

anthem

The magazine of Ambrose University College • Seminary

SPRING 2012



Chinese Seminary at Ambrose



加拿大恩道華人神學院
CANADIAN CHINESE SCHOOL OF THEOLOGY
AT AMBROSE SEMINARY

AMBROSE







Dr Jason Hing-kau Yeung (cover) was installed as the first Principal of the Canadian Chinese School of Theology at Ambrose Seminary (CCSTAS) on Sunday, March 25, 2012. Twenty-five students are presently enrolled in the Master of Divinity or the Master of Arts in Leadership and Ministry programs being offered through CCSTAS.

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Spring 2012

**CHANCELLOR AND ACTING PRESIDENT
EXECUTIVE EDITOR**
Riley Coulter

EDITOR
Elly Wick

**DIRECTOR OF COMMUNICATIONS
AND MARKETING**
Wes Campbell

LAYOUT
Verge Design

PHOTOGRAPHY
Erich Wong
Daniel Yu

PRINTER
Rhino Pronto

Ambrose University College • Seminary
150 Ambrose Circle SW, Calgary, AB T3H 0L5

General Inquiries 403.410.2000
Enrolment 800.461.1222
Website www.ambrose.edu

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AMBROSE
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Ambrose Seminary Preparation for Service



R. Riley Coulter, DMin
Chancellor and Acting President

The focus of this issue of *Anthem* is Ambrose Seminary at Ambrose University College: the school of graduate theological education that prepares men and women for vocational ministry. Ambrose Seminary is accredited by the Association of Theological Schools, and graduated 27 students on April 28.

Our mission at Ambrose Seminary is to prepare men and women who understand The Word and ministering that word into people's lives, and who are striving to serve God in a changing world. At the core of our curriculum are biblical understanding, theological discovery, cultural sensitivity, and ministry competence.

To make the observation that theological education and theological schools are changing is to note the obvious. In many ways, theological schools reflect the climate of the world or environment in which they function. Schools of Christian higher education are changing rapidly to respond to changes in our society; this change, and need for change, is felt in the world of graduate theological education as well.

Moreover, theological schools exist to serve the church, and the church in North America is also changing rapidly and significantly as well. Pastors and denominational leaders struggle to understand the direction and impact of the changes and challenges they experience constantly in congregations and in our society. Diagnosing and identifying areas of challenge is relatively clear and easy. Prescribing remedies is much more difficult.

Ambrose Seminary identifies eleven learning outcomes that inform the curriculum. These outcomes are 1) interpreting the Bible faithfully and relevantly according to a clearly articulated hermeneutic; 2) reflecting theologically from the perspective of an evangelical tradition that has been informed and enriched by the breadth of Christian tradition; 3) growing in the ability to bear witness to the Gospel and to lead the church in its mission; 4) communicating effectively and relevantly about diverse topics; 5) embracing the worldwide mission of the church in all of its local, international, private, and public dimensions; 6) understanding and appropriating vocation and identity in Christ; 7) achieving integration in the personal, theological and ministerial dimensions of life; 8) manifesting godliness and exercising God-given gifts and abilities; 9) providing godly nurture through counselling and mentoring; 10) serving and leading effectively in a variety of settings; and 11) practicing and advocating lifelong learning.

We are committed to educating and developing Christian servant-leaders; persons of godly moral character who are willing and prepared to serve the church in the power of the Holy Spirit in the 21st century. **A**



Ambrose's Heart for Chinese Theological Education

The Canadian Chinese School of Theology at Ambrose Seminary (CCSTAS) is the fruit of a partnership with the Canadian Chinese Alliance Churches Association and the Association of Canadian Chinese Theological Education to provide Chinese language programs. The cooperation agreement was signed in 2009 and, after receiving the appropriate approvals from the Association of Theological Schools, the first courses were launched in September 2011. Why the need for Chinese language programs at the seminary? Latest figures from Statistics Canada show a Chinese population of close to 1.2 million and 350 Chinese churches in Canada, but before 2005 there was no seminary dedicated to the Chinese language and the needs of the Chinese churches. CCSTAS provides teaching and learning tailored to Mandarin speaking pastors who are able to serve the needs of the Chinese churches and reach out to people with the same cultural and political background.

Chinese theological education cannot be separated from the intended mission for

the Kingdom of God. Chinese Diasporas are found in every corner of the world. Many places like South America, Europe, and the South Central Peninsula are constantly in need of pastors. In Calgary, we envision providing quality theological education for the following purposes: to raise up pastors for local Canadian churches, to supply suitable missionaries for global ministries, and to provide quality theological degree programs for the Chinese churches in mainland China and the rest of the world.

Dr Jason Hing-kau Yeung was installed as the first Principal of CCSTAS on Sunday, March 25. Dr Yeung served as Professor of Theology and Director of the Chinese Culture Research Centre at the China Graduate School of Theology in Hong Kong from 1999 prior to joining Ambrose in the summer of 2011. He earned a PhD in Theology from the University of London, England (1994); a MPhil from King's College, University of London (1989); a MTh from the Southeast Asia Graduate School of Theology (1985); a MDiv from the Lutheran Concordia

Seminary in Hong Kong (1981); and a BA from the Chinese University of Hong Kong.

The Master of Divinity (MDiv), the Master of Arts in Leadership and Ministry (MALM), the Diploma in Leadership and Ministry, and the Certificate in Chinese Ministries are all available at CCSTAS taught in the Chinese language. The Ambrose Library has close to 1200 books in the Chinese language to support the programs, and courses are taught by highly qualified faculty.

CCSTAS is, for the time being, a relatively small initiative, and yet it has abundant theological resources and well-experienced faculty members. More importantly, it is ideally placed to provide necessary theological education for teachers, pastors, and missionaries for the Chinese churches in Canada, mainland China, and the World. ☒

For more information on the CCSTAS programs, please contact Patricia Tam, ptam@ambrose.edu

Faith, Ethics, and the Economy: Fall Business Administration Lecture Series

This fall, students, faculty, staff, businesspeople, and community members gathered at Ambrose to hear distinguished guests Mr Thomas S. Caldwell, Mr Bill Pollard, and Dr Miroslav Volf speak on the topic of ethical Christian involvement in the economic sector. The lecture series, hosted by the Ambrose Business program, began in September with a lecture on Christianity and capitalism given by Mr Thomas S. Caldwell, founder and CEO of Caldwell Financial Ltd. and former Governor of the Toronto Stock Exchange. Caldwell focused on the importance of Christian attitudes and actions in the marketplace and called listeners to base their professional activities upon values like hard work, compassion, and respect for others. According to Corbin Chau,

a student in the Bachelor of Business Administration program, “it was extremely inspiring to see a man in [Caldwell’s] position take the time to talk and eat with students like us. [. . .] I am very grateful for what he shared with us, and it was amazing to see that Christians are well represented in the business world by people like Thomas Caldwell.” For students like Chau, Caldwell’s reputation testifies powerfully that a person can profess Christian faith openly and practice it sincerely within the marketplace.

In October, Mr Bill Pollard, the former CEO of Service Master, continued the series with an evening lecture entitled “Serving Two Masters? Reflections on God and Profit.” Pollard has become “quite a legend in the leadership field” for his integration of faith and business, as Steve Morris, Ambrose’s Director of Information Technology, notes. According to Pollard, the Christian faith has vital importance for the business world: business, at its most fundamental level, means working with and for people, and Christianity provides key ethical and spiritual guidelines on how to treat people. On the following day, Pollard spoke to a large student audience in chapel. In his message, Pollard encouraged students to become God’s ambassadors in their everyday lives and, ultimately, in their career fields.

In November, Dr Miroslav Volf concluded the series with a lecture called “The Ends of Economic Activity.” Volf, who completed doctoral and post-doctoral degrees in theology under the supervision of Jürgen Moltmann, currently serves as the Henry B. Wright Professor of Systematic Theology at Yale University Divinity School. Throughout his work, Volf explores the intersections of faith and public life, addressing topics such as Christian-Muslim relations and the theology of political and social life. In this lecture, Volf insisted that Christians need to enter public debate about the purposes of economic activity. He urged the Ambrose community to ask, “What is the profit of the profit?” As Ambrose Seminary student

Derek Geerlof comments, “Dr Volf really reminded me to ask the question of why I do what I do in every part of my life.” Too often, Geerlof says, universities “explain the universe but not its meaning,” not “how or why one is to live in it.” Together with Caldwell and Pollard, Volf challenged the Ambrose community to consider the relationship between economic activity and the kingdom of God. ☒

Ambrose Welcomes New Faculty

Intercultural Studies – Dr Miriam Charter already has a long association with Ambrose having graduated from Canadian Theological Seminary, served as Director of Admissions and Registrar at the seminary for a year, and as Director of the CTS-East branch of the seminary for seven years. All this in between a number of other roles and appointments ranging from missionary in Eastern Europe to Pastor of Life Development at First Alliance Church, Calgary. Most recently, she has been Director of the PhD (Educational Studies) program at Trinity Evangelical Divinity School. Miriam is “...thrilled to be moving ‘home’ at last! Home geographically, but also back to the church context that has shaped my life so profoundly over the past decades.” Miriam joins (re-joins?) us in the summer as Associate Professor of Intercultural Studies.

