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Canon twenty five (Tyndale University College & Seminary) (Spring 2016)

CANON

TWENTY FIVE

INSIDE:

Canon (k ă n Ə n)

- A group of literary works that are generally accepted as representing a field.
- The works of a writer that have been accepted as authentic.

25 (t w ĕ n t ē - f ī v)

- The former address of Tyndale University College and Seminary on Ballyconnor Crt.
- Average age of middle-aged twenty-somethings.
- Number of people waiting in line in the dining hall (after chapel).

Canon 25 (k ă n Ə n t w ĕ n t ē - f ī v)

- A collection of fresh perspectives and thought provoking ideas inspired by the hearts and minds of Tyndale Students.
- A glossy, uncomfortable substitute for toilet paper.
- Kindling to kick start a romantic fire for two, or a pyromaniac's dream.
- Yet another activity to sidetrack our attention from the overwhelming list of assignments rapidly approaching their due dates.

Front cover photo taken by Dr. Richard Davis. See pages 8-10.

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MESSAGE FROM THE EDITOR

Hello everyone,

I am quite excited for this edition of the Canon 25 simply because all the unique submissions we received. Over the past couple of weeks students have become passionate about the direction of the school is taking. The greater Tyndale community has been considering the issues on social media, outside of classes, and with friends and family. I am happy that the discussion is represented in the student magazine, as the Canon 25 remains a outlet for free discussion and expression for those in the Tyndale community.

You can also read up on what the Philosophy department has been up to, learn more about your favourite Jane Austen expert, consider your vocabulary, reflect on your semester with a relatable poem, and much more! Thank you to everyone who submitted a piece for publication; it is much appreciated.

I wish you all the best during the summer and a special congratulations to all graduates!

Especially to the faculty leaving Tyndale, we wish you a fond and sad farewell. Thank you for the time, energy, and love you have invested into the Tyndale community. God be with you; you have been cherished and appreciated, and you will be missed.

For now,
Elizabeth

Editor in Chief and Design and Layout: Elizabeth Crouse
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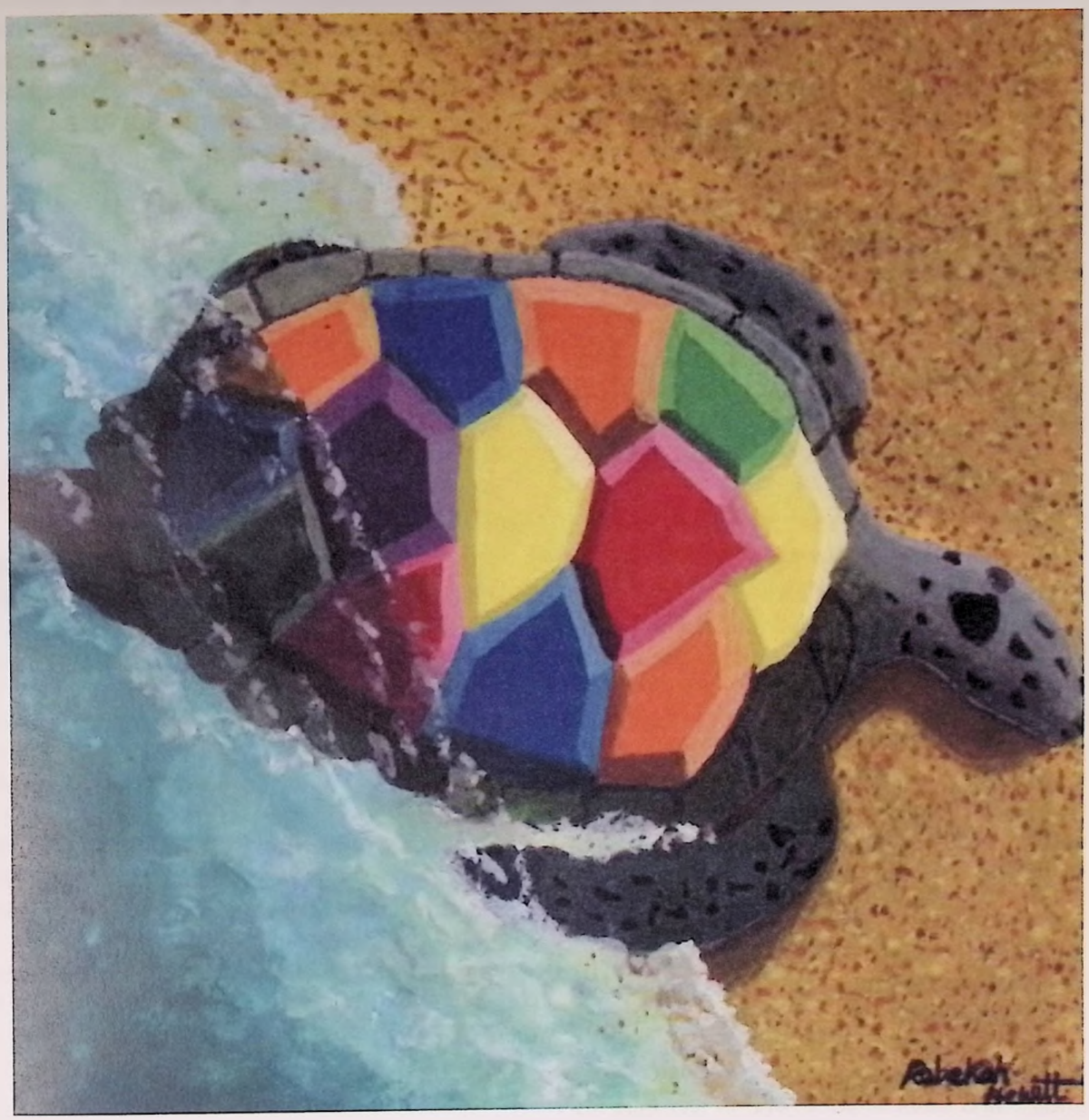
THE TURTLE

