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Connection (Tyndale University College & Seminary), 9, no. 1 (Winter 2003)

connection



Being Political

—by Bruce Clemenger



"You shouldn't mix religion and politics."

This plea, sometimes an accusation, is often heard in Canada. This is curious for a country that has not historically maintained a clear line between church and state, especially when compared to the United States.

The public funding of denominational schools is a clear example of Canada's history of mixing state and church. However, calls for prayer and explicit comments about faith by political leaders are not shunned in America as they are in Canada. Can politicians separate their politics from their faith? Can religion be separated from the state? I believe that the church and state should be separated and that faith and politics cannot.

Faith affects all dimensions of our lives,

including politics and matters of the state. As persons, we are creatures of God and we live in response to the Word of God, that by which the world was created and through which the world is sustained. Faith is an aspect of all we do, whether we eat or sleep, in our role as a spouse, in our place of work, or in our politics. This understanding of the role of our faith rejects the notion that parts of our lives are lived in a neutral realm, a realm consisting of a-religious activities.

Likewise, all that we do has a political dimension. The elements of politics are

the exercise of power (influence, coercion, authority) and justice, which permeate all human relations and social structures such as the family, schools, business, voluntary associations, and religious institutions. However, politics is the core dynamic for the government and the state. Governing is a specialised activity of individuals and institutions who make and enforce public decisions that are binding on the whole community.

In other words, the state is a creature, an entity instituted by God and, like the family or the institutional church, it is created and designed by God to serve Him in the fulfillment of its given task. Paul, in the book of Romans tells us the governing authorities are God's servants to do good.

Government has a unique structure, different than that of the family, the church, a school or a business. Like all of these structures, we can speak of it having a faith direction. A family can be Muslim, Hindu or Christian, and while the social structure is similar, the faith commitment and

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Annual President's Dinner

March 25th, 2003, 6:30 p.m. Sheraton Parkway Toronto North, 600 Highway 7 East, Richmond Hill

Special Guest Speaker: Preston Manning

Preston Manning is a Senior Fellow of the Fraser Institute and is a Distinguished Visitor in Political Science and Canadian Studies at the University of Toronto and the University of Calgary.

Tickets are \$45 or \$360 for a table of 8. For tickets and more information, contact Maria Schindel at 416-226-6620 ext. 6731 or mschindel@tyndale.ca.

Case Study: Chamberlain vs. Surrey School Board

The debate about the meaning of secular was a key element of the recent Supreme Court decision in the Surrey School Board case. When the school board decided not to approve books about same-sex parenting for use in Kindergarten and Grade One, it took into consideration the religious concerns of some parents.

The B.C. Supreme Court ruled that the public school system, being secular, should not be influenced by the religious concerns of parents when making curricular decisions. The Court of Appeal challenged this reasoning. They asked, "Are only those with a non-religiously informed conscience to be permitted to participate in decisions involving the moral instruction of children in the public schools?" A non-sectarian approach should include adherents to religious traditions as well as non-adherents. The majority of the Supreme Court affirmed this by saying, "Religion is an integral aspect of people's lives, and cannot be left at the boardroom door. What secularism does rule out, however, is any attempt to use religious views of one part of the community to exclude from consideration the values of other members of the community." Writing for the minority, Justice Gonthier noted,

"Nothing in the Charter, political or democratic theory, or a proper understanding of pluralism demands that atheistically based moral positions trump religiously based moral positions on matters of public policy."

Does this mean the public school board can be neutral when considering the competing belief claims of parents? The majority ruled that above all else public schools are to teach tolerance and the school board should not let the religious views of some "trump the need to show equal respect for the values of other members of the community," in this case, gay and lesbian parents. The minority disagreed, saying the language of tolerance must "reflect the two-way street in the context of conflicting beliefs." Otherwise such claims for tolerance and respect,



"where such language becomes a constitutionally mandated proxy for 'acceptance,' tend to obliterate disagreement." The understanding of what constitutes tolerance is shaped by our understanding of human dignity, pluralism, and human rights, all matters informed by one's comprehensive doctrine. For more information on the Surrey School Board case, go to www.evangelicalfellowship.ca or www.fotf.ca/familyfacts.

Lecture Series with
Gordon Fee



Speaker: Gordon Fee, Professor Emeritus of New Testament Studies, Regent College
Series: Reading the Bible in a Postmodern World
Date: March 4-6, 2003

Tuesday, March 4, 11:45 am-12:45 pm
"The Reader as Interpreter"

Wednesday, March 5, 11:45 am-12:45 pm
"Does God Have Anything to Say?";
8:00-9:30 pm "Why Christians Read their Bibles Poorly", book signing from **7:15-7:45 pm**

Thursday, March 6, 11:45 am-12:45 pm
"What Difference Does it Make?"

All lectures are free and open to the public, and take place in the Hooper Chapel at Tyndale College & Seminary, 25 Ballyconnor Ct., Toronto. For more information, call 416-226-6620 ext. 2230



What do Muslims believe?

How does globalization impact Christianity?

How do I deal with genetic engineering?

How do I gain victory in spiritual warfare?

How do I discover a road map for spiritual formation?

These and other questions will be addressed by prominent and engaging teachers such as Drs. Roy Matheson, Robert Mulholland, Miriam Adeney, Gee Lowe, Linda Cannell, Michael Wilkinson; Ms. Tamara Horton and Ms. Sharon Gallagher.



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25 Ballyconnor Ct., Toronto, ON M2M 4B3
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Address/Name Changes? Please call Peggy Yim at ext. 2141.

Religion and Rhetoric: the Minefield of Faith and Politics

On the evening of January 28 I listened with rapt attention to George W. Bush's much-anticipated State of the Union address. While others around the world were listening for news of tax relief and justification for the war on Iraq, my ears were tuned to the cacophony of religious rhetoric so familiar in American political speeches.

This year's State of the Union did not disappoint, as the President made several direct references to his Christian faith. He even incorporated a phrase from a well-known hymn by saying, "There is power, wonder-working power in the goodness, and idealism, and faith of the American people." Bush's use of this phrase, which would be unheard of in Canadian politics, is unsurprising given that a quarter of American voters identify themselves as evangelical Christians.