English – Dr Jonathan Goossen will be joining the English program as Assistant Professor of English. His scholarly and teaching interests lie chiefly with the literature of the Renaissance, specifically Ben Jonson and William Shakespeare. Jonathan is married to Cindy, and they have four children – Jacob (12), Luke (9), Madeleine (7), and Mark (5). We look forward to Jonathan’s arrival in Calgary and his contribution to our English program.

Sociology – Julie Kaye will join the Behavioural Science faculty in January 2013 as Assistant Professor of Sociology. She is currently completing her doctoral studies in the Department of Sociology at the University of Saskatchewan. Her

doctoral dissertation, *Human Insecurity and Anti-Trafficking Policy: The Experience of Frontline Workers and Trafficked Persons in Western Canada*, is supported by a Social Science and Humanities Research Council of Canada grant and examines anti-trafficking initiatives throughout Western Canada. Julie has also researched and published peer-reviewed articles on ethnicity, conflict, and peacebuilding in West Africa. A graduate of Nazarene University College, Julie is married to Tony and they have two children – Liam (almost 3) and Myla (1).

Education – Dr Carrie Nolan has been appointed as Assistant Professor of Education. Dr Nolan completed her PhD at the University of New Hampshire (2011). Her research focus was on educational encounters, meaning-making and the work of thinkers like Martin Buber, among others. She completed her MSc at Minnesota State University, and two Bachelor degrees from Lakehead University, one in Outdoor Recreation and the other in Geography. Dr Nolan has a rich and varied professional practice background. She has worked with aboriginal youth in experiential education programs in Saskatchewan, has taught as a sessional at the University of New Hampshire and Briercrest Bible College in Saskatchewan, and has developed and implemented a number of K-12 school-based programs in outdoor education.

Old Testament – Colin Toffelimire will be joining the Faculty of Theology as Assistant Professor of Old Testament. He describes himself as “...first and foremost a servant of God and student of the Scriptures,” and is a graduate of both Canadian Bible College (in Regina) and of the seminary (in Calgary), so this will be something of a homecoming for Colin! He is married to Jinny and they have two children – Liam (4) and Ainsley (2) – with a third child due to arrive towards the end of this summer. Colin is currently in Hamilton in a doctoral program under the supervision of Mark Boda. ☒

The Ambrose Library Receives Its Largest-ever Donation of Books

On 28 September 2011, a UPS van pulled up in front of the Ambrose library. In it were 79 boxes weighing more than 25 kilos each – almost two tonnes in total – containing the largest donation of books the Ambrose Library has ever received: just over 3,000 volumes. The shipment came from the personal library of John Luik of St. Catherine's, Ontario, and it was by no means John's first gift to our library. Indeed, since 2000, the first year for which the library has records for donations, he has contributed more than 7,200 volumes. Most of the latest batch will find their way into the library's management, political science, philosophy, theology, history, and literature sections. Once they're added, the library's book collection will exceed 115,000 volumes.

How does the library absorb such a large influx of books? Well, here's our to-do list for the project:

- Find the almost 100 shelves needed to house the books temporarily
- Engage the services of an appraiser
- Have the circulation staff verify which of the books the library already owns and which are unique
- Organize the unique items into subject groupings
- Invite faculty to scrutinize the unique items and indicate which we should retain for the collection
- Pass the "keepers" on to technical services for cataloguing
- Organize a book sale to sell the duplicates (proceeds from our book sales help to purchase new chairs and study tables)
- Pass the remaining books on to other libraries or to Better World Books (where they are sold to fund literacy projects)

Why Ambrose, and not some academic library closer to home? John would respond that it all stems from his long-standing affection for one of Ambrose's predecessors, Canadian Nazarene College, where he taught philosophy from 1977 to


1983. "My years at CNC were the best of my life," he wrote me recently, "I felt that I was doing exactly what God wanted me to and fully engaging my abilities for the Kingdom."

Nevertheless, "it was quite a shock in 1977 to go from Oxford to Winnipeg, but even more of a shock to see CNC, which had only about 105 students and two small buildings. It seemed as if every month was touch and go as to whether we would get paid or not. Still, I had wonderful colleagues and wonderful students."

One of those students was Terry Fach, pastor of Trinity Church of the Nazarene in Calgary, who himself went on to study philosophy at Oxford and later taught the subject at Nazarene University College. Terry has this to say about John's formative influence: "When I arrived at college I understood discipline only in the context of athletics. John Luik awakened in me the desire to discipline my mind, and he did it

by plying me with books, ideas, memorable lectures (the ones on Plato, Marx, and Freud stand out in my memory), and many acts of kindness. One such kindness was taking us to Winnipeg's famous Polo Park Book Sale every spring after final exams and helping us fill our boxes with classics of literature, history, philosophy, and religion."

John's parting words to me were "I hope that you and your colleagues at Ambrose don't think you are at some academic backwater, as those mis-labelled backwaters can make a difference to the world as great as any Harvard or Oxford."

The mission of the library is to help Ambrose make that difference, and John's contribution has given it a definite boost towards that end. 

Mr H. D. Sandy Ayer, Director of Library Services and Archivist. Sandy may be contacted at sayer@ambrose.edu



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Coming Full Circle

A Professor at Ambrose since 2007, Ray Aldred's journey with Ambrose started much earlier

Ray Aldred came to Canadian Bible College (CBC) – now Ambrose – with his wife and four children in the fall of 1988. He chose CBC because when he reflected upon the people most influential in his decision to become a disciple of Christ, they had trained at CBC and/or Canadian Theological Seminary (CTS). So, at the age of 28 Ray, a First Nations Cree man, entered studies to become a pastor.

Ray picks up the story:

“I was like many people who study: I thought I only needed a little bit of fine tuning to prepare me for ministry. I was wrong. I needed to learn to reflect and to think through how we live in a way that glorifies God. Being a First Nations man I sensed Jesus' call to minister among my people. This was confirmed to me by my pastor and professors and so my wife and I began to pastor in Regina during the last year of my Bachelor of Theology degree.


I graduated top of my class in 1992 and served as the pastor of the First Nations Alliance Church in Regina. I was ordained in 1995 and continued to pastor, but in 1996 I began full time studies on my master's degree at CTS and was also appointed as the Director of the First Nations Alliance Churches of Canada, a position I held for eight years. Currently I am chair of the Aboriginal Ministry Council for the Evangelical Fellowship of Canada and I was the chair of the North American Institute for Indigenous Theological Studies. In these roles I was able to apply what I learned from my professors: the importance of placing

the gospel story in the heart language of the people so that we can be ministers of reconciliation.

It was because of God's call to be an agent of reconciliation that I was able to be present at events focused on evangelism and reconciliation. I attended the Sacred Assembly in Hull in 1995, a key event leading to the eventual statements of reconciliation from the Government of Canada. I have witnessed reconciliation between the First Nations Alliance Churches of Canada and the Board of Directors of The Christian and Missionary Alliance, and I was a key player in a reconciliation event between the Native Churches of the Christian Reformed Church and the larger denomination. At *Urbana*, one of the largest student mission conferences in North America, I was a keynote speaker in 2003 and I still meet people in ministry today who tell me that God used the words that I was given to say at *Urbana* to motivate them for mission. And most recently I was at the 2010 Lausanne conference on World Evangelism in Cape Town, South Africa. All of these things were made possible because of training and instruction I received from my professors.

In 2004 I began working with My People International enabling capacity building among indigenous peoples in North America. Theology is about reflecting, but also about praxis and so my wife and I continue to be ministry practitioners, and do everything possible to be agents of reconciliation. We have

coordinated Marriage Encounters with churches in Saskatoon and Winnipeg, helping to bring reconciliation between spouses. My wife and I train people to start and lead support groups for people who have suffered abuse, showing them that Jesus not only loves them, but He also likes them. We also are instrumental in putting on a cultural camp for aboriginal children to help them learn to feel good about who the creator made them to be, so that they do not have to grow up hating being a native, as many aboriginal children do. In addition, we participate in aboriginal awareness seminars, building good will between the different peoples who make up the Canadian mosaic, and helping aboriginal people to believe that being Native North American and Christian are not mutually exclusive. I have written articles in response to the Canadian government's policies and actions toward First Nations people, to remind them that we are not a problem to be solved.

All of this is possible because part of my story – the part of my story that has encompassed the gospel story – has been in relationship with Ambrose. I have done two degrees at Ambrose. I have taught as an adjunct professor at Ambrose and I was appointed Assistant Professor of Theology in 2007. I am one of the faces of Ambrose University College and Ambrose Seminary. I have been part of Ambrose's redemptive engagement as a ministry of the gospel of Jesus Christ since 1988. For this I am grateful to God.” 