By Rebekah Hewitt



AGAINST CHRISTIAN SWEARING

By Joshua Chapman

The Christian life is one of inadequacy. We are fallen, imperfect creatures who mess up on a daily basis, and it is only through the grace of God that we are allowed into any sort of relationship with him at all. However, knowing that we're imperfect should not prevent us from willingly engaging in the process of sanctification. Just like how an English major will tell you an essay can always be improved, our relationship with God can always be worked on and made better (understanding of course that relationship with God is far more glorious than an English paper). The way we act goes a long way to showing whether we are ready to grow as Christians.

Swearing and rude speech are obstacles in day to day life that the Christian has to deal with, and ideally, should avoid altogether. Swearing is opposed by Paul, is a marker of the secular world, and is not how Christ would act. For these reasons, Christians should not swear, or engage in any other sort of unnecessarily vulgar communication.

1. The Bible Commands Us Not to Swear. If you look up "swearing" in the Bible, you come up with verses like James 5:12 or Leviticus 6:3. These verses directly instruct us not to swear, but that is not the kind of swearing I'm referring to. In these passages people are being commanded to not swear oaths improperly. These are closer to commands regarding the breaking of personal promises as opposed to commands about vulgar language. These verses should not be confused as proofs against swearing as I mean it in this article.

That being said, there are more appropriate verses in the Bible that do speak against swearing, vulgarity, or deliberately crude lingo. Colossians 3:5-8 instructs the church to "put to death" earthly habits, including "malice, slander, and obscene talk". The first part of Ephesians 5 relates crude joking to sexual immorality, and says anyone who is sexually immoral "has no inheritance in the kingdom of Christ and God." (5:5). The broader context of each of these chapters make it clear that the actions and lifestyle of a person trying to grow as an "imitator of God" (Eph. 5:1) should include the removal of vulgarity as part of his or her process of sanctification.

2. The World Swears. Don't Join Them. In an article on vulgar language, Peter J. Leithart observes that the art of the last century has become increasingly offensive, to the point where swearing is totally mainstream. Novels, television, and movies regularly contain liberal use of the entire breadth of English swear words. Tarantino's movies are praised for their dialogue not because of their innovative normalization of swearing, but because they present stylized renditions of *how people actually talk*. Though it makes Christians cringe, such dialogue is widely accepted as being appropriate in R-rated movies.

With swearing becoming the norm, it becomes much more difficult to make a conscious decision to speak in a different way. Yet Romans 12:2 says "Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect." The fact that the people around you don't have a filter on their language should have no bearing on the principles by which you live your own life. Other people do not determine what God wants of us; God does.

3. Swearing Isn't Christ-Like. What would Jesus do? That phrase has been beaten into the ground for years, but it remains awkwardly relevant. We are supposed to imitate Christ. We're supposed to live in a way that grows our relationship with God. And liberal use of the f-word and the dozen or so crude synonyms we've come up with for poop is pretty clearly not the kind of speech that Jesus would have engaged in. I've heard it said that you shouldn't say anything you wouldn't say around your grandma. But what if your grandma was perfect, immortal, and created the universe? How much more would we watch our language then? That's the kind of person Jesus is, and at the expense of our relationship with him, Christians should do their best to avoid talking in ways that our culture views as crude.

* All Bible verses are taken from the ESV.

Refer here for the Leithart article: http://www.first-things.com/blogs/leithart/2007/02/on-vulgar-language

WHY DO YOU GO TO TYNDALE?

By Wesley Davis

Why do you go to Tyndale? It's a small, very expensive Christian university in a sea of more affordable secular alternatives. So think about it for a moment: *why* do you go to Tyndale? Is it for the residence or the campus? For the community or the cafeteria? Why are you here?

The fact is: Tyndale is competing against other universities for your allegiance. Like any other university, they want you to keep you coming back. Like any other competitive business, they need a selling point and it has to be unique. So ask yourself: what *is* Tyndale's selling point? It can't just be the campus; there are universities with bigger and better campuses. In fact, there are universities with more than one campus, and which have far more to spend on student life. Many schools have more professors and consequently more classes, degrees, and areas in which to specialize. Sure you can make Christian fellowship your selling point, but I can get that from a youth group or a Bible study and it won't cost me $14,670. Tyndale's community is and has been an incredible blessing in the lives of many people (myself included), but it can't be Tyndale's principle selling point. Tyndale's most popular sport is ball hockey. And believe me, it's not only intense, it's the most fun you'll ever have. But does anyone really come to Tyndale for its sports programs? Tyndale has amazing people in every department: the Library, Admissions, Financial Services, and more. The jobs performed in these departments are essential to Tyndale, but they are not the reason students choose Tyndale and then stay.

