue his creation. However the call of those who further walk in the way of our God-Creator is to go beyond the process of regeneration to raise up our children (and the children of the world) in knowledge of him and in obedience to his call.

I believe this call is in large part the purpose of our ministry here at Tyndale - to provide learning opportunities for men and women in order to prepare them to give more effective witness of the Gospel and their relationship with Jesus Christ.



Wesley Chair Honours Bishop Bastian

Bishop Emeritus Donald N. Bastian of the Free Methodist Church in Canada, and his wife, Kay, have been recognized by having a chair established in their honor at Tyndale Seminary, Toronto.

During 19 years as an active bishop, Bastian saw a growing need to have a Wesleyan voice in at least one and possibly two major Canadian seminaries, one in the east and one in the west. He convened leaders from several Wesleyan denominations-Brethren in Christ, Nazarene, Salvation Army, Standard, Wesleyan and Free Methodist-and together they resolved to lead their own denominations into the annual support of a half-time chair.

In 1993, Dr. Victor Shepherd became the first occupant of the Wesley Chair at Tyndale. He is a member of the executive of the Canadian Methodist Historical Society and has addressed The Oxford Institute of Methodist Theological Studies. Dr. Shepherd combines a career as an effective pastor with dynamic teaching in the classroom. He is a

Reformation scholar and a Wesleyan by conviction.

More recently, two anonymous donors have come forward, one pledging \$150,000 and the other \$500,000 toward the \$1,200,000 (Cdn) needed. Another \$250,000 has come from other sources. A drive is being launched to raise the last \$300,000.

Asked why the concern for a Chair of Wesley Studies has been so strong and unrelenting, Bastian gives two reasons: "First, because of poor exchange rate on the Canadian dollar and work restraints for Canadian students in the United States, it is becoming harder for ministerial candidates to attend seminaries outside Canada. Also, I see a growing trend across denominational lines toward a kind of folk religion that appears to be losing touch with our historic evangelical roots and I hope this can be countered by putting future ministers in deeper touch with our Wesleyan/Evangelical tradition."

For further information contact:

Rev. Lloyd R. Eyre, President
Lorne Park Foundation
P.O. Box 871
Peterborough, ON K9J 7A2
Phone: 705.745.7585
E-mail: lreyre@home.com

ONTARIO'S POST-SECONDARY EDUCATION CHOICE AND EXCELLENCE ACT, 2000

HIGHLIGHTS

- more choice to Post-Secondary students
- allow private, degree-granting institutions to apply for consent to operate in Ontario
- continue in legislation the Post-Secondary Education Quality Assessment Board, an organization to make recommendations to the Minister on proposed new degree programs
- give the government an additional tool to protect the public interest in the proper administration of the Ontario Student Assistance Program (OSAP).

"Ontario's prosperity and the future prosperity of our students depends on them having access to high-quality and relevant education and training programs where and when they need them. By increasing the range of options in Ontario, we are promoting excellence at our degree-granting institutions and making Ontario's education system the envy of the world," Honourable Dianne Cunningham, Minister of Training, Colleges and Universities.