A Community of Learning

Seminary student Rachel Schroeder-Tabah came to Ambrose after completing a Bachelor of Education degree in English as a Second Language with a minor in Spanish. Home is Saguenay, Québec (two hours north of Québec City), where she grew up. Leaving her tight-knit family and the church and community she has known most of her life was hard, but she says that the smaller, family feel of Ambrose has really helped with the transition to Calgary.

There are always a number of different reasons why students choose an institution, but Rachel had grown up hearing about Ambrose Seminary as her parents – Doug and Judith – attended Canadian Theological Seminary (as it then was) about 35 years ago. They always spoke highly of the experience and community they developed at the seminary and that was attractive to Rachel. Before she started attending Ambrose Seminary Rachel knew of the institution’s reputation for quality practical theological education, and as a community in which to develop spiritually, but now that she has been part of the seminary for three semesters she is impressed with the quality of the faculty, the classes, and the facilities: “The professors are there to help you grow and, along with other students, they make the experience about so much more than acquiring knowledge.”

Rachel is studying for the Master of Divinity degree with a focus on Intercultural Ministries. As yet, she is unsure exactly what she will be doing after seminary: “I believe I’ve been called to some kind of missions or intercultural ministry. I think that will probably be outside of Canada, but I also know how



Seminary student Rachel Schroeder-Tabah

“...my learning journey is amazing. I am acquiring knowledge, but I’m also learning how to better think. Most importantly, I’m falling more in love with God.”

badly Québec needs workers (Luke 10:2). During the past semester students have been challenged by a number of speakers and faculty to identify “what breaks our hearts for people.” More and more I’ve been leaning towards the secularized world. This could include Québec, but it also could be Europe, or anywhere else really.” When asked to elaborate she explains, “I hate to see society and people turn away from God. For Québec, this has happened over the past 50 years.

There is a story of heartbreak and pain. Reconciliation needs to happen. As for other countries or places, people don’t realize there is something that can fill the void. They don’t even search for the right answer; they just try everything or trust in themselves.”

In Calgary Rachel attends El Encuentro Alliance Church where she is involved in interpretation (Spanish to English) and the worship team. She describes herself as an optimist who believes that the world can be changed one person at a time and notes that the people at El Encuentro (especially the young adults) have been a real blessing to her as she has interacted with them and seen them grow in their faith.

When asked what she is enjoying about her time at the seminary, Rachel’s answer is immediate and enthusiastic: “The community. Ambrose is a place where you can come and grow in Christ. I wouldn’t dream of “doing seminary” alone as a directed study. You can’t separate the experience of community from the education. Although it’s sometimes difficult work, my learning journey is amazing. I am acquiring knowledge, but I’m also learning how to better think. Most importantly, I’m falling more in love with God.”

As she works towards completion of her degree, Rachel is content to wait for confirmation of the direction God will take her after graduation because, in her words, “...really, it’s as much about the journey as the final destination.”

We wish you well, Rachel, as you continue your studies, and we are proud to have you as a student at Ambrose Seminary. **✠**

ALUMNI *profile*



Cyndy Ingram, Peter Ralph, Bernie Van De Walle and fellow seminary alumni currently serving at Ambrose.

Coming Home

Several current Ambrose faculty are alumni of Ambrose Seminary

In April 2012 Ambrose Seminary celebrated its 41st graduating class. Opening as Canadian Theological College in 1970, the 1980s saw a name change to Canadian Theological Seminary and accreditation of its degrees by the Association of Theological Schools. There have been many changes and innovations over the years, not least the launch of the Canadian Chinese School of Theology at Ambrose Seminary in 2011, but at the core has remained the commitment to prepare men and women to serve and lead the church in its mission in the world.

This fall the Ambrose Faculty of Theology, which includes the seminary, will have fourteen full-time faculty. Of those fourteen, more than half are alumni of Ambrose Seminary, or its predecessors. Each of the men and women featured here

[During my time at seminary I grew in] my understanding of the world, the church, of scripture, of God, and of myself.

– all current Ambrose faculty and staff – have returned to Ambrose in a teaching or support role. They have all taken different paths back to Ambrose, but the common thread is good memories of their time here as students, and a respect for the institution and its mission.

Dr Miriam Charter, recently returned to Ambrose after a number of years in

the United States, describes coming back to the seminary as a homecoming “...not just geographically, but theologically and denominationally.” Miriam recalls her time as a student with great fondness: “I can remember telling my student colleagues, perhaps three months before my final year in the Master of Divinity program, that I was savouring every moment of every day because I loved being there so much. I didn’t want it to ever end. It was my first taste of a “learning community” that grew sweeter with each passing day.”

The benefits of community is a theme that comes up often with these faculty alumni. Dr Bernie Van De Walle, Professor of Historical and Systematic Theology, identified the close community that existed among students, faculty, and staff as a highlight while Colin Toffelmire,

newly appointed Assistant Professor of Old Testament, recalled early morning conversation over tea and muffins with his classmates: “Not only were those times fun, but I think they also helped to add depth and compassion to the conversations that happened during class.” Similarly, Dr Peter Ralph, Professor of Pastoral Theology, who graduated in 1974, recalls early morning classes in the January darkness sharing coffee with classmates while contemplating the newness of an evangelical seminary in Canada.


Several pointed to particular classes as a special memory of their time at seminary. The faculty are an integral part of the seminary community, and for Cyndy Ingram, onSite Coordinator, time spent with the professors was time well spent. She considers her time at seminary a time of growth: “[I grew in] my understanding of the world, the church, of scripture, of God, and of myself.” Eric de Bruyn, the elder statesman of this group with 31 years of service at Ambrose and part of the Faculty of Arts and Science, describes the seminary as a place where he was able to integrate his Christian faith and his thinking. He had achieved two degrees at the University of Calgary before coming to the seminary, and made an adult faith commitment at age 24. He had a lot of questions, but at the seminary found faculty willing to answer those questions, but without giving easy answers to questions that did not have easy answers!

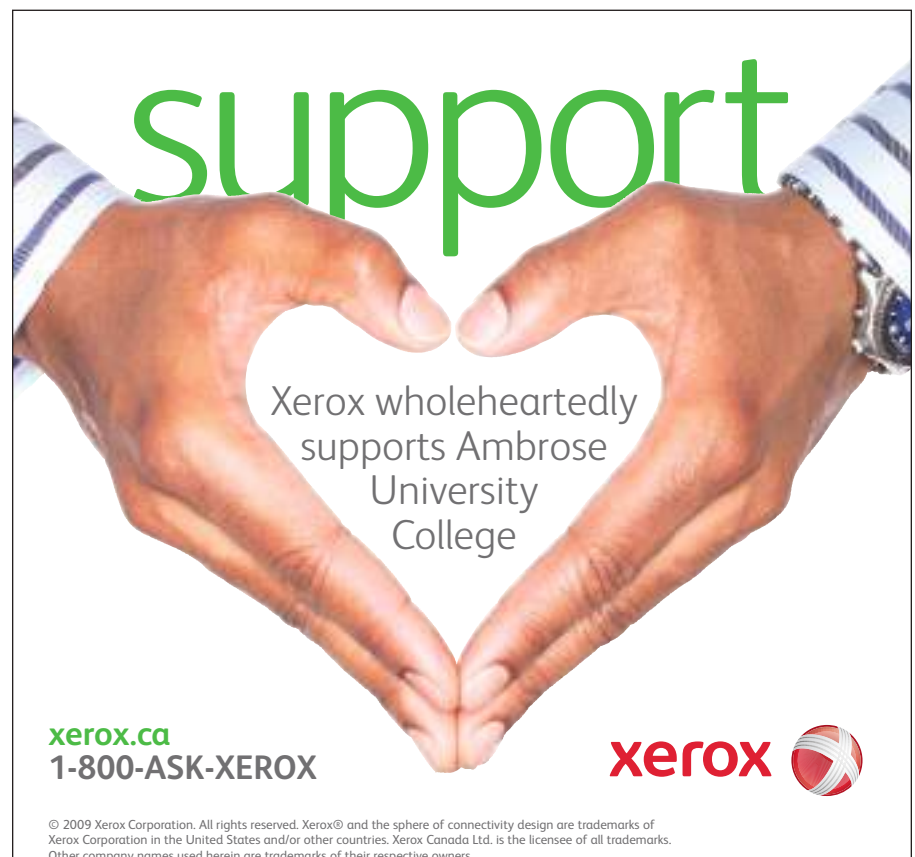
As you might expect, all of these current faculty are advocates of the seminary but when asked what advice they would give to those considering seminary, the answers cover a broad spectrum. The advice from Dr Charter is practical: train for ministry in a context similar to the context in which you envision yourself serving. For her, she saw herself serving with The Christian and Missionary Alliance and so it was a logical step to attend the seminary of the denominational school. “Pump the faculty with every question you can imagine” is Dr Tim Moore’s exhortation. He emphasizes

that the faculty sincerely want to help students succeed both personally and in ministry and he relishes the opportunity to interact with the students he encounters in the classroom. Ray Aldred, Assistant Professor of Theology would suggest that, while seminary gives the student the tools necessary to succeed in ministry, it is ultimately up to the individual to work at integrating those things into their lives. The advice from Dr Ralph relates more to the decision process: “Gather trusted people around you to help you with the decision process. Assess the pros. Assess the cons. Take your time. Pray until you are swayed by neither pros nor cons. Give attention to your inner life while God speaks. When you have full freedom to act trustfully in faith, peace and freedom, then call the enrolment department at Ambrose!”