So why *are* you at Tyndale? Why do you stay? What makes Tyndale different from any other university? By now it should be pretty clear that I think Tyndale's greatest selling point is its faculty—professors like Bill Friesen, Daniel Driver, Steve Thompson, Paul Franks, and Brad Faught. The very first line of Tyndale's mission statement says that "Tyndale University College & Seminary is a Christian institution of higher education." None of the other selling points I've mentioned directly fulfills Tyndale's mission. They are simply means to that end; it is our professors who make Tyndale a place of Christian higher education. Without our professors, Tyndale would simply be a large building with a big backyard and a variety of services that served absolutely no purpose. What's more, our professors are *not* replaceable. Tyndale students make meaningful intellectual, emotional, and spiritual connections with their professors because unlike most other public universities, we actually have access to them. The by-product of Tyndale's small size is the chance to relate to our professors in ways available to few others. And in that sense, our professors aren't just our teachers; they're our mentors and spiritual guides. Terminating the contract of any Tyndale professor is not just a financial decision resulting in the loss of an employee and a few more dollars added to the budget. It is nothing less than cutting off the intellectual, spiritual, and emotional ties we have to Tyndale.

Is the key to Tyndale's future in parting ways with its professors or is this parting simply undermining Tyndale's ability to fulfill its mission statement and be a truly great institution of Christian higher education?

SYMPOSIUM ON FAITH AND DOUBT: A STUDENT'S PERSPECTIVE

By Jason Fleet

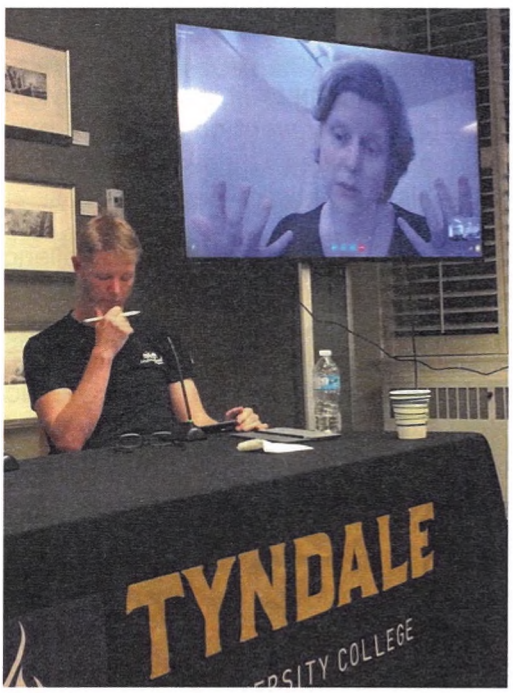
On Thursday, March 10, 2016, Tyndale University College's Philosophy department hosted a Symposium on Faith and Doubt. It was held through a generous grant from the Society of Christian Philosophers, and on behalf of the office of the Dean of Academics for the University College. The schedule for the evening began with a welcome from both Dr. Franks, and the Dean of Academics, Dr. Smith. The four presenters, Dr. Trent Dougherty, Dr. Klaas Kraay, Dr. Myron Penner and Dr. Kristen Irwin, gave incredible presentations on the different views surrounding doubt and faith, and faith in the face of doubt, as Dr. Dougherty's paper was aptly titled. The presenters were given approximately 30-40 minutes for each of their papers, and then answered a few questions, both from each other and from the audience, all fielded by Dr. Franks and Dr. Davis.

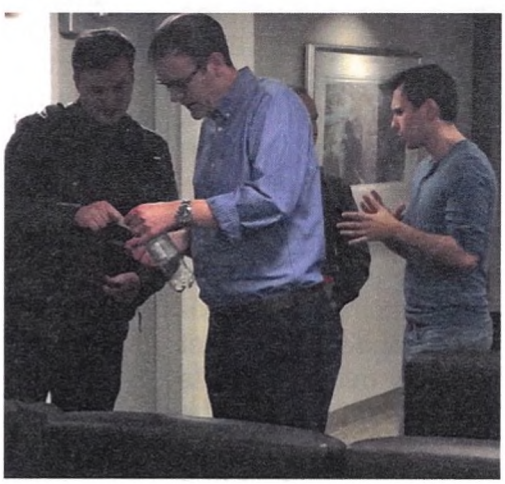
The evening started off with Dr. Klaas Kraay, professor of Philosophy at Ryerson University, and his paper titled Doubt and Disagreement. In it, Dr. Kraay presented a brief explanation of the revisionist position within philosophical circles, and the, what he terms, "anti-revisionist" position, as demonstrated by Catherine Elgin's "Community-Oriented Anti-Revisionism." The basic premise for this position is that our belief in a thing is "involuntary," but our acceptance of a thing is "voluntary." The evening then progressed with Dr. Penner's paper, "Doubt: Its Proper Function and Response." Dr. Penner's paper presented the kind of functionality that doubt plays in the decision making process, and how we, as Christians, can make a decisive response to the doubts that may come up in discussion. After a 5 minute break, Dr. Natasha Duquette introduced Dr. Kristen Irwin, who, via Skype from Chicago, presented a semi-biographical paper on Pierre Bayle titled, "Pierre Bayle on Faith and Belief." In her paper, Dr. Irwin explains how Bayle thinks there is a separation between reason & the mysteries of God, such as the Incarnation, the Trinity and the Resurrection. As she described, "reason is useful for finding validities or reductions, not for providing content." What this means is that our reasoning and logic is helpful in understanding the processes towards truth, but not for giving any new content, especially when it comes to the mysteries of God. Finally, Dr. Trent Dougherty presented his paper on keeping "Faith in the Face of Doubt." First, Dr. Dougherty began by explaining what evidentialism was, being "the degree of affirmation justified in relation to the degree of evidential support," and then explaining the difference between being pragmatically justified versus being epistemically justified. One major piece that stuck with me from Dr. Dougherty is that the vast majority of what we know is by our testimony.