This issue of *Connection* is devoted to the minefield commonly known as "faith and politics." In the United States, as Bruce Clemenger notes in his article on page one, there is a clear official separation of the church and state, and yet political leaders feel free to not only express their personal faith but to project it onto the American people as a whole. In his most important speech of the year, Bush closed by saying, "We Americans have faith in ourselves but not in ourselves alone. We do not claim to know all the ways of Providence, yet we can trust in them, placing our confidence in the loving God behind all of life and all of history. May He guide us now and may God continue to bless the United States of America." Such strong language followed on the heels of even stronger rhetoric in support of war in Iraq—a war denounced by many religious bodies.

Many Canadian Christians lament the fact that such blatant religious language

in a political context would not appear on the Canadian landscape.

A political leader would not dare to project his or her own faith onto the entire nation, to speak as if all Canadians believed and trusted in the Christian God. As we search for the appropriate place for our faith within the political arena, we must ask ourselves if this is the relationship towards which we should strive. When does religious freedom become religious exploitation? Should religious language be used as a rhetorical tool to appeal to a block of voters? As many of the writers in this issue of *Connection* express, it is important for a politician to have the freedom to bring his or her faith commitment into the public square, but this is an extremely difficult task when representing the constituents of the multicultural and pluralistic nations of North America.

Hence the minefield, one which must be carefully navigated by Christian politicians in our post-Christian and hyper-liberal Canadian society. In the public arena of politics and government, faith considerations must be welcomed but not misused. It is our hope that this issue of *Connection* will give you some direction towards that ever-elusive middle ground.



Being Political

—continued from page 1

the spiritual direction of the family will differ.

The same is true of ecclesiastical institutions, and, I suggest, of the state. All states have executive, legislative and judicial functions, and they will be directed by something variously described as an ethos, a vision of life, a worldview, a philosophy, or a faith perspective.

When I speak of the state as being religious or faith-directed, I am not advocating the fusion of the church and state. As institutions with different purposes and roles, they should remain separate and respect the calling of the other.

The direction of the state is identified through its political creed, which is often found in constitutional preambles or in its various charters. This understanding of the state also suggests that the state is not 'neutral' with respect to faith and culture. For example, the official language(s) or national holidays will reflect the predominance of certain cultural or religious influences. Most modern states seek to accommodate cultural and religious plurality and, to the degree that they can do so, are considered secular. While describing a state as secular is usually understood to mean the state remains neutral with respect to the various religious beliefs adhered to by its citizens, its faith perspective means it will not be without bias. States vary in their ability to accommodate deep religious diversity. If the state is not confused with the institutional church, and does not see its role as enforcing that which is properly the responsibility of the church (doctrine, for example), then it will be properly secular (non-sectarian). However, this is different than the secularist view, which maintains the state should be a-religious and denies the state has a religious dimension. This secularist approach results in attempts to restrict faith to private life with no public expression, which we have seen in the recent Surrey School board case [see case study on page 2].

Politicians, whether they admit it or not, are guided by an understanding of life that we would call faith-based. Some are explicit about it. Some are not. Some will say their faith is a private matter. This may well be the case, but some ethos or worldview or faith is guiding their political decisions. The necessary separation of church and state does not necessitate the separation of politics and faith. For a Christian to accept that politics is neutral is to adopt a view of life and faith that is not biblical. Politics, like all areas of life, must be informed and affected by our faith.

Bruce Clemenger is the Director of the Centre for Faith and Public Life of the Evangelical Fellowship of Canada.

QAB Application Update

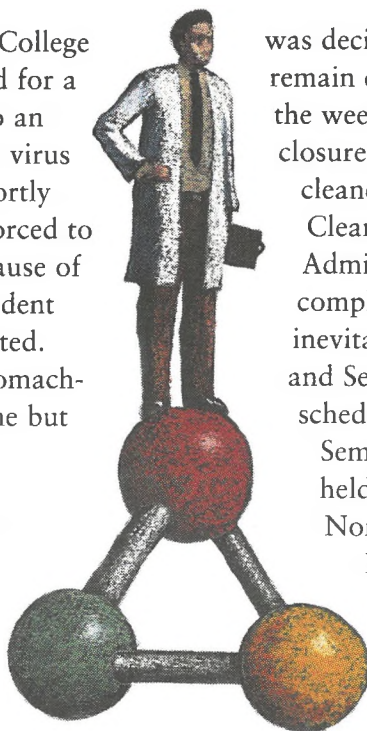
On August 20, 2002, the Quality Assessment Board (QAB) of the Province of Ontario officially received Tyndale College & Seminary's application to offer the Bachelor of Arts degree. This was posted on the QAB website and the public had until September 24 to make comments

regarding the application. The next step was to appoint the membership of the Organizational Review Panel and Program Review Panel. The Organizational Review took place on November 4, 2002 and the Program Review on January 30 and February 11, 2003. The Organizational Review

made a positive recommendation to the QAB, and we are hoping that the results of the Program Review will be the same. Please continue to pray for the final stages of this process as we seek to grow our educational options and expand our impact on society.

Tyndale Hit with Norwalk Virus

The campus of Tyndale College & Seminary was closed for a week in December due to an outbreak of the Norwalk virus that swept through Toronto. Shortly after two major hospitals were forced to close their emergency rooms because of the virus, a third of Tyndale's student resident population became infected. Norwalk, which causes severe stomach-flu type symptoms, is not airborne but still highly contagious. After consultation with the Tyndale emergency committee and public health officials, the Tyndale administration decided it would be in the best interest of students and public health for the school to close so that the potential epidemic could be contained. On Sunday, December 15, the decision was made to close for Monday and Tuesday, and on Tuesday it



was decided the school would remain closed for the rest of the week. During the closure, the school was cleaned by Nova Services Cleaning Company. Administrative complications were inevitable, as both College and Seminary exams were scheduled for that week. Seminary exams were held as scheduled but at North York Chinese Baptist Church rather than the Tyndale campus. College exams were postponed until the week of January 13 - 17. Because of this, the entire College winter semester has been pushed back a week; classes started on

January 20 and will end on April 25. The Seminary winter semester and the date of Graduation (May 10) remain unchanged.