But why did these people return to the seminary? After all, many of us have happy memories of our alma mater, but

don’t return there to work. For Dr Van De Walle it was the reputation of Ambrose and the compelling vision that influenced his decision to return. Tim Moore appreciated the camaraderie of the faculty, and the academic environment was what attracted de Bruyn. But the decision was easy for Colin Toffelmire, who, like Miriam Charter, notes that Ambrose feels like home to him: “The campus is new, and the programs have changed a little since I was [at Ambrose] as a student, but the ethos, the feel of the place, is the same. I love that there is room here to focus on both practical ministry and on the theological foundations that undergird that ministry. I also love the diversity of the student body in terms of age, theology, ethnicity, and background. Lots of voices make for a robust and fruitful conversation.”


Well said, Colin, and welcome home to you and all your colleagues! 



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*The Rose Window,
Drew University Library*

Theology

Queen of the Sciences

Dr Bernie Van De Walle

Professor of Historical and Systematic Theology

As I studied in the Drew University library, I sat under a creation of renowned stained-glass artist, Henry Holiday, depicting a Christian understanding of learning and, more particularly, of university education.

At the center sits the figure of Theology (or the “Knowledge of God”) as the proper focus of all knowledge. Above her are the three Christian virtues: Faith (Fides) on the left, Love (Caritas) in the center, and Hope (Spes) on the right. At the sides of Theology are two panels: the one on the left composed of Philosophy (Philosophia) and History (Historia), the one on the right containing Science (Scientia), the study of the structure of God’s universe, and Art (Ars), accompanying Science, because she symbolizes the beauty of God’s ordered universe.

While the idea of theology as the queen of the sciences is ancient, it begs the question “Is it still legitimate, both at Ambrose and even more widely, to continue to understand theology’s relationship to other academic disciplines in this way?” The answer, of course, is that not only is it appropriate but that, at Ambrose, it is essential.

Like Ambrose, many of today’s renowned institutions of higher learning were founded by clergy to train clergy. Consequently, it should come as no surprise that theology held a place of primacy. When these universities began to emerge, each of the academic subjects was employed to provide those skills necessary for the pursuit of theology. These disciplines existed for the purpose of preparing one intellectually not only for the mastery of the topic at hand but for equipping the student for doing theology: the contemplation of God and of his relation with creation.

The Enlightenment, many say, was not good for theology, especially for its place as the queen of the sciences. For a number of reasons, the other disciplines shook loose the shackles that held them to theology. Once free, they developed their own methods, their own agendas, and their own purposes. They burst forth from their bondage to theology: its purposes, and its presuppositions, and the limitations it supposedly imposed upon them. Consequently, many contemporary universities are little more than a collection of discrete disciplines, each of which is consumed with its own independence, its own agenda, and its own purposes.

This cannot be so for Ambrose University College. Given that it is explicitly Christian, theology – the contemplation of God and his relation to his creation – must be central. As a Christian university college, Ambrose must consider how everything it does is influenced by what it thinks about God and his relation to his creation. At Ambrose, theology must be the queen of the sciences.

Theology may be understood as the queen of the sciences because it is served by the other disciplines. Theology’s sources are found as widely as truth may be. While securely anchored in the Scriptures, theology is not, nor has it ever been, limited to the Scriptures. Revelation, while certainly found in Scripture, is found more broadly than just there. Scripture

itself speaks to this. (e.g. Rom. 1 and 2) We are obliged to consider all revelation, wherever it is found, to inform our understanding of God. The other academic disciplines, while disciplines in their own right, provide the material through which we may better know this God.

A theology that fails to be informed by the other disciplines can only fail, doing so in at least one of three ways: First, it will be a naïve, short-sighted, and incomplete theology. It will be a theology with blind spots and without appropriate depth. As such, it cannot help but be a relatively unorthodox theology. One cannot actively overlook revelation and still arrive at a full, God-honouring, and orthodox theology. It will be a disobedient theology, actively ignoring what Scripture directs us to observe. A diminished theology is not worthy of the grandeur of the God it professes to consider.

Second, a theology that ignores the findings of the other academic disciplines cannot hope to engage the world. While the church is not bound to accept the conclusions of the other disciplines, it must be conversant in them. Moreover, it must show how the accurate findings of the other disciplines find their place in a Christian understanding of the world. The Church will not be taken seriously if it does not deal with the findings of the other disciplines.

Third, a theology that ignores these findings cannot appropriately minister the Gospel of Jesus Christ to a needy world. If the Church cannot or will not engage the findings of the other disciplines, it will lose its audience and be relegated to the margins of society. Consequently, the Church will be in no position to proclaim the Gospel to a world in desperate need of it. If the Church takes such a position, it cannot fulfill its mission and, consequently, ceases to be the Church.

Yet, as the queen of the sciences, theology must also serve the other disciplines. In Genesis 1:28, God commands humanity to “have dominion

over” the other living creatures. This verse has been used to licence all sorts of abuses of the other creatures that God placed in this world with us. Today, “dominion” is understood to denote that humanity must treat this creation with the same respect for it that God has. Christian notions of “dominion” cannot be legitimately used to denote abuse. Rather, those in dominion, if it is to be a godly dominion, must seek,

As a Christian university college, Ambrose must consider how everything it does is influenced by what it thinks about God and his relation to his creation.


as God himself does, the flourishing of the other. If theology is to be the queen of the sciences, it cannot use this position as divine license for abuse or misuse. It must, instead, nurture the other disciplines, encouraging and enabling them to be the best that they can be.

There exist at least two ways in which theology can – in fact, must – serve the other disciplines. First, it must serve the other disciplines by providing a confessional center or starting-point for them. If post-modernity has done nothing else, it has exposed and, to some degree, exploded the myth of the objective observer and, consequently, the objective pursuit. People cannot help but approach every action and interest from a particular perspective. Theology, as queen of the sciences, may serve the other disciplines by providing them with a clearly articulated definition of the Christian faith and, consequently, a clearly articulated Christian perspective. Rather

than settling for an unexamined faith, Christian theology, done rightly, demands a thoughtful and rigorous consideration of what it means to be Christian and what it means to have a Christian perspective. At Ambrose, if we are truly seeking to integrate faith with learning, we must be able to clearly articulate the content of that faith. The task of theology is to do just that.

Second, theology articulates the divine purpose for the pursuit of the other disciplines. While missiologists remind us that “mission is the mother of theology,” it is also true that theology articulates an understanding of this mission for the Church. Theology reminds the Church that it has a *particular* calling, a *particular* vocation, and a *particular* mission and that these are neither self-constituted nor self-created. They are, instead, derived from God himself. Therefore, the Christian university college, whatever it may be, is not free. It has been bought with a price. It is not its own. Therefore, it is not at liberty to develop its own methods, to set its own agenda, or to serve its own purposes. Theology reminds the Church, her members, the other disciplines, and even itself – for theology is not beyond the temptation of selfishness and egocentrism – that in a Christian university college the chief end of humanity and, consequently, that the chief end of every human activity, is “to love God and to enjoy Him forever.” Failure to recognize this is not only sub-Christian but is, in some sense, sub-human.

For these reasons and for others, Ambrose University College must continue to make theology – the contemplation of God and his creation’s relation to him – its *raison d’être*, its very reason for being.

As I was taught to repeat daily as a child in elementary school, my prayer is this: “God, Save the Queen.” 

Ethiopia

Christian Antiquity Under Majestic Skies



The northern province of Tigray.

Charles Nienkirchen, PhD

Ethiopia is situated in Africa's "cradle of humanity" in proximity to the equator. Numbered among the world's most impoverished nations, it hardly rates as a destination of choice for affluent tourists. Though decades old, haunting, apocalyptic images of a country of emaciated famine victims, devastated by searing droughts, still prevail in the minds of westerners. Its international reputation has been further scarred by both a protracted, brutal border war with its Eritrean neighbour and episodes of harsh, internal, political repression. At the same time, foreigners with humanitarian impulses seek to ameliorate the grim life of Ethiopia's destitute masses through a proliferation of aid agencies. Moreover, many Ethiopian children are continually served up for a better future through government supported export via adoption.