After Dr. Dougherty gave his paper, Dr. Davis moderated the panel discussion in which each of the professors were able to comment on and question aspects and parts of each other's papers. Then, with Dr. Franks acting as the second moderator, the professors fielded questions from the audience, including several Tyndale students. When the end of the symposium came, there was a feeling of intellectual electricity in the air. There were many conversations between the professors, students, faculty and guests afterwards. Overall, as I was speaking with students, I was met with the feeling that the event was a huge success. Thank you Dr. Franks and Dr. Davis for providing Tyndale with this amazing opportunity to listen to several big names in the philosophy world, and to learn from them.

SYMPOSIUM ON FAITH AND DOUBT: PHOTO GALLERY

By Dr. Richard Davis





THE FAITH AND DOUBT SYMPOSIUM AND THE SHEER BRILLIANCE OF TRENT DOUGHERTY

By Paulina Roberts

On Thursday March 10, 2016 Tyndale held a Symposium on Faith and Doubt, hosted by the faculty members of the Philosophy Department, Dr. Paul Franks and Dr. Richard Davis. The symposium took place from 5:00pm-8:00pm and included four guest speakers. Klaas Kraay came from Ryerson University and gave the first talk of the night regarding "Doubt and Disagreement" followed by Myron A. Penner who came from Trinity Western University and spoke on "Doubt: Its Proper Function and Response." After a short intermission, Kristen Irwin from Loyola University gave a talk, via Skype, on "Pierre Bayle on Faith and Belief" followed by our keynote speaker, Trent Dougherty from Baylor University whose talk focused on "Faith in the Face of Doubt." The night then came to a close after a brief panel session moderated by Dr. Davis and an audience question and answer period moderated by Dr. Franks. Each of the speakers did an excellent job as they executed difficult notions in such a way that was still approachable for all who were in attendance. Further, their ability to integrate Christian beliefs into philosophical concepts was astounding. Perhaps what stood out the most though was the way in which all of the guests, excluding Kristen Irwin who spoke by way of Skype, engaged with the audience after the symposium had finished. Even though all of the speakers possess an immense amount of knowledge concerning faith and doubt, this article will be mainly focused on our keynote speaker, Trent Dougherty.

I can quite honestly and confidently say that Trent Dougherty is, without a doubt, in a class of his own when it comes to modern/contemporary philosophical scholars regarding faith and doubt. Trent gave his whole speech without any notes or points of reference yet he provided insights on doubt in the face of faith that not only had a Christian backing but also a highly philosophical backing. Dougherty is a self-proclaimed proponent of evidentialism. Clifford explains evidentialism as holding to the notion that we should never, under any circumstances, believe anything without sufficient evidence. Dougherty agrees with Clifford on this but runs into some issues with his theories as Clifford holds that beliefs can only be binary whereas Dougherty does not. For example, if one holds to a binary belief in Christianity than that is to say that they believe in all Christian concepts 100%. In other words, there can be no partial belief, with a binary belief one is either all in or all out. In more toned-down terms, evidentialism can be outlined by saying that the way in which you approach a proposition ought to fit in with the evidence that you have. Dougherty went on to further explain how he personally tackles Christian concepts and doubt in light of his evidentialist views.

Trent spoke about some very challenging and even, at times, controversial views concerning how one may attempt to deal with the feeling of doubting a Christian belief. Even though the concepts which he discussed were rather academically complex, Trent executed his ideas in such a way that even those extremely difficult concepts came across as approachable for undergraduate students. I believe that the true mark of an exceptionally intelligent person is when he, or she, can deliver extremely intricate concepts in a manner that even a person of lesser intelligence, in that particular field, would be able to understand.

Trent was able to provide an abundant amount of information in a short amount of time, without losing the interest of his audience. Perhaps what stood out the most to me during Trent's talk was his obvious love for philosophy, theology, and people eager to learn. My favourite quote of the night was when Trent said that he wants to have a "child-like faith but not a childish faith." By this statement I believe that he is referring to the way children believe in new concepts openly, when shown evidence but do not go around specifically looking for contrary evidence. However, he does not want to believe in a naïve sense.