Several Tyndale employees have been recognized for their service to the school during the week of closure. Janet Phillips, Supervisor of Custodial Services, coordinated and initiated the cleaning of the building with the assistance of Sara Leggett, David Mwangi, Alberta Capper, and Guang Cai. The IT team of Philip Kay, Andrew Smith, Michael Daley, and Dave Koevoet worked diligently at enabling Tyndale employees to access their computer files so they could continue to work from home. Residence Directors Tanya Krahn and James Rennie cared for many of the sick students, and Sarah Gibson kept the front desk open to respond to phone calls and personal inquiries about the closure.

Take Action

The House of Commons Justice Committee is currently conducting hearings on marriage to recommend whether marriage should be affirmed, redefined or replaced with a civil registry. On what basis will they decide upon the nature and definition of marriage? Is marriage a contract or a covenant? Is marriage an expression of commitment between two people, or a

social, cultural and religious means of facilitating the permanent and exclusive sexual bonding of male and female? Is marriage primarily a religious institution, a civil institution, a combination, or something that pre-exists both religious and political institutions?

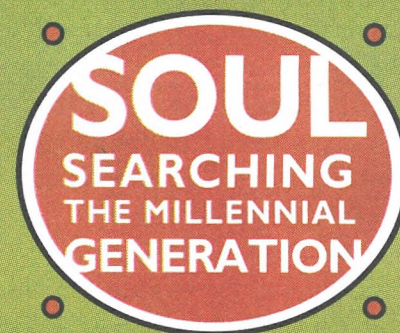
The answer to

these questions will draw on our understanding of the order of creation, human sexuality, and the respective roles of church and state, among other considerations. Both the Department of Justice and the Justice Committee are inviting Canadians to participate in the discussion about marriage. Will you participate? Go to www.evangelicalfellowship.ca to learn more about how to make your views known.



"Is marriage primarily a religious institution, a civil institution, a combination, or something that pre-exists both religious and political institutions?"

Strategies for Youth Workers



A One-Day
Saturday Seminar
With David Overholt
and James Penner

Saturday, June 14, 2003
8:30 a.m. - 5 p.m.
Tyndale College & Seminary
For details contact Dr. Ross Bailey
416-226-6620, x2145
or email rbailey@tyndale.ca

Christianity, Morality, and Bill C-250

—by Michael Daley



Political views are certainly not moral objects. It seems, however, that the government wants to legislate morality to the Canadian people. For example, in the political arena, there does not seem to be any moral rule against which laws are held.

Rather, the government and the courts legislate what is moral for the rest of the nation. One only has to look to the example of Bill C-250. Even morality seems to be subject to some sort of democratic process. Bill C-250 originally appeared as Bill C-415, an amendment proposal dealing with the Canadian Hate Crime Law. Under its purview, if passed, parts of the Bible could be declared hate

literature; churches would be breaking the law if anything were taught against homosexuality. Furthermore, pastors refusing to perform homosexual wedding rites would be subject to criminal charges.

How should we respond to this as Christians? Perhaps to begin, we should look at just what this thing called morality is. For the Christian, moral questions are real and have real answers. Because the transcendent Creator exists

and is perfectly good, we have a rule by which we can judge the answers, one which is universal and invariant – which is to say morality never changes and applies to everyone, at all times and in all places, and that morality exists outside of the human being and does not rely on one's sense experience to validate moral effectiveness. We have, therefore, an absolute rule to use in evaluating the question of whether a particular law or action is moral or not.

Why then, should the Christian be interested in politics? In days gone by perhaps, in 'Christian' Canada, it was safe to – for all intents and purposes – ignore what went on in the political arena. Bill C-250 and the Bishop of New Westminster are both excellent examples of why this cannot be the case. In both cases, a proposal was placed on the table and voted on. Bishop Ingham's proposal to bless same-sex unions won out, and in doing so, has created schism in many of the parishes in New Westminster. The orthodox Christian voice continues to go unheard. Why so? At least we can begin to give an answer as to why this or that is wrong, and a good and reasonable one at that. Let's start giving that answer to the leaders of this nation.

"Because the transcendent Creator exists and is perfectly good, we have a rule by which we can judge the answers, one which is universal and invariant..."

Graduation 2003

May 10, 2003, 7:30 pm (NEW TIME)
Queensway Cathedral
1536 The Queensway
Etobicoke, ON Canada
For more information
call 416-226-6620 ext. 6745

Have Sermon, Will Travel!

At Tyndale College & Seminary we have assembled an outstanding group of biblical scholars/practitioners. In order to fulfill our mission to "educate and equip Christians to serve the world with passion for Jesus Christ," we would like to make this expertise more readily available for your use.



If you are in need of a special sermon to fill your pulpit or would like to book a preacher from Tyndale College & Seminary, please contact us to make your request. A number of faculty members have provided us with a message title and scriptural passage.

- Dr. Ross Bailey**, Director of Educational Initiatives
"Silence Is To Dwell In!" 1 Kings 19:1-13
- Dr. Jeff Greenman**
VP, Academic Dean, Tyndale Seminary
"Sharing in God's Mission" Luke 9:1-6 (key marks of a Church that shares in God's mission to the world)
- Dr. Daniel Wong**, Pastoral Studies, Tyndale College
"The Ministry of Encouragement - Learning from Barnabas" Acts 4:32-37; 11:19-26
- Dr. Wafik Wahba**, Missions, Tyndale Seminary
"Christianity & Islam in the Context of Missions"

To request one of these or another Tyndale College & Seminary speaker, please call Dr. Ross Bailey at 416-226-6620, ext. 2145. Honourarium is set by the congregation.

Alumni Updates

If you have updates, news, or letters you would like to share with the Tyndale community, please call the Alumni Office at 416-226-6620 ext. 2107 or toll free at 1-877-TYNDAL (896-3253). The e-mail address is alumni@tyndale.ca. For more news and notes, go to www.tyndale.ca/alumni.

Jack ('53) and **Jean Shannon** will be returning to Canada after forty-three years of ministry in Argentina and every major South American country except Venezuela. Their main ministry was at the Buenos Aires Bible Institute where Jack and Jean not only taught but also washed walls and exercised authority as Principal and Academic Dean, graduating over 3,000 students. On November 20 Jack taught his last class at the Institute. The Shannons arrived back in Canada on January 20. Jack and Jean left with a strong sense of satisfaction and immense gratitude to God.