Others, however, have come to

see Ethiopia through different eyes. A myriad of TV viewers of an episode of "The Amazing Race" were surprised to see unheard-of, chanting, colourfully robed, Ethiopian Orthodox monks in the country's verdant, northern highlands written into the script of the program. Among the array of others drawn to the country are international church workers with missional objectives, travellers seeking new, exotic venues, naturalists who know of Ethiopia's botanical bonanza, and adventurers who regard its extreme topography as Africa's last playground. In her beautifully photographed book, *Vertical Ethiopia* (2007), rock climber Majka Burhardt describes herself as drawn to the "most sacred spaces" of the natural world. She lauds Ethiopia as having "some of the best undiscovered climbing in the world" which she hails as "a new Mecca for the vertically inclined."

Ethiopia also has its select, academic, devotees. Biblical scholars studying human beginnings assert that Cush, one of the sons of Ham and grandson of Noah, migrated from Mesopotamia to Ethiopia (known as the land of Cush in the Hebrew Scriptures). Some geneticists interested in the relationships between modern populations speculate that "Mitochondrial Eve" existed in a long ago epoch of geological time. She may, in fact, have resided in Ethiopia and contributed some of her genes to all humans who followed her, thereby making all human beings descendants of Africans.

Ecclesiastical historians have been intrigued by an ancient tradition of Ethiopian Christianity with a markedly

Judaic character, which makes the extraordinary claim to possess the Ark of the Covenant said to rest in the holy city of Axum. The national epic, the *Kebrä Nagast* ("Glory of Kings"), originally written in Ge'ez, supports the claim. It recounts how the fabled Queen of Sheba (known to Ethiopians as Makeda) journeyed to Jerusalem to visit King Solomon. Seduced by the Jewish monarch, she conceived a son, Menelik, who later took the Ark from Jerusalem to Ethiopia without his father's permission. He established subsequently a Solomonic dynasty which, with only brief interruptions, ruled Ethiopia until 1974 when the Christian emperor, Haile Selassie was overthrown.

Another strand of historical lore tantalizes the imagination of western Christians seeking to unravel Ethiopia's secret and sacred mysteries. One of several versions of the medieval legend of a certain wealthy, Christian monarch, named Prester John, who had allegedly withstood the onslaught of Islam and ruled a vast empire somewhere in the East, links him to Ethiopia. As a priest-king figure shrouded in Melchizedekian mystique, he was thought to be a descendant of one of the Magi who visited the infant Christ. Ironically, the fascination with Prester John was one-sided as Ethiopian rulers (some of whom were named "John") were unaware that Europeans had bestowed on them such a title.

For the explorer of Christian antiquity, Ethiopia is a treasure trove making it one of the prized destinations of the Ambrose Down Ancient Paths Travel Study Program. Until the mid 1960s,



An ancient illuminated Ethiopian Orthodox manuscript.

the rock-hewn churches of the country's northernmost province of Tigray remained unknown to those outside the region, including Ethiopians. Many of the churches whose contents had been sealed for centuries, were either carved into sheer cliff faces or perched on mountain tops, to be scaled only by the skilled. Local priests and residents maintain that the churches date either to the time of the first, Christian, kings of Ethiopia, Saizana and Ezana (c.330-356 CE) or to the fifth and sixth centuries CE when nine Syrian saints propagated monasticism throughout Ethiopia. The indefatigable, monastic, quest for solitude most plausibly explains the secluded settings of many of these churches.

The most spectacular of the Tigrayan churches, Abuna Yemata, can only be reached by a dramatic ascent (not for those prone to vertigo!) which climaxes with a precarious, wooden-railed walkway leading to a one meter wide ledge overlooking a 200 meter straight drop before entering the church. However, a sublime moment awaits those who undertake this daunting climb into the heavens. Once inside, one can retire to the rock floor for an extended gaze at rare ceiling paintings of the "Nine Syrian Saints" – Aragawi, Pantaleon, Garima, Aftse, Guba, Alef, Likanos, Yemata and Sehma – who came to Ethiopia from various parts of the Eastern Roman Empire. The colours of the artist are

stunning...red, blue, green, and black over white backgrounds, the saints' faces gently radiating the spiritual vibrancy with which they lived and missionized Ethiopia. The local priest, keeper of the key, nimbly makes the climb to the Church of Abuna Yemata twice a day!

A remote monastery in Tigray named after Garima (one of the nine saints) and situated near Adwa, among mountains 2000 meters in altitude, may well possess a Christian artifact of global significance – the Garima Gospels, recently carbon-dated to before 650 CE. This could mean that Ethiopia is the home of the oldest, illuminated Christian manuscript in the world which few have ever seen. According to tradition, Abba Garima, by divine enablement, copied the entire text of the gospels in one day.

The watery wilderness of Lake Tana, Ethiopia's largest (crater) lake, covering 3500 square kilometers at an altitude of 2000 meters, offers a sharp, geographical contrast to the sandstone towers of the Gheralta range in remote Tigray and is equally rich in Christian antiquity. It is the source of the Blue Nile and a pelican habitat. Monasteries dating to the 13th and 14th centuries which exist on some 20 of the lake's 37 islands are another alluring expression of Ethiopia's ancient tradition of "desert spirituality." They showcase some of the best of the Ethiopian Orthodox Church's brilliant iconography and also serve as sanctuaries for exotic birds in a country where ecology has been ravaged.

The lush, rockwalled island of Tana Kirkos, which is actually attached to the mainland, connects to the saga of the Ark of the Covenant. The Ark of Zion, as it is termed in Ethiopian texts, is said to have been sequestered here for 800 years. The monks readily show male-only visitors three hollowed pillars which they assert were used as Jewish sacrificial altars in the presence of the Ark during its sojourn on the island.

A well-timed visit to Ethiopia necessarily includes an up close and personal experience of its vibrant,

pageantry-filled Ethiopian Orthodox festivals which constitute national "holy days" in the calendar of a country where sacred time and memory are still valued. Timkat (Epiphany), celebrated on January 19th, is the most colorful of the eight major annual festivals. It commemorates the baptism of the Lord and features processions of replicas (tabots) of the Ark of the Covenant amidst much jubilant singing and dancing (like David and the Ark). In comparison with the West, Christmas (Genna), observed after 43 days of fasting, is of considerably lesser significance to Ethiopians. However, its celebration on January 6th to 7th in the cave churches of Lalibela, an isolated, high altitude locality with the aura of an eighth ancient wonder of the world, is a magnet for tourists and pilgrims. It sets the stage for an unforgettable, liturgically scripted and otherworldly, experience of sacred time travel as one joins in with the hosts of white-robed pilgrims who converge on the town for the festal occasion.

Ethiopia has left me with an indelible memory of its intensely blue and majestic, expansive skies. The timeless choreography of the country's geology and geography, as seen from the air, remains deeply embedded in my imagination. On the ground, I have felt as though I was visiting the "Galapagos Islands" of global Christianity where a rare, hybrid, species of Christian faith with mysterious origins and an esoteric view of time can still be observed. Ethiopia is a land of piety and poverty, legends and lava, manuscripts and mysteries, archaeology and anthropology. Ethiopians are convinced that they were one of the earliest countries to embrace Christianity and as such are not to be bypassed in the excavation of global, Christian antiquity. **E**

Dr Nienkirchen is the Creator/Director of the award winning Down Ancient Paths Travel Study Program. He will be leading an educational travel venture to Ethiopia – "Magnificent Ethiopia: Where Ancient Christian Voices Still Speak" – in January 2013.

The Ambrose Lions Year in Review



The Lions Futsal teams debuted in the Alberta Colleges Athletics Conference in January.

As the semester drew to a close, so, too, the Ambrose Lions seasons came to an end. Just a few short months ago, excitement radiated throughout the hallways of Ambrose in anticipation of what the year might look like.

Which team was going to win it all? Which athlete was going to shine above all the others? Which coach would find a way to get more out of their team than expected?

The Lions futsal teams were anticipating the start of their season in the Alberta Colleges Athletics Conference (ACAC). The basketball teams were hoping to make it back to the playoffs after both teams missed last year. The volleyball teams dreamed of gold medals as both teams had a legitimate shot at the championship. The hockey team looked to

return to past glory with a solid nucleus of players returning.

So many questions yet so much optimism. How did the season turn out?

Futsal

The men's and women's futsal teams played their first games in the ACAC. This represented a huge step for the futsal program. After back to back Alberta Colleges Athletics League (ACAL) Championships, the futsal program was poised and ready for life in the ACAC. It is a significant jump from ACAL to the ACAC and the Lions found out early that it wouldn't be easy.

In their first weekend of action, the teams only won one game out of a possible combined seven games played. The women's team won that lone game, and it was a strategic win that actually placed them in fourth place and set them up nicely for their second weekend.

The men's team, unfortunately, didn't win a game all season long, but they did come close. In the final weekend tournament at Mount Royal University in Calgary, the men lost games with scores of 3-2 against Lakeland and 2-1 against Olds. In both games the Lions had a chance to win, but came up one goal short in each case.