All in all, as a person who is hoping to go further in the field of philosophy I found Trent to be quite inspiring. I think that the symposium was definitely worthwhile for anyone who attended either in person or via Livestream. Finally, that Tyndale students should appreciate just how lucky we are to have had the opportunity to meet and interact with amazing philosophical scholars.

TODAY I WOKE UP A WOMAN

By IJ Makan

I woke up today and somehow had all knowledge there is of being a woman. I knew how most women would act in certain situations; I knew the average pain felt by women during childbirth; I knew the stress of waiting for a man to make a move; etc. So I wore a wig, wore a dress, wore make-up, spoke in a feminine voice, went and had breast implants, and had a genital reconstructive surgery as well. I decided to get induced abdominal pain to replicate menstrual cramps, and took a dose of hormonal injection to increase estrogen in my body. Would I know what it is *like* to be a woman? Better yet, would having done all that make me a woman? What if I woke up every morning from today onwards like this and began going through the same routine, would that make me know more of what it's like to be woman or make me more of a woman?

Thomas Nagel, a philosopher at NYU, in his paper, "What is it like to be a bat?" argued that it is not within our capacity to know what it is like to be a bat. No matter how much we know about echolocation and the physiology of bats, we would *never* know what it is like to truly be a bat. Simply because we aren't bats. Only bats can know what it's like to be a bat.

What about a deaf woman who's a world expert on sound waves, does she know what it's like to hear? Well, she knows the physics behind compression and transverse waves; she knows the speed of sound when it travels through the different mediums; she understands exactly how the human ear functions; she knows the mathematical formulas for all there is about sound. But does that mean she knows what it *is* like to hear? Of course not, because she can't hear. No matter how much she knows about sound, she will *never* know what it is to hear a sound. That experience of hearing is foreign to her. The sound of leaves rustling is alien to her; that sound of the dog barking is alien to her as it is not within her experiential capacity to hear the sound. Only if she miraculously received her hearing would she finally *know* what it is like to hear. Until then she can only speculate.

Similarly, could I ever know what it is *like* to be a woman or could I ever be one? Or would it be like the case of the bat and the deaf woman where knowledge does not equal the experiential reality of being a bat or of hearing sound? It seems no matter how much knowledge and insight I gain into being a woman, I would *never* really know what it is to be a woman, let alone what it's like to be a woman. At most, I would only be able to induce subjective experiences of being a woman which is *not* the same as being a woman. One is an imitation of being a woman and the other is *really* being a woman. And imitation is not the same as the actual thing.

So I never really woke up a woman.

A REFLECTION OF MY TIME ON STUDENT LEADERSHIP

By Sam Wachob

You all remember the day clearly. It was the day when George addressed you by your first name before you had even introduced yourself. You were probably pretty nervous, and I'm guessing you were excited as well. You probably planned your outfit out that day, because you had people to meet and new friends to impress. On that day you were stepping out of the house; you were ready for your next adventure. Yes, you know what day I'm talking about: the day you first arrived at Tyndale. It was a crazy day, that's for sure. All those unfamiliar people, the huge number of events you had to got to, the new professors you had to meet, the packing and unpacking of your belongings, the stress of trying to figure out a new building, and the list could go on. Still, what probably stood out to you that day were those bright shirted, annoyingly friendly, encouraging, always smiling, student leaders. They probably made a great impression on you, and I bet you're even good friends with a lot of them.

When I arrived in my dorm room first year, it was clear that student leadership was a significant and meaningful part of Tyndale. It's most frosh's dream to wear those bright Tyndale t-shirts the following year at orientation. I was one of those frosh. I sought after those t-shirts like nothing else mattered. Now, don't get me wrong, I was passionate and reasonably skilled at all the different positions I filled while on leadership; but my view of student leadership was flawed. I saw student leadership as a place for me to plan events, talk to frosh, make videos, play dorm wide dodge ball, and a host of other things. There was only one problem with that: this is not, in any way, what student leadership should be about at Tyndale. Being an RA or being on council was not a good enough reason to call me a student leader.

When a 17 year old walks off the bus from New Havens their first thought should not be, "I think I could plan events, I have experience there. I could totally be a student leader". Let me be the first to say though, that's what crossed my mind. Friends, let's be honest, we have gotten lost along the way. **If wearing a brightly coloured T-shirt is the requirement we've set for leadership, then we've sorely missed the mark**. People with the title "Student Leader" should be different because we do not want just anyone leading the school. We want, or more accurately, need student leaders who understand that to live is Christ.

This is far more of a necessity than what you might think. The most noticeable thing about the student leaders at our school should be their commitment to Christ. Their ability to run events should be secondary. I spent far too much time on leadership prioritizing my job over the type of life that I was choosing to exemplify, and I still struggle with that everyday. Looking back, I wish I was able to understand the necessity of balance between my walk with Christ and my ability to deliver on events and 'rounds'. I regret the many moments I referred to myself as a student leader without understanding what student leadership really is.