Bill ('70) and **Joyce** ('69) **Bonikowsky** continue their ministry with the Greater Vancouver Youth for Christ. They continue to be surrounded by the work of God as they minister to youth and see lives changed. Bill and Joy are also enjoying their family and their recent opportunity to watch their first grandchild take his first steps.



Wes DeZeeuw ('72) is now a pastor at First Baptist Church in Vernon, after five years in Sechelt (two years at Bethel Baptist Church and three working with people with mental disabilities and children). Wes has very fond memories of his time studying at Tyndale with his classmates - lots of growth! To contact Wes, go to www.tyndale.ca/alumninews to post a message.

Mary Turner ('83) was ordained in gospel ministry on April 14, 2002 at Calvary Evangelical Missionary Church in Owen Sound, ON. Rev. Mary Turner has been co-pastoring Calvary EMC since June 2000. She is married to Mark and they have three children: Kayla (15), Nicolas (14) and Benjamin (11).

Jim and Sharon Foster ('86) are currently ministering to Arab people throughout the Arabian Peninsula. Involved in a variety of ministry



opportunities, Jim and Sharon need our prayers as they share their testimonies with those they meet. Pray for safety and protection for friends and family as the fear of war is very real at this time. Jim and Sharon praise God for how He has worked in and through them.

Cherie (Thorton) Broad ('91) writes: Wow - what a mental stroll down memory lane! I just stumbled upon this site (our Alumni News web page) and have been reading all the listings for the 90's. Dave - your OBC memories are far too fresh. What a joy to hear what God is doing in everyone's lives. As for me - I've been married for 8 years (my how time flies) and have 2 terrific little boys, McInain (3) and Kaden (1). I work full time here at home, and my husband Dwain is the IT manager for a company here in Midland where we have been for 7 years. Joy to all of you!

Cliff and Karen Williams ('93) wish to share this message: Hey! Looking forward to celebrating 10 years out of dorm life. We are looking for suggestions as to where and when to hold a get-together for grads and their families. If you have any suggestions, please let us know. Spread the word! You can contact Cliff and Karen via email: cliff@interlog.com.

Gord ('94) and **Ginny MacCormack** would like to announce the safe arrival of their second child, Carter Joseph, born on August 22, 2002. His brother Jared, Mommy, and Daddy, all love him very much. Gord has been called recently by the Lord into a church planting ministry. As of June 2002, he and Ginny have been involved in planting a church in Grimsby, Ontario with the Fellowship of Evangelical Baptist Churches in Canada.



Matthew Boyd-Learn ('97) and his wife **Diane** are pleased to announce the birth of their first child. Erin Gain Boyd-Learn was born July 3, 2002 and according to her daddy "she is beautiful." Matthew and family now live in a small town in the Niagara Region where Matthew is currently a stay at home dad.

Joanna Marriage (nee Eto) ('97) writes: Have you ever wondered what Paul Morris, the dorm supper king, or social co-ordinator Lisa Wiebe are up to now? Well, I'm hoping to have a personal and a fun time of catching up with my classmates. If you are interested in helping me plan a reunion for College students from 1996-1997, please contact me at (416) 226-6620 ext. 2195 or email me at jmarriage@tyndale.ca. Blessings and Happy New Year!

Memorials:

Our dear friends who have gone to be with the Lord.

Charlotte Mabel Darcy (TBC '36) died peacefully on December 03, 2002 at Toronto General Hospital in her 89th year. Charlotte was the sister of the late Harold, Roderic, Ruth Morrison, and Richard and beloved aunt of Tom, Nelson, Joan, Betty Thompson, Gladys Carey, Walter, Arthur, and the late Evelyn Brown. After her studies here at Tyndale, she continued her studies at Toronto Western Hospital and graduated as an R.N. Charlotte served in Haiti as a missionary and taught French in Quebec at Bethel Bible School. Charlotte will be dearly missed by all who knew her.

Ada Martin (TBC '40) died on October 03, 2002. Ada was known for her generosity and supported many ministries throughout her life. In honour of her life and her kindness, a gift was given in her memory, which will be given as a bursary to a student in need. We thank Ada's family for celebrating her life in such a meaningful way. Ada will be greatly missed by family and all who knew her.

The friends and classmates of **Jennifer Morris** (MDiv '02), wish to extend their deepest sympathies to her husband and children at her recent passing. Jennifer was an example of love, grace and faith. Her willingness to listen, her kind and thoughtful manner and her steadfast love for those she held dear will continue to touch our lives for many years to come. We thank God for having blessed us with her wonderful spirit and her example to us. She will be sorely missed.

Correction

In the Fall 2002 edition of *Connection* we made an error in detail regarding the late Ellen A. Callander (OBC '31). Ms. Callander was never married. The William mentioned is the husband of her niece Jean. We apologize for any confusion this may have caused.

The Story of the Shoulder Bag from Vietnam

—by Julie-Anne Brace, International Students Coordinator

A beautifully woven bag arrived in my International Student office at Tyndale in October 2002. It was brought to me by a former Tyndale Seminary student, Reaksa S. Himn.



Tyndale College & Seminary and to be given to a student from Vietnam. Woven into the strap of the bag were the words, "Pray for Presbyterian in Vietnam." Reaksa shared the pastor's request, "Please ensure that this bag is given to a Vietnamese student at Tyndale, to remind them to pray for Christians in Vietnam." This bag was presented to Kim Ngoc Bui. It will definitely prompt her to remember fellow Christians in her homeland. May we all feel the call to uphold those who stand for our Saviour in the country of Vietnam.

He was accompanied by his wife and newborn baby. Reaksa has been teaching in a college in Cambodia for three years, following graduation. He and his wife had returned to Canada for the birth of their child.

Before he left Cambodia, Reaksa was met by a pastor who had just arrived from Vietnam. This pastor had carried the bag, in his luggage, to Cambodia. The bag had a special purpose. It was to be taken to

"Please ensure that this bag is given to a Vietnamese student at Tyndale, to remind them to pray for Christians in Vietnam."