The women won another game in their second tournament and that win vaulted them to championship weekend in Medicine Hat, Alberta. After losing games to Mount Royal and Medicine Hat, the Lions knocked off the third place team, Keyano Huskies. This set up a bronze medal game against that same Husky team. That game went to a shootout and the Lions came up short, losing by just one goal.

It was a great first season for the

futsal teams and both head coaches – Mike Ellergodt for the women and Ryan Shantz for the men – can be very proud. While there were many great individual accomplishments, fourth year women's forward Alison Parry was named to the 2nd All-Conference team, an award that recognizes her outstanding play all year long.

Volleyball

The men's and women's volleyball teams entered the year as one of the favourites to win it all. The men were defending ACAL Champions, while the women were defending bronze medalists and were returning most of their squad from the previous year.

Phil Wideman was behind the bench of the women's team for his third season and had a solid core of players to build around. Third year star Keara Penton returned as captain, while setter Stacy Duncalfe and middles Hannah and Jessica Blake, suited up for their final year.

The women played well all year long, finishing second in league standings and playing hard through the playoffs. The women played in the Championship final game for the first time in Ambrose's history and after taking the first set unfortunately couldn't hold off the attack of the strong Olds Broncos lineup and finished with silver.

Former star player, Mike Dandenault, entered his first season as head coach of the men's volleyball team and had great expectations for his relatively young team. Setter Kyle Trigg was the anchor of the team, but he had help in outside hitters Brent Ingram and Curtis Dyck.

At times the men showed their youth and at other times they demonstrated their

immense potential. They, too, played in the ACAL Championship final game, for the fifth year in a row. They also faced a tough Olds Broncos squad and unfortunately came up short.

The Lions had a host of players named the All-Conference teams. Kyle Trigg, Brent Ingram, Curtis Dyck and Zakk Trigg earned the honours on the men's side, while Lions women who were selected were Stacy Duncalfe, Keara Penton and Hannah Blake.

Basketball

The men's and women's basketball teams both missed the playoffs last year, but there was reason for optimism this year. Sean Boyer returned behind the bench for the women's team, while Tyler Fisher was named head coach of the men's team. Both are former players and know the program well.

The women were bolstered by first year players Liana Massie and Nicole Vlieg, the latter of whom lead the ACAL in scoring. The men welcomed back captain Colin Massie and a host of first year players. At season's end, both teams advanced to the playoffs, while the women made it all the way to the bronze medal game, losing to the Prairie Pilots.

The Lions had four players named to the All-Conference teams: Liana Massie and Nicole Vlieg for the women, while Colin Massie and Ryan Peters got the nod for the men. Tyler Fisher was also named the ACAL men's Coach of the Year.

Hockey

After a disappointing early exit from the playoffs the previous year, the team looked like they were ready to take the next step. With a solid core of veterans returning and a crop of bright rookies the team had high hopes.

Coach Ryan Willison returned for his eighth year as bench boss and he had many key veteran players to rely upon. Fourth year and newly appointed captain TJ Smith, along with last year's top point getter Tyson McCombs and stud

defenseman Taylor Olson were all back on the team. The Lions also welcomed former ACAC star Dare Mably from the Briercrest Clippers.

The Lions play in the top Division of the Calgary Adult Hockey League (CAHL) and had a solid start to the season going 11-3 through their first 14 games.

The second half of the season proved to be tougher, but they were still among the league's better teams. The team completed the regular season with a 16-14 record, good for seventh place in the CAHL.

Dare Mably finished the season as the leading scorer with 55 goals, 30 assists, and 85 points in just 29 games. **A**

Lions 2011-12 Athletes of the Year



Liana Massie

Liana Massie was named the 2011-12 Ambrose Lions Female Athlete of the Year. She played both volleyball and basketball this year and was a great asset to both teams.

She began the year with volleyball where she played as a setter. In basketball she played point guard and was also named as the Alberta Colleges Athletics League Player of the Year for 2011-12.

Liana is in her first year at Ambrose where she is studying in the History program. She also serves as the women's basketball representative on the Athletic Leadership Team.

"Liana is a joy to have around," says Athletic Director Ryan Willison; "A quiet, but diligent worker who is not afraid to roll up her sleeves and get dirty. She is also an incredible athlete and will be one of the cornerstone athletes for our program moving forward." **A**



Colin Massie

Colin Massie is the 2011-12 Ambrose Lions Male Athlete of the Year. He played on both the volleyball and basketball teams. As a power on the men's volleyball team, he was part of their silver medal at the Alberta Colleges Athletics League Championships. For the men's basketball team he played point guard and led them to a third place finish in the regular season. He was named the ACAL Player of the Year for 2011-12.

Colin is in his second year at Ambrose and is enrolled in the Biology program. He was the men's basketball representative on the Athletic Leadership Team.

"Colin is a special athlete. He plays the game at a high level and he makes his teammates around him better," claims Ryan Willison, Director of Athletics. "But above that, Colin is a committed man of God. Ambrose is a better place because of him being here." **A**

Ambrose Board Appoints Dr Gordon T. Smith as President

Following the April meeting of the Ambrose Board of Governors Dr Smith was appointed to the Ambrose presidency. He will take office on August 1, 2012. Here he shares with us his reaction to the appointment.

It is an honour to be invited to serve as the president of Ambrose – to work with the faculty and staff, and with the board – to provide strategic leadership in higher education for this unique institution.

Higher education should be viewed as a sphere for personal and corporate transformation; the academy at its best views education as a means by which the Spirit fulfills the Spirit's agenda in our lives. All higher education needs to be oriented without apology towards this end: spiritual maturity and character development. This is not achieved, as is often thought, by downplaying the academic side of higher education. Rather, the academic process can and must be viewed as the means by which God transforms the student.

The genius, in part, of a smaller institution like Ambrose is the capacity to be in a place where you are known and loved. Fostering community through worship, shared meals, play, and shared conversation, especially around learning, is fundamental to the mission and vision of the institution. Christ-centered community opens avenues for growth, maturation, and transformation.

As I come to Ambrose, my first task will be to observe and to listen: to the board, to the various constituencies, to the



faculty, staff, and students. I have much to learn, and many questions that I will want to ask before I will feel able to speak confidently into the vision for Ambrose.

Part of my initial learning will be to ask: What is the identity or character of this university college and seminary? It is, no doubt, a unique institution, whose identity is found at a number of counterpoints.

The counterpoint between the two founding denominations and thus to ask:

What is distinctive about Ambrose precisely because of the interplay between the Nazarene and Alliance churches?

The counterpoint between the university college and a theological seminary, and thus to ask:

How are both sides of this counterpoint strengthened and animated by the presence of the other?

The counterpoint between Calgary and the world, and thus to ask:

What does it mean to be a university college and seminary that is very local, very much present in Calgary, located there, but also an institution of higher learning that, for each of the programs, sustains a global and international vision?

The counterpoint between first class scholarship and spiritual and social transformation, and thus to ask:

How is the process of teaching and learning infused with life and strength by spiritual practice and discipline, notably our shared worship and, how is our worship and our spiritual practice informed and strengthened by the academic process?

Each of these counterpoints could be a source of tension. Instead, may they be a source of animation and strength, fostering good conversation, strong institutional identity and effective participation in the mission of God in the church and in the world.

I look forward to the conversations to come. ☒

Delve into the Global Christian Heritage

Ambrose's award-winning Down Ancient Paths Travel Study Program is featuring the following upcoming ventures:

The Search for Ancient Christians on the Silk Road: China and Beyond (including Tibet and Central Asia)
July 7 – August 7, 2013

Magnificent Ethiopia: Where Ancient Christian Voices Still Speak (includes the festive celebrations of Christmas and Epiphany)
January 3 – 23, 2013

Summer School in the "Other" Holy Lands (Turkey/Greece and Albania)
May 2013 – dates TBA

For more information contact Dr Charles Nienkirchen: cnienkirchen@ambrose.edu



Ambrose Graduation

The 71st Baccalaureate Convocation and the 41st Seminary Convocation of Ambrose University College and Seminary was held on Saturday, April 28. There were 129 students who graduated; 84 from the Faculty of Arts and Science; 18 from the Faculty of Theology (Undergraduate) and 27 from the Faculty of Theology (Seminary). Over 1300 people attended the graduation ceremony, held in the Ambrose Gymnasium, which was broadcast live over the internet. Dr Franklin Pyles, President of The Christian and Missionary Alliance in Canada delivered the Convocation message.

Sixteen students graduated from the Education Program with a Bachelor of Education degree. This is the initial graduating class from this program. Dr Bernie Potvin, Program Chair, commented: “This first class of graduates has already drawn the attention for hiring from school divisions in Calgary, with one confirmed hiring in the Rocky View Schools and job interviews in both the

Calgary Board of Education and Rocky View Schools. This good news follows the official recognition of our Bachelor of Education program with the Alberta Teachers’ Association.”