At the same time, I realize that not everyone will or can be at the same place in their walk with God. I also understand that a very significant part of being on the council, RA, or the CGL team is growth; I would not be who I am today without George, Shannon, and Matt taking a chance on me. But I beg you, don't do what I did. Understand what it really means to be a student leader. Step up, and leave the school better off than when you came in. We should be able to refer to more than the 30 odd people on the council and RA team as student leaders because we should have more people than that truly leading.

My point is this: Tyndale is one of the few Christian universities in Canada. We have the unique opportunity to stand out in our community and our country. I don't think that this is possible with just a team of 30 odd student leaders, but I do think that we can do this with a school full of student leaders.

Thanks to Wesley Dickson for major contributions to this article.

With Love,
Sam

PRESS ON

By Alex Kam

Three weeks into the end

The blend of excitement ignites my fire.

The motivation to keep going grows stronger.

After all, these last few days are not mine but God's

For all the glory goes to him, when I reach the finish line.

Press on, my friends, for it is not the end but a new beginning.

WHAT FEMINISM IS NOT

By Elizabeth Crouse

It's easy to consider yourself a feminist when you believe that it is simply the equality between men and women. I've heard dozens of celebrities proclaim their feminism because they think men and women should be equal. This is not what modern day feminism is. Perhaps we can say the feminism of the mid-twentieth century fought for simple equality, but certainly not the feminism of today.

Of course as a Christian I believe men and women are equal in worth and dignity. I have reaped many benefits of the early suffragettes—I can open a bank account in my own name, I can inherit money and property, I can go to school, and I am equal to any man before the law. Wonderful, that's great. But current feminism does not stop there.

I will borrow a definition from a woman named Helen Pluckrose. In a blog post she explains why she can no longer identify as a feminist. Growing up, she and her mother fought for women's rights and against sexism, but, as she explains, post-modernity ruined feminism. This is what she says:

"Liberal feminist aims gradually shifted from the position:

"Everyone deserves human rights and equality, and feminism focuses on achieving them for women."

to

"Individuals and groups of all sexes, races, religions and sexualities have their own truths, norms and values. All truths, cultural norms and moral values are equal. Those of white, western, heterosexual men have unfairly dominated in the past so now they and all their ideas must be set aside for marginalised groups."

Liberal feminism had shifted from the universality of equal human rights to identity politics. No longer were ideas valued on their merit but on the identity of the speaker and this was multifaceted, incorporating sex, gender identity, race, religion, sexuality and physical ability."

This is one of the best analyses I have ever read. I think this definition accurately represents what modern feminism is, and it is easy to see why it is harmful. The biggest reason this feminism is dangerous is that it, like post-modernity, treats every worldview equally. By Jesus' statement, "I am the way, the truth, and the life, no one comes to the Father except through me," orthodox Christianity is exclusive. Exclusivity is not something to be feared. But this relativism that feminism promotes is wrong. One semester in good English and Philosophy classes should convince you why—relativism is self-refuting. It makes an objective claim that there are no objective claims. So not every worldview is equally true or good. Exclusivity makes us Christians more urgent missionaries among our friends, family, coworkers, and even strangers. Of course we cannot forsake people based on their worldview. Every person, no matter the worldview, must hear the gospel.

Another reason I find feminism problematic is because it, by this good definition, pushes aside the Christian faith, condemning it because white, straight, men have traditionally believed it. First of all, rejecting a claim or belief simply by who held it very bad and fallacious reasoning. Second of all, it reinforces my belief that this feminism is based on emotions and feelings. I believe in original sin, so I don't believe anybody's emotions or heart should be the basis of big idealogical, social, or legal movements. By embracing relativism, this new feminism, and our emotions as our guide, we forsake good reasoning and the legitimate pursuit of Truth.

One more reason to reject this feminism is because it breeds victimhood. Ironically, feminism is supposed to be about empowerment and affirmation! But feminism constantly tells us that we've been so oppressed and we just cannot recover! So let me be clear: I am not oppressed when someone writes "mankind" instead of "humankind." I am not oppressed when a man compliments me on the street. I am not oppressed by a dress code that says I must cover my midriff.

This is not empowerment, but I find feminists obsessed with telling women they are victims. Have women been oppressed in history? Yes. Am I strong enough to get over it? Of course I am. I don't need to live in a perpetual state of victimhood. No wonder so many feminists seem miserable. Plus they need constant affirmation from every single person that what they're doing is great. If you don't affirm them, watch out!

So the next time you hear someone say, "of course, I am a feminist. I believe in equality!", don't be fooled. It's not about equality anymore. It is about embracing relativism and pushing Christianity aside. It's about victimhood, not empowerment. Although to be honest, when I read feminist literature, I do feel empowered to fight against it.

FINDING GOD IN THE AMERICAN NEIGHBORHOOD

By Derek Chan

This interview was part of a weekly blog series by Pastor Derek from christianleak.com.

You can be transformed by your community.
God is calling us to re-enter our neigborhoods and discover what the Spirit is doing there. Below a Canadian professor shares her experience of living in the United States and how she was shaped by the local church.

D: Today I have with me Dr. Natasha Duquette from Tyndale University College and Seminary. Dr. Duquette, can you please share a bit about yourself and your experiences of living in the United States?