Remember When...

- > You were called to Tyndale and wondered how the finances would be covered?
- > You were struggling to balance classes, schoolwork, and a part-time job?
- > You received a financial blessing from someone when you least expected it?

As an alumnus you have an opportunity to continue the cycle of giving. The Tyndale Alumni Association invites you to contribute to the Tyndale Alumni Association Scholarship. This \$500 bursary is awarded to four students each year, two from the College and two from the Seminary.

The requirements for the recipients of this award are as follows: 1) strong academic achievement, 2) consistent Christian character, 3) contribution to student life at Tyndale, 4) financial need, 5) potential for continuing contact with Tyndale as an alumnus and for acting as a class alumni representative.

If you feel you can participate in this project by giving, please contact the Alumni Coordinator at 416-226-6620 ext. 2107 or email alumni@tyndale.ca. Your gifts will make a difference at Tyndale, where the Christian life and education meet!



Tyndale Alumni Card

The Tyndale Alumni card is the only identification you need to access on-campus discounts and special services.

Free Alumni cards are available upon request. Please fill out this form and send to the Alumni Office.

Name

Student #

Address

Telephone #

Email Address

Year of Graduation

Degree/Certificate

Celebrating 50 Years with the Class of '53

All Graduates of the Class of '53 are invited to the **Golden Milers Celebration**

April 1, 2003 at Tyndale College & Seminary Registration, Tea & Coffee begin at 11:00 am

For more information contact Jill Potter in the Alumni Office at (416) 226-6620, x2107 or jpotter@tyndale.ca.

LBI/LCBM Family Reunion 2003

Friday, May 23rd & Saturday, May 24th
at Temple Baptist Church, 400 Holiday Inn Drive, Cambridge, ON

- Starts at 7 pm on Friday and 9 am on Saturday
- Music and Choir led by Dave Gast
- Class Reunions, Fellowship Luncheon, 'Specials'
- Devotionals by Dave Bell, Don Leggett, Roy Matheson

Registrar: Lorna Arndt (519) 579-2379,
leaarndt@aol.com

Note: If you did not receive our LBI October Newsletter, please contact the Registrar. Forms will be in our February Newsletter.

Join with us as we share together our "Lessons from Living!"

A Career of Ridicule: How Will You Prepare?

—by Kevin Kirk, Director of Enrollment



Why would a Christian entertain the idea of becoming involved in politics? Even a cursory look at the modern political arena would show that those who stand for their Christian faith are ridiculed and abused for their stand – not necessarily for their political position, but simply because they hold this particular religious view.

It is comforting to know that the ill treatment of politicians who take a Christian stance is not a new occurrence. In fact, the Bible is riddled with examples. Perhaps the most famous example of someone who stood up for the truth and who was persecuted is Jesus himself.

So why would any Christian want to be involved in politics? Our world is in need of people who can effectively communicate their faith. Since most Christians are not engaged in full-time, vocational ministry, communicating the truth usually means being salt and light to the world around them – most often in the workplace. For those in the public spotlight, “the workplace” is very big indeed!

The majority of Christians attend public colleges or universities to gain the skill set needed to enter the public sphere. We invest a lot of time and resources into preparing for our vocations and the professional development that follows.



What have we invested in our faith?

We claim our faith is the most important aspect of our lives. It is the very core of who we are. How we think,

act, and talk, and the lifestyles we choose are all closely tied to it, not to mention the impact our speech and actions have on the non-believers around us. It should be clear that in order to raise our understanding of why we believe what we do, investment of time and resources is required. We should be asking the question, “How could God use me more effectively if I increased in my personal growth, my knowledge of Him and my practical skills?” How better to develop in these ways than to pursue an education that is Christ-centred?

An education in the humanities and social sciences is excellent preparation for various careers, including those in the public eye such as politics. If you or someone you know is considering his or her future, I would urge you to take a look at what Tyndale has to offer. I think you’ll be surprised at the variety of options now available.

Faculty Interview: Dean of Students George Sweetman



George Sweetman is the Dean of Students at Tyndale College & Seminary, a position he has held since August 1999. His job includes all aspects of student life for both College and Seminary students, including residence, chapels, advocacy for the students at the faculty and administrative levels, and discipline. Seminary student Jason Locke spoke with George about his experience prior to coming to Tyndale and his current responsibilities.

Jason: What brought you to Tyndale?

George: Before I came to Tyndale I was working with the Evangelical Fellowship of Canada (EFC) as program director at their Centre for Ministry Empowerment. Before that I studied at Regent College and it was there, in observing the Dean of Students, I discovered I had an interest in student development. Two months into my new job with the EFC, Tyndale contacted me and asked if I was interested in applying for the Dean of Students position. So I went to my bosses at the EFC and they were remarkably gracious, recognizing this was a wonderful opportunity.

Jason: Tell us about your experience in politics.

George: When I graduated from Roberts Wesleyan College in 1988, I worked for six years on Parliament Hill as a Legislative Assistant. I first worked for Jim Jepson (London) and then for John Reimer (Kitchener). The majority of that time was spent with John Reimer – from December 1988 until the 1993 election. Since there were only two legislative assistants in our office, we divided all pertinent portfolios between the two of us: for instance, finance, constitutional affairs, and foreign affairs were given to me, while my colleague dealt with justice, defence, and human resource issues. We were responsible for assisting our member in

speech preparation, policy analysis, correspondence writing, and communication to the constituency, among other things. In short, we needed to know a little bit about everything!

Jason: How do you see faith and politics being related?

George: There is definite need for Christians to be involved in political life whether at the federal, provincial or municipal levels. I remember that although John Reimer was an evangelical, he was acutely aware of not wanting to marginalize himself as a politician and did not want to be thought of primarily as a spokesperson for evangelical Christianity. He was very aware of and knowledgeable of economic issues, constitutional issues, and foreign issues. He was a man committed to integrating faith with politics, and he recognized the need for this integrated thought to be a part of the Canadian spectrum. There is a need for Christians in politics, and I’m sold on the necessity of having Christian men and women involved in the political process either as members of parliament, legislative assistants, mayors or whatever it might be.