On Friday night, 360 persons attended the undergraduate banquet and 85 the Seminary banquet. Both the Undergraduate and Seminary Valedictorians, Ms Kara Boda and Mr Thich Truong respectively, brought valedictory messages on behalf of their graduating classmates.

The 2013 Graduation Convocation will be held on Saturday, April 27. [\[E\]](#)

Student Leadership

Ambrose offers the opportunity to learn and grow academically, socially, and spiritually. In addition, the Christian world view, integral to life at Ambrose, adds the dimension of exercising the virtues of humility, godliness and service. Student leaders are called upon to be walking examples of these virtues. One very visible group of student leaders is the Student

Council. They are a high profile group who are involved in many aspects of Ambrose community life.

From New Student Orientation to community clean ups and planning and executing special events on and off campus, these student leaders often exceed expectations and are a great example to other students of dedication and servanthood. Student leaders’ involvement also extends to athletics, organizing and planning Youth Conference as well as tutoring and mentoring fellow students.

This year’s Undergraduate Student Council is Nathan Hildenbrandt (President), Spencer Young, Nina Pinlac, Alaina Attaway, Evan Cikaluk, Kayla Feddema, Donna Vecino, and Zach Trigg. The Seminary will be served by Morgan Hartman (President), Daniel Sawyer, and Susan Emilson. In addition, the following students have been appointed as Residence Assistants: Jon Snoxell, Josh Williams, Nicolas Legault, Kyle Letnes, Nicole Vlieg, Loree Evans, Bethany Royall, Sarah Berger, and Keara Penton.

Congratulations to all our student leaders! [\[E\]](#)

Legacy Youth Conference: Inside Out

With a speaker whose preaching is described as “straight Scripture, no fluff, and no holds barred,” the annual Legacy Youth Conference started with a bang the third weekend of March. Around 500 high school students participated in the event, which included the main sessions, subsequent breakout sessions, seminars, worship, and a one-hour variety show staged by roughly 80 Ambrose students.


Featured speaker Scott Weatherford of First Alliance Church of Calgary presented a series on “Christ in me,” which focused on transformation from the inside-out. Following the main sessions, individual youth groups in attendance gathered in break-out sessions. Youth Ministry

Professor Dave Brotherton explains that this format “gives opportunity for pastors and youth leaders to make application with their own kids. It multiplies the immediate response to the messages and gives the youth leaders a much better opportunity for long-term application after the conference.”

Seminars led by guest presenters, Ambrose students and professors served the varied interests of high school students, covering topics from creative expression through writing to redemptive engagement in high schools.

There were some parts of the schedule that were not devoted to intense spiritual formation, however. Saturday evening’s Late Night Variety Show featured dance, sketches and videos – all hilarious and very well produced.

Ambrose students hope every year to create lasting good with the Legacy Youth Conference, but the attending high school students showed their own desire with offerings given totalling over \$2,000. The money was “put into the hands of the delegates who went out into Calgary to bless people in need.”

The Legacy Youth Conference is “100 percent student-planned and executed.” A central planning team of 12 students “spends the entire school year planning and building teams of volunteers to make the conference work.” Roughly 250 volunteers from the Ambrose student body work to make it a success. Mark your calendars and start planning to be at Legacy Youth Conference March 13 to 15, 2013. www.legacyyouthconference.com 

Classroom Named for Rev. Dr Bob Peters

On Friday April 27, 2012, Ambrose University College and Seminary was honoured to name a classroom after the late Rev. Dr Bob Peters.

This naming opportunity was made possible through a generous donation to Ambrose by the Canadian Midwest District of The Christian and Missionary Alliance in Canada.


Dr Peters was the Superintendent of the Canadian Midwest District from 1995



Members of the Peters family outside the newly-dedicated classroom.

to 2003. He graduated from Canadian Theological College with a Master of Divinity in 1977, and from Canadian Theological Seminary with a Doctor of Ministry in 1996. Dr Peters was a strong supporter of the schools both financially

and with his voice and was an Ambrose governor at the time of his death in 2003.

In attendance for the dedication was his wife Rhoda; daughter Maria and son-in-law Andrew McGregor, along with faculty, staff and friends of the family. 



Ranching from the Heart

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CNC Alumna Develops Piano Students

In late March, **Dr Marilyn Dalglish Rosfeld** (CNC '59) came to Ambrose to work individually with a number of piano majors studying under Mr Edwin Gndt in the music department and help them refine their piano selections in preparation for the end of semester piano juries.

Dr Rosfeld is extremely well qualified to assist the students as she holds the Doctor of Musical Arts degree from the University of Oklahoma in piano performance and pedagogy and studied piano with Digby Bell and Donna Turner Smith. She has received several Merit Awards for outstanding undergraduate and graduate study in piano performance, academic achievement and athletics. She currently is on the music faculty of Southern Nazarene University.

In addition to the University teaching, she maintains a private piano studio, is an active accompanist and a frequent adjudicator at State, National, and International piano competitions. Commenting on her visit to Ambrose Marilyn noted, "It was a pleasure for me to participate in Edwin Gndt's studio on March 16 and hear six very fine pianists perform. Mr Gndt has set a standard of excellence and those who played are responding positively to his challenges. Much of culture promotes and encourages mediocrity and it was a pleasure to hear playing that stretched well beyond the ordinary. Ambrose is indeed fortunate to have Mr Gndt on the piano faculty and I am grateful for the opportunity to interact in this venue."

Marilyn last visited the campus in October 2011 when she participated in the CNC Homecoming.

Scholarships

Acting President Dr Riley Coulter and Chancellor Emeritus Dr Mel Sylvester named scholarship recipients during a chapel service at the beginning of April celebrating student accomplishment. Recognizing achievement in areas of Academic Excellence, Leadership, Missions and Ministry, \$250,000 in scholarship funds was disbursed to students. Ambrose has close to 250 individual scholarships, almost all of which were established by alumni and friends of the institution.

The oldest scholarships have been in place for over sixty years and provide a lasting memorial to those whom they honour.

Scholarship Coordinator Velma Warnock sees immense value in the scholarships that are awarded each year: "Although the scholarships that we are able to award to students provide much-needed financial assistance, they are also one more way that we have to recognize student achievement. Over the years donors have provided criteria for the scholarships and so we are able to tailor the awards to the strengths of the students, as identified by the faculty who work closely with them."

Students receiving a scholarship are asked to write a letter of thanks to the donor and this provides a connection between donor, school, and student, and helps the students to recognize that these awards come only through the generosity of donors.

If you would be interested in setting up a scholarship, please contact Velma at 403.410.2938, or vwarnock@ambrose.edu

WEDDINGS



Michelle Harriman (nee **Garbe**, AUC '08) writes: "Both my husband (**Andrew Harriman** (Ambrose '12)) and I graduated from Ambrose. I graduated in 2008 from the Behavioural Sciences program and Andrew graduated this past April from the Intercultural Studies program. We were married on August 23, 2008. I know that is a few years ago, but I totally forgot about Ambrose's magazine and would very much love it if you were able to include a photo."

Carolyn (nee **Stelter** '71; Andres) remarried on January 15, 2012, and her name has changed to Corbett. She writes: "My new husband, Michael Corbett and I were both widowed and the good Lord "arranged a marriage" for us that makes us both feel we've been "twice blessed". We both had great first marriages and our spouses both died from cancers, so we know what it's like to go through all that. We are both now retired and will be living in a lovely new home with a huge garden to care for in Stavely, AB. Looking forward to that. As Mike is originally from

England, we're planning a 3-week trip there in May so I can meet all the "family." I now have 3 step-sons, 2 in Calgary, and 1 living in Japan with his Japanese wife. They will all be in England with us for this trip except one son. God has been so good to us."

BIRTHS



Lukas Rayne Franks was born to **Amanda (Brown, CBC, '00)** and **Nick Franks (CBC '06)** on Wednesday, October 26, 2011 at 4 p.m. weighing 7 lbs. 2 oz.

MEMORIALS

Margaret Beaton (CBC, 54) passed away October 24, 2011 at the age of 92. She became a school teacher, later achieving her Bachelor of Music and taught music at the Conservatory in Regina, SK.

Ted Colley (WCBI 1943) passed away on August 22, 2011. Ted and his wife Mardelle ministered with The Christian and Missionary Alliance for over 50 years. Ted served on the CBC/CTS Board of Governors from 1969-71. He also served for 15 years as secretary of the Western Canadian District

Thanks to our alumni for submitting these news items

If there are other alumni and former students, faculty, or staff who would like to have updates published in *Family Ties*, please send your items to the alumni office – alumni@ambrose.edu.

Be sure to make it clear that you are sending your update with a view to having it published in *Family Ties* and we will make every attempt to include it. Photos are always welcome. Please make note of which school you attended, and the year you graduated.