N: In January 2009, I moved from Edmonton, Canada, to Los Angeles, California, to begin a job as an Assistant Professor of English at Biola University. In 2010, I was promoted to Associate Professor, and then in 2011, I was invited me to become the Chair of the Biola English Department. Up until this time, I did not feel the cultural differences between America and Canada acutely. It was when I moved into a leadership position as chair, and began attending large administrative meetings that I noticed stronger cultural, organizational, and sociological differences. Also, my husband was diagnosed with prostate cancer towards the end of 2011, and trying to navigate the United States health insurance system was quite alienating.

I grew up sensitive to cultural differences because my father was the child of Ukrainian immigrants to Canada, and at most family gatherings I would hear Ukrainian, not English, being spoken around me. In some ways, while I was in the U.S.A., this family background made me very aware of my immigrant status every day. For our first couple of years, Fred and I were "legal alien residents." We laughed at the term "alien," with reference to UFOs, but I really did feel alien.

D: You had lived in the United States for over 5 years, can you please share with us what that was like and how it was different from living in Canada?

N: Well, as a Canadian I did feel very uneasy with the healthcare system. I made a promise to myself that if Fred or I came down with something serious, like cancer, we would return to Canada. So, when I was called to Tyndale in 2013, it was very easy to answer that call. I jumped at the chance to return home. Aspects of American society that I did enjoy and now miss are: warm hospitality, energetic dialogue, fearless faith, collaborative enterprise, innovative flexibility, and openness to the new … or the newcomer.

D: Can you list some pros and cons about living in America?

N: I think I began to list the pros above, but I would also add: generosity (of spirit and resources), willingness to take risks, creativity, independence (even in young people), and zeal for adventure or living large. Perhaps some of these are generalizations, but they reflect what I observed. One point about gender: the American women talked more openly and confidently and boldly than here in Canada. When I arrived back in Canada, I felt like I was being "shushed" a lot in social settings. Now I have been back for almost two years, and that does not happen anymore. In the U.S. my colleagues (American men and women) often encouraged me to be more assertive and share my ideas more frequently.

In terms of cons, some forms of American nationalism were quite unsettling. I was not used to driving around in my car and seeing all the others cars with "God Bless America!" bumper stickers. I wanted to put a "God Bless Canada!" bumper sticker my car.

D: Was there anything you found different about going to church in the US versus Canada?

N: It was difficult to find a church community and we moved between
three different churches during our five years. In Edmonton we had always attended one church, where we were officially members. The same was true in our early years of marriage in Kingston, Ontario. In Southern California, people around us also seemed to move between churches a lot.

D: Can you describe one 'alienating' experience you've had with an American church and explain what made it so alienating?

N: Yes. At one church we attended there was a Memorial Day service which was more like a nationalist political rally, with large American flags. I think that immigrants who were present that day, whether as church members or visitors, would have felt ill at ease. I felt like the flag was the focus of worship rather than Christ.

Also, at the churches we had attended in Kingston or Edmonton if there was a meal it would be potluck or food made by a specific group within the church. I noticed larger American churches would have expensive, catered food. I missed the experience of cooking together as well as eating together and even cleaning dishes together.

The music at the services in the big American churches was very professionally produced, and while we were attending one church with multiple services, my husband started asking me on Saturday what "show" we would be attending that week. This was a signal to me of something wrong.

D: After the 'alienating' experience, you've mentioned having a completely opposite church experience where you felt 'relieved', can you go into some details there?

N: My colleague Jamie Campbell has helped me find a community that was less alienating for me. One day I was at work when Fred was having a biopsy. Jamie asked me what was wrong, and I just blurted out: "Fred is having a biopsy to check for cancer in his prostate." Jamie looked at me with seriousness and compassion. She simply said, "That's hard." I started to cry right there in the hallway, and she gave me a warm hug. Then, Fred and I started going to her church, which had a largely Filipino congregation. She hugged me into that church! Their worship was not over-produced. They had a group of dancers who would perform liturgical hula dancing to worship music. It was very delicate and beautiful and emotionally powerful. They had big potlucks where the Filipino families — as well as the Biola students, staff, and faculty who attended the church — would bring a wide assortment of home-made food. It reminded me of the big extended family gatherings my Ukrainian relatives would have in Grassland, Alberta, with an enormous amount of mouth-watering food. That Filipino church was deeply comforting to me as a Canadian Prairie granddaughter of Ukrainian immigrants, herself an immigrant, living in the big, aggressive, USA!

So, I found God in the American Neigborhood of La Mirada, California, amidst a beautiful group of compassionate and caring Filipinos. The older people would occasionally speak Tagalog, but that did not alienate me at all, because it reminded me of being at family gatherings where my Baba (grandmother) would be speaking Ukrainian, and I would have no clue what she was saying, but I knew she loved me anyway. I felt at home in the smaller church full of warm and loving immigrant families. I made friends there, like Angela Sugimura Warner, who I would run with, and who encouraged me to try my first half-marathon in Pasadena. For my last few years at Biola (2011-2014), I also ran regularly with a Philosophy professor named Kristen Irwin who became a dear friend. I definitely felt close to God while running with women friends under the California sun.

D: What are some lessons you've taken away from living on the American side of the world?