Jason: What does the near future hold for you?

George: At this point in life, my wife and I are busy with our five children and are taking things one day at a time. While I am exploring education options, I am very content in my job right now.

Think of Tyndale in your Charitable Gift Planning

—by David Stephenson,
Managing Director, the Tyndale Foundation



Planned gifts are becoming an increasingly important part of the funding of Tyndale College & Seminary. Many of our special friends support Tyndale with a planned gift, and at the same time provide a more secure future for their loved ones.

A few statistics might surprise you. Each year in Canada, more money is donated through wills and bequests than the entire sum of every business and corporate contribution. However only three percent of people remember to provide for their favorite charities in their estate plans.

Careful estate planning preserves your wealth, lowers estate and income taxes, perpetuates your values and provides for your family and loved ones. Here are just a few of the estate planning tools available to you:

Your Will or Estate Plan: A bequest is one of the easiest and cost effective ways of ensuring that your family and friends are provided for while helping Tyndale for generations to come. If you wish to remember Tyndale College & Seminary in your will, a simple codicil is all that is needed.

Charitable Gift Annuity: These popular investments allow you to make a charitable contribution to Tyndale while providing fixed and guaranteed lifetime income for you and/or for a loved one. Additionally, charitable gift annuities allow you to receive tax advantages that make your gift even more valuable.

Life Insurance: You can establish or transfer an insurance policy naming Tyndale as owner and beneficiary. The premiums that you pay could be tax deductible as a charitable contribution.

Stock: “Long term” appreciated securities (stock you have owned at least a year and a day) are among the most advantageous ways of donating to Tyndale. With gifts of stock, you can minimize capital gains taxes, garner substantial income tax savings, and may avoid estate taxes.

Trusts: People often find it helpful to establish a Charitable Remainder Trust. These trusts provide the donor with income for life. After providing the lifetime income, Tyndale receives whatever remains in the trust. With a trust, you receive income tax benefits and may reduce capital gains and estate taxes.

For more information on planned giving or to receive your FREE planned giving guide “Strategic Estate Planning” contact David Stephenson at the Tyndale Foundation. Phone 1-888-213-7641 or email him at dstephenson@tyndale.ca.



Discovering God's Potential In You

PERSONAL DEVELOPMENT WORKSHOPS

These workshops are designed to help support your own growth and to increase your knowledge in order to help others.



Tyndale Counselling Services

All workshops take place from 12:00 - 1:30 pm at Tyndale College & Seminary in Rm. 145, unless otherwise noted. Contact Brian Russell (ext. 2160) for more information.

Focusing II for Counsellors and Psychotherapists*

Friday, February 28 & Saturday, March 1, (9:30 am - 4:30 pm) Rm. 105

Can't We Just Get Along?

Thursday, March 6

Co-dependency - Thursday, March 27

Grieving Loss - Thursday, April 3

Marriage Preparation*

Friday, May 2 (7-10 pm) & Saturday, May 3, (10 am - 5 pm) Rm. 105

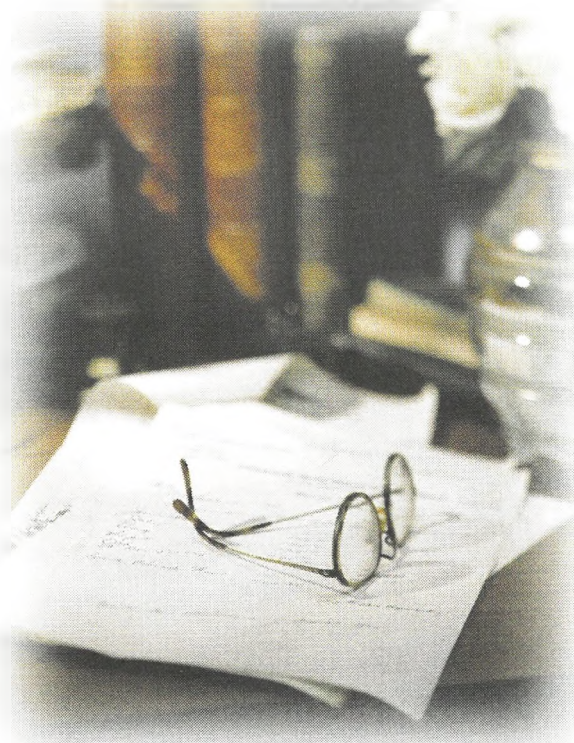
* Pre-registration is required for this workshop. To register, contact Lynne Brampton at 416-226-6620 ext. 2123 or lbrampton@tyndale.ca.

CHECK OUT OUR WEBSITE AT
www.tyndale.ca/counselling

FOR THE WORKSHOP SCHEDULE,
A LIST OF COUNSELLORS, AND
HELPFUL INFORMATION ABOUT
CERTAIN COMMON ISSUES.

Careers at Tyndale

Tyndale College & Seminary, a transdenominational undergraduate and graduate institution in the evangelical tradition, is seeking candidates for the following positions:



Coordinator of Distance Education

Applicants should have distance education experience in curriculum planning and faculty development, as well as experience with information technology, budget management, and some administration and marketing. Candidates should also possess a graduate degree in education or a related field and should be committed to the historic Christian faith. *Interested candidates should send: a letter of application that describes the candidate's background and qualifications; the names and contact information for three referees; and a current curriculum vitae to: Ms.*

Deepa Varki, Director of Human Resources, Tyndale College & Seminary, 25 Ballyconnor Court, Toronto, ON M2M 4B3.

Counselling

(Full-time, tenure-track faculty position, rank open)

Applicants should be committed to excellence in teaching, to theological education in the service of the church, and to the historic Christian faith. Candidates must have an earned doctoral degree (Ph.D. preferred) in a counselling-related field, significant clinical experience and should possess AAMFT approved supervisor status. *Candidates should send: a letter of application that describes teaching, clinical and research experience; a sample of scholarly or professional writing; a one page statement of counselling philosophy; the names and contact information for three referees; and a current curriculum vitae to: Dr. Jeffrey Greenman,*

Academic Dean, Tyndale Seminary, 25 Ballyconnor Court, Toronto, ON M2M 4B3 Fax: 416-226-3922, jgreenman@tyndale.ca.