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when it covered the western four provinces during this same time. He was predeceased by Mardelle in August 2002 and is survived by his 2 sons, **Dan** (CBC '74) of Lynnwood, WA, and Jim of Arlington, TX. Mardelle graduated from the Alliance Bible College in Nyack, NY in 1940 but also took extra classes at the new Bible college in Regina in the early 40's while teaching missions at the same time. **Ted** and Mardelle were both pioneers and founding students and staff of what is now AUC.

Paul Edwardson (CBC '48) passed away suddenly at the age of 85 in March, 2012. He served the Lord and the Alliance all of his life, all over the world. As a church planter, evangelist, pastor, missionary, district leader, counselor, and friend, he touched thousands of lives.

Dr Isaac Keita (CTS '82) passed away in January 2012. He served in many important roles: as president of the National Church in Guinea, as Director of the Theological Seminary of West Africa in Abidjan and as African Coordinator of the Alliance World Fellowship.

Alice Spreeman (CBC '44), long time member of Olds Church of the Nazarene, passed away on Wednesday October 26, 2011. She is survived by her husband **Elmer** (CNC '33) and their children **Ken** (CNC '67), **Doug** (CNC '73), Lorne and Lana and their families.

Dr Samuel J. Stoesz (CTS '77-'90) passed away peacefully on Wednesday, October 12, 2011 at Shell Point Village, Ft. Myers, Florida at the age of 89 years.

Sam poured his heart and life into students at Nyack College in New York and Canadian Bible College/ Canadian Theological Seminary in Regina, Saskatchewan where he co-founded the seminary. His passion was that his students would see the heart of God for people and work for Him with a servant heart as Jesus did. His ministry extended into writing where he authored several books including *All for Jesus* (principal author), *Sanctification*, *An Alliance Distinctive*, *Understanding My Church*, *Life is for Growth*, and *The*

Glory of Christ in the Church, among others. He will be lovingly missed by his daughters **Rhoda** (former staff Erickson (Ken) of Ft. Qu'Appelle, Saskatchewan, and **Gloria** (CBC '73) Wessner (Marcel) of Red Deer, Alberta; grandchildren **Mike Linnen** (CBC '95) (**Michelle** (CBC '94)) and family, and many other family members and close friends.

James (Jim) H. Terry (former staff '91-'94) died August 5, 2011, in Rhode Island. He was the husband of **June Lewers Terry** (former staff '82-'86 and '91-'93) for 25 splendid years, sharing a depth of mutual respect and affection. **Jim** and **June** met when they were both teaching New Testament Greek to seminary students at Trinity Evangelical Divinity School in Illinois. **Jim** died one week after his 70th birthday of an overwhelming pancreatitis (cause unknown). He served on faculties and administrations of colleges and seminaries in the USA and Canada prior to 14 years as Salve Regina University's Registrar where he had a remarkable ministry to people of many faith-traditions and nations. He held a Master's of Divinity and a Master's in Theology from Talbot Theological Seminary and earned the PhD. in Higher Education at Trinity, but as an unassuming person, he kept his education in the background. He valued relationships over reputation, was motivated by serving others, and worked to balance mercy with justice. Friends recall his mix of strength with gentleness; his ability to take God and others seriously while laughing lightly at himself; his musical gifts as a bass in the church choir; his gift in reading Scripture for the congregation; and his compassionate living-out of the Christian faith. **June** continues to live in Middletown, Rhode Island.

1960s

Anna Jean (Gifford) and Mike McDaniel (both CBC '68) retired in 2010 and returned to Washington after spending eight years in the Fresno, California, area. **Anna Jean** writes: "We have undertaken

a retirement job (mission?) that has us busier than ever. We are resident managers of Cornerstone Community, an Adult Family Home for six young adults with developmental disabilities, including our youngest son, Micah, who is almost 29 and has Down syndrome. We are attending a Nazarene Church here and have monthly Bible studies for persons who are developmentally disabled.

Anna Jean writes the curriculum and we are currently studying the Armor of God from Ephesians 6. When we prepared to leave California we claimed John 10:4, "When He puts forth His own sheep He goes before." Jesus, the Good Shepherd, led us to Leavenworth. It is a beautiful little town with a Bavarian theme situated on the eastern slopes of the Cascade Mountains. Come and visit us sometime!"

Stuart Lightbody (CBC '64) ministered for many years in The Christian and Missionary Alliance in Canada. He ministered in the national office alongside the first three Presidents – Mel Sylvester, Arnold Cook and Franklin Pyles. He now resides in London, ON, where he and his wife Jo Anne are the primary care givers for Jo Anne's parents. Since leaving the National Ministry Centre, Stuart has enjoyed working in Managua, Nicaragua with an Alliance Men's International Work Team, taught Old Testament Chronology in Cuba and served in Ottawa as Interim Lead Pastor at Cedarview Alliance Church. He is currently employed as Director of Operations for SEND International of Canada and is an Associate Consultant with Accord Resolutions Services. He also coaches and recruits (head hunts) pastors and other ministry leaders for churches and para church agencies. **Stuart** and Jo Anne have two children. Their son Mike works for Inocon, a subsidiary of Lafarge Cement and their daughter **Katherine** (CBC '95) is married to Rob

Knight, Pastor of Discipleship at the Cobourg Alliance Church.

1990s



Rev. Matthew Francis (CNC, '99, NUC Faculty 2001-2003) was ordained a Priest in the Orthodox Church on Sunday December 11, 2011. His ministry assignment is at St. Herman of Alaska Orthodox Church in Edmonton, Alberta, where he lives with his wife Krista and their young son, Basil. In addition to his pastoral work, he travels the province as a manager in the field of heritage conservation with Alberta Culture and Community Services. **Matthew** has enjoyed visiting the Ambrose campus, participating as a guest presenter in Dr Don Quantz's "Music and Worship" class in 2009 and 2011.

Rev. **Mark** (CBC '91) and **Laureen** (CBC '88-'91) **Patterson** moved to Bangkok, Thailand at the beginning of May where **Mark** will be on staff at the Evangelical Church of Bangkok as the Pastor of Administration and Communication. The Pattersons served with The C&MA in Canada from 1991-2000 before moving to Niagara Alliance Church in New York. They look forward to what the Lord has prepared for them in the next chapter of their journey with Him.

Trung Thieu (CBC '94) and family have moved to Courtenay, BC.

2000s

Aaron (CBC '03) and **Shalene Gerrard** report that **Aaron** began work as a church planter in Ancaster, under the umbrella of Gateway (C&MA) Church in Caledonia, ON in February 2012. **Shalene** is looking for work as a teacher as well as being Mom to Jaxton and Ryah.

How Does the Seminary Fit?

Arch CK Wong, PhD

How does the seminary fit into the whole of Ambrose's educational goals? In order to answer this question we must look briefly at the aims of education. I want to call into consideration two models that have influenced the aims of higher education in North America.

The *paideia* model demonstrates the Greek educational vision. *Paideia*, as it has been abstracted by David Kelsey, is a kind of education that, among other things, seeks to cultivate the excellence of the soul, which consists: "... in knowledge of the 'Good' itself." This knowledge "requires a conversion, a turning around of the soul..." As Christians worked with the educational ideal of *paideia*, the focus shifted to the kind of education that prepared persons "for inward and religious transformation." Kelsey labels this kind of excellent education as the Athens model where students learn the subject matter, but more significantly, are transformed as Christian human beings. As a result, students graduate both knowing the Christian story and being more mature and congruent Christians.

The second model, rooted in the 19th century establishment of the University of Berlin, focused on critical inquiry. In this model, according to Kelsey, inquiry is: "*critical* in that it begins by requiring justification of all alleged authorities or bases of truth . . . *disciplined* in the sense that it is highly self-conscious about the methods that are used to establish truth . . . and *orderly* in that it seeks to locate its subject matter in the context of the largest possible set of relations to other things." In this model, there was a

question about whether such a university could have a Faculty of Theology. The University of Berlin did include a Faculty of Theology but altered the traditional pattern of ministerial education. It refocused ministerial education toward two elements: 1) orderly, critical research; and 2) "professional" education for ministry. In this educational model, students acquire the capacity to engage critically with the subject matter, develop the ability to pursue truth in self-critical and disciplined ways, develop critical professional skills, and make a rational and coherent case for what they think is true.

These two models of education represent two different educational aims which appear to compete with each other. Most of us would probably agree that effective student learning would include both kinds of aims. We want students to become integrated Christians who are critical, disciplined, and rational learners.

We do not want to be forced to choose one model or the other.

In some ways, this is the challenge of seminary education and higher education in general. We want both, but these educational aims are achieved in different ways, and we are caught in a complex, and sometimes debated educational contest.

I have not posed Athens and Berlin because they are the ways in which we *should* think about the aims of education at Ambrose, although they are the ways in which we often do. The seminary consistently reviews its aims and desired outcomes as it educates and trains its students for vocational ministry, and encourage others inside and outside of the Ambrose community to do so as well. There are other cities besides Athens and Berlin on the educational map and they, too, should be explored and lived in from time to time. ☐

Dr Wong is the Dean of the Faculty of Theology.



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