N: Well, I feel humbled now that I realize there are aspects I miss about California — such as going for hour-long walks with Fred in the warm evenings, all year round, and having women friends who like to run together. Canadians are a bit more solitary, and it can be hard to develop friendships. Americans can be very transparent with their feelings, positive or negative, and it is often more difficult to tell what a Canadian is thinking. I do experience life suspended "in between" the two cultures now. I came back North with a (somewhat misplaced) zealous sense of Canadian nationalism, which is ironic considering my earlier critique of American nationalism, but now I see that every country is fallible. No nation is perfect. Every place has its pros and cons. Christians are ultimately citizens of the Kingdom of God, connected to eternal realities, regardless of our somewhat arbitrary earthly nation of residence.

D: Do you have any final words of advice for those who have lived in only one country, and perhaps even going to only one church?

N: We need to be aware of the differences and tensions which varying cultural backgrounds create while still remembering our familial ties as children of God, brothers and sisters in Christ. "How very good and pleasant it is when kindred live together in unity!" (Psalm 133: 1 NRSV). I like the definition of "Harmony" as "Diversity in Unity." One important lesson I learnt from working in Southern California is that group harmony is more important than efficiency or getting things done quickly. We need to slow down and take time to understand each other's perspectives and the experiences that have shaped those perspectives. We cannot let the "tyranny of the urgent" or the "cult of efficiency" destroy communal shalom. I was very task-oriented in the past, but I now see social ties can be severed by pushing through towards a goal without considering the multiple cultural viewpoints represented in a community. Sheryl Takagi Silzer – a wise Japanese American woman who does cross-cultural communication consultation throughout California has much to say on the matter. She has taught me that cultural change takes a long time, sometimes decades, and we must be patient and persevere as we move towards greater understanding. I highly recommend her book, "Biblical Multicultural Teams: Applying Biblical Truth to Cultural Differences". So, if you are trying to understand another cultural perspective, be gentle with yourself *and with others.*

LETTERS TO DR. DRIVER

By Evert Fledderus and Gillian Lee

I remember the first class that I had with Dr. Driver. I joined his Old Testament Survey class a week later after changing majors. During the class he decided to go around and let everyone introduce him or herself and say how they had enjoyed the class so far. As he went through the list, I listened to the responses. Some liked the material that he taught, while others did not. Dr. Driver took each piece of feedback into consideration.

I was too afraid to speak in Old Testament because of how knowledgeable Dr. Driver was. I was scared of saying something dumb. I was not the only one. Many times when he would ask questions, very few would respond. Yet Dr. Driver would allow his students to present any opinion they wanted to share. He gathered the various positions of the class so that others could reply. Whenever this happened, there would a discussion on the topic. He helped his students to understand the Old Testament and made the class enjoyable.

I have the honour of being in his Ten Commandments class this past term. This class has been the one I look forward to most each week. Each day is a different topic and a different discussion. As the class shares their various viewpoints, he managed to keep the discussion going, generating another question from each point presented.

While Dr. Driver may seem intimidating at first, he is a man who truly cares about what his students learn. He seeks to challenge what people believe so that they learn and understand what it is that they believe. Many times throughout my Old Testament class, I would hear ideas or explanations of the Old Testament that would rattle my beliefs. But from it I became more confident of what I believe and why I believe it.

There was a time when I was unsure if I wanted to take another class with Dr. Driver. Now I am upset that I will not be able to partake in his Pentateuch class. Wherever Dr. Driver ends up, he will be a benefit to the students that he will teach. They will learn much and at the same time come to understand why they believe what they believe. Godspeed Dr. Driver, and thank you.

- Evert Fledderus

I wasn't sure what to expect when I walked into Old Testament for the first time. I had heard stories of this class from previous students and my interest was piqued. I remember sitting in the class and as Dr. Driver was teaching on creation and darkness, I began to disagree with what he was saying. I jotted down my objections, not planning on voicing them at all. That was when he asked the question that would change my semester; "Does anyone disagree with me?" I was the only one who put my hand up, and from there it started the almost weekly debates we would have on various topics. These debates quickly became my favourite part of the week, and were the only real intellectual challenge I got in the entirety of my first year.

It is because of Dr. Driver that I decided to take Hebrew as my language credits this year. I have not once regretted my decision. We could instantly tell that Dr. Driver was invested in how much we were actually learning in class. He did everything from looking up songs to help us memorize verb conjugations, to making a game of Hebrew Go Fish with our vocab cards.

All I can say to Dr. Driver is thank you. Thank you for your commitment to your students learning. Thank you for taking the time to make sure that everyone was challenged to learn in some way. Thank you for keeping up with arguments from me, even when they got a little ridiculous (like the nature of an ox). You will always be among the professors I tell people about when I speak of my university experience. As I work to become a professor myself, I can only hope that I can inspire students to question and investigate their beliefs in the same way that you do. You presence around campus will be sorely missed. I pray God would continue to bless you in everything that you do, and I know you will be a positive addition to wherever you end up next.

- Gillian Lee

"Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life?[a] And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you.

Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble."

~Matthew 6:25-34

HAVE A LOVELY SUMMER!