Academic Dean (Seminary)

Tyndale Seminary is accredited with the Association of Theological Schools. Formed in 1976, it serves some 350 students (FTE) and is part of the larger educational entity, Tyndale College & Seminary.

Evangelical in theology, Tyndale Seminary is committed to excellence in biblical studies, in preparing leaders for the church and missional roles and equipping lay persons for witness in the public arena.

Applicants should have passion for preparing Christians for ministry and leadership, experience in leading and expanding an institution, completed an earned doctorate (Ph.D. or Th.D.), skills to work in a transdenominational setting, and the necessary administrative skills to organize and lead faculty and staff. *Send applications, nominations, and letters of interest to: Office of the President, Tyndale College & Seminary, 25 Ballyconnor Court, Toronto, ON M2M 4B3,*

Phone 416-218-6700 Fax (private) 416-226-4148, president@tyndale.ca.

Vice President of Advancement

The VP of Advancement oversees enrollment, marketing, communications and alumni; reports to the President; and is a member of the President's Cabinet (the senior management team).

Applicants should have considerable experience in marketing and promotion (preferably in an academic institution), strong communication and interpersonal skills, proven administrative and managerial expertise, and at minimum an undergraduate degree in a relevant field.

Interested persons are invited to send a letter of application and a detailed CV to: Office of the President, Tyndale College & Seminary 25 Ballyconnor Court, Toronto, ON M2M 4B3, Phone 416-218-6700 Fax (private) 416-226-4148, president@tyndale.ca.

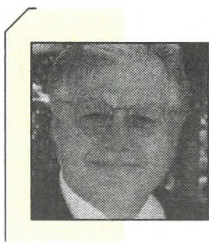
Applications are also being accepted for tenure or tenure-track positions in English, Psychology, and History at Tyndale College. For more details, visit www.tyndale.ca/employment.

Please send applications by March 14, 2003.

In accordance with Canadian immigration policies, Canadian citizens and permanent residents will be considered first. It is required that the successful candidate be an active member of an evangelical church, enthusiastically support Tyndale's mission and goals, and sign its Statement of Faith and Lifestyle Policy.

Does Christ call us to build spiritual fallout shelters?

—by Brian C. Stiller, President



Today there is growing concern among evangelicals about the need to be involved in matters which rule society. Even though evangelicals have historically been at the heart of bringing about societal changes, a hundred years ago we made an about-face, moving away from a world engagement. Three factors encouraged this ghettoization.

First, the fundamentalist – modernist conflict during the early part of the twentieth century convinced many evangelicals to have nothing to do with any groups other than their own. The growing influence of a liberal theology and the Social Gospel convinced many evangelicals that old-line Protestants were being seduced by these new ideas. Evangelicals emphasized personal sin and conversion and viewed Social Gospel ideas as a sellout to worldly thinking. Biblical inerrancy—that is, believing the Bible is absolutely without error in any respect—became a major preoccupation. Energy and finances poured into evangelistic efforts and missions. Social and political involvement were left for others to worry about.

Second, pre-millennialism (a belief that Jesus would return before God brought in the 1,000-year reign) taught that social conditions would get worse and worse and lead to the second coming of Christ. The logic was that since Christ was about to return, the most important thing for evangelicals to

universities. The wider world of education and public leadership was a threat.

By the 1960s evangelicals were less anxious about the Canadian culture. One reason was that the sheer numerical growth helped us become the most robust religious community in North America. Despite being seen by the secular press as narrow-minded, unsophisticated, belligerent and rural sectarians, evangelical groups created a vast interlocking network of institutions and organizations that included theological education, campus youth ministries, missionary work, publishing and broadcasting worldwide. In 1974, Billy Graham invited church leaders to participate in the Lausanne Congress on World Evangelization, an event which became a catalyst for believers everywhere to work together.

So why are evangelicals now seeking ways to influence the social fiber of their nations?

Although the horrors of the First and Second World Wars, the Jewish Holocaust, and the “killing fields” of Asia in the 1960s and ‘70s reminded us of human depravity,

rights. This dominating liberalism allowed faith for individuals or congregations, but not something to be brought into the values of public life. Our Prime Minister demonstrated this in the secular service on Parliament Hill following September 11, 2001. Any notion of God was to be held at arm’s length.

With the explosion of Christian faith worldwide and the increasing reports of Christians taking a more active role in their own country’s affairs, a growing body of writers such as Charles Colson called on Christians to understand that governments are a gift of God and, as His followers, we are to be stewards of that gift, including personal participation in political life.

Today we ask, does the Bible call us to engage in our world? This question is pivotal. Is there clear direction for Christians to exercise leadership in society? Given that the Bible is so foundational to all of Christian life, this issue strikes at the very centre of any discussion.

The story of William Wilberforce is helpful. He was a young Christian MP at a time when the slave trade was a pillar of the British economy. Horrified, he joined with a group of associates, called the Clapman Sect, and set about to force the House of Commons in London to reverse its position on slave trade.

The effort was massive. It took him almost to his death. He lost friends and was misunderstood. But in the end, remaining faithful to the Christ he followed, finally at four o’clock on the morning of February 4, 1807, Members of Parliament in the House of Commons voted to abolish slavery in the Commonwealth.

After ridicule and seeming defeat, Wilberforce brought about a world change to one of the most violent and degrading of human practices. It came about because thoughtful and committed Christians believed that Christ cares about justice and truth in public leadership.



do was to prepare themselves and warn others of Christ’s return.

Pre-millennialism not only served as a catalyst for aggressive evangelism and missions but became a means of confronting post-millennialism (a view that Christ would return after the 1,000-year reign), which old-line Protestants seemed to prefer.

A third reason why evangelicals withdrew was because most were not well-educated, preferring training offered at Bible institutes over education offered at

it seemed to be the moral dilemma of the abortion crisis in the 1980s that galvanized action among evangelicals and Roman Catholics. Many Christians saw the need to challenge governments to reflect a Christian ethic. One pastor said, “If government is going to influence society this much, then we had better influence government.”

The concern became more acute when Christians realized a primary assumption of this increasingly proactive government was founded on a liberal understanding of creation and individual

Faculty & Staff Notes



Dr. James Beverley, Professor of Theology and Ethics at the Seminary, gave lectures at the November annual meetings of the Evangelical Theological Society and the American Academy of Religion (AAR), both held in Toronto. His lecture at the AAR on new religions in Canada was covered by the CBC. He was also quoted in a *Toronto Star* article on the Christian response to Halloween, and a *MacLean's* news story on the recently discovered ossuary of James. Dr. Beverley was recently appointed as a member of the Associate Editorial Board for the award-winning New Religious Movements website, hosted by the University of Virginia. In December, Facts on File, a New York publisher, released his new book *Islamic Faith in America*.



Dr. Richard Davis, Professor of Philosophy at Tyndale College, read a paper entitled "Haecceities, Individuation, and the Trinity" on November 20, 2002, at the annual meeting of the Evangelical Philosophical Association.



Dr. Robert (Bob) Derrenbacher, Associate Dean of the Seminary, and Professor of Biblical Studies, lectured at the Atlantic School of Theology (Halifax) on January 23, 2003. That evening, he preached at the weekly eucharist at the Chapel of the University of King's College in Halifax and delivered a lecture entitled, "The Sayings Gospel 'Q' and the Quests for the Historical Jesus."



Dr. Mariano Di Gangi, Professor Emeritus, delivered the 150th anniversary address of Interserve, whose 600 partners are committed to missions in Asia, North Africa, and the Middle East. He also recently addressed Chapel at Westminster Theological Seminary in Philadelphia.



Dr. Rebecca Idestrom, Professor of Old Testament at the Seminary, spoke at St. Simon's Anglican Church in Toronto on "The Old Testament as a Spiritual Resource for Christians" on November 26, 2002.



Congratulations to **Philip Kay**, Director of Information Technology at Tyndale, who recently received his Master of Science in Computer Information Services from the University of Phoenix. The MSCIS has equipped Philip with the skills he needs to competently oversee anything from project management to networks to accounting and system administration. All of his course work was done through the University of Phoenix Online Campus, which meant he could continue to work full-time at Tyndale while also learning at a full-time pace.



Dr. John Kessler, Professor of Old Testament at the Seminary, published an article entitled "Building the Second Temple: Questions of Time, Text and History in Haggai 1:1-15" in the December 2002 issue of the *Journal for the Study of the Old Testament*.



Dr. Barbara Leung Lai, Professor of Old Testament at the Seminary, planned and facilitated the "Black and Hispanic Dialogue" held in Pittsburgh for Hispanic and Black faculty members, Deans and Presidents of ATS member schools from October 3-6, 2002. The theme was "Our Congregations, Our Classrooms, and Our Collaboration." Dr. Lai presented a paper entitled "Hearing God's Bitter Cries: A Reading of Hosea 11:1-9" on November 18 at the Faculty Colloquium on campus. She presented a revised version of the paper at the "Biblical Hebrew Poetry Section" at the Annual Meeting of the Society of Biblical Literature, held in Toronto, November 22-26, 2002.



Dr. Wanda Malcolm, Assistant Professor of Psychology at Tyndale College, was interviewed and quoted by Leslie Gavel in the January issue of *Canadian Living* for an article about forgiveness. She will also be presenting workshops on forgiveness and reconciliation at the Area Ministry Day for the Trent-Durham (March 1) and Credit Valley (March 29) areas of the Anglican Church.



Dr. Dennis Ngien, Associate Professor of Systematic Theology at the Seminary, published his article in the journal *Themelios* entitled "Theology of Preaching in Martin Luther" (Winter 2003). He will be the keynote speaker for the Teens Conference organized by Ambassadors For Christ (March 12-13) and for the Saskatoon Chinese Alliance Church (March 28-30) revival conference.



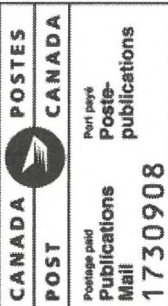
Dr. David Overholt, Professor of Youth and Family Ministries at the Seminary, spoke at the Baptist Convention retreat, *Avalanche*, for Junior High students in mid-January, and the Fellowship Baptist College and Career retreat at Muskoka Baptist Conference Grounds the weekend of January 24-26. He also spoke in a High School winter retreat in Michigan for a group of churches, led Youth Ministry workshops at the annual Today's Teens Conference, and offered a workshop on evangelism to Anglican youth leaders in February.



Dr. Victor Shepherd, Professor of Historical Theology and Chair of Wesley Studies at the Seminary, spent January 6-9, 2003 in Sudbury with the clergy of the Northern Ontario Division of the Salvation Army, speaking on the subject of "Essentials In Ministry." He delivered six addresses on Preaching, Postmodernism, The Strengthening of Faith, The Incarnation as Core of our Ministry, The Congregation's Ministry to the Congregation, and Wesley's 'Our Doctrines.' Dr. Shepherd has been appointed Adjunct Professor at Trinity College, Toronto School of Theology, University of Toronto. He will supervise Ph.D. and Th.M. theses in Reformation Studies.



Dr. Wafik Wahba, Professor of Global Christianity at the Seminary, taught intensive courses at the Evangelical Theological Seminary in Cairo, Egypt, during the winter intersession in January 2003.



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Does Christ Call us...

—continued from page 11



There is a danger, for those living in a country with a strong Christian heritage to sit back and let others lead. No reflection is so powerful as that of Martin Niemöller, pastor and church leader in Germany during the rise of the Third Reich. He wrote, "First they arrested the Communists—but I was not a Communist, so I did nothing. Then they came for the Social Democrats—but I was not a Social Democrat, so I did nothing. Then they arrested the trade unionists—and I did nothing because I

was not one. And then they came for the Jews and then the Catholics, but I was neither a Jew nor a Catholic, and I did nothing. At last they came and arrested me—and there was no one left to do anything about it."

What do the Scriptures have to say about our role within the public sphere, and how should our lives be lived out as followers of Jesus of Nazareth? I believe that when Jesus called us to occupy until his return, he didn't instruct us to build spiritual fallout shelters.

This is excerpted from a soon-to-be published book by Castle Quay Books: *Jesus and Caesar: Christians in the Public Square*.