

anthem

SPRING 2015 THE MAGAZINE OF AMBROSE UNIVERSITY

**Work heartily,
as for the Lord**

*Knowing and living your
vocational calling*

AMBROSE





AMBROSE
UNIVERSITY



INSIDE *anthem*

WORK HEARTILY, AS FOR THE LORD

8 Pursuit of a Dream

Alumna Jordan Ostrom talks about her journey in becoming a recording artist.

11 Career Planning for the Marketplace of Today

Career development director Joy Ulrich provides advice to jobseekers on how to market their skills.

12 Life in the 'Hood

Alumnus Spurgeon Root shares vignettes of ministry life in inner-city Regina.

16 Vocation, Work, and Career: Asking the Right Questions

Ambrose president Gordon T. Smith offers a framework for good conversation when facing a career transition.

3 Campus News

6 Canadian Poverty Institute

20 Down Ancient Paths

24 Ambrose Archives

26 Alumni News

28 Event Calendar

29 Final Word

Above: Youth building canoes and other wood projects at Noah's Wood Craft.
On the cover: White Bear First Nations prayer walk. (see story page 12)

Cover photo courtesy of Cliff Reynolds
Inside front cover photo courtesy of Spurgeon Root



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Your Vocation: The Work of God

"We long for work that is meaningful, joyful, and significant," says Ambrose University president Gordon T. Smith in his book *Courage and Calling*.¹ Work was instituted by God as something that is inherently good, and good for us. For believers, work is also a means by which the kingdom of God is advanced — in churches, schools, hospitals, offices, banks, fields, homes, businesses, salons, and more.

This year, Ambrose University invited students to explore the theme of work and vocational discernment through a series of chapel messages, workshops, and facilitated conversations. As such, we felt it was fitting to offer the Ambrose community of alumni and supporters an opportunity to also join in this exploration through a series of feature articles in *Anthem* magazine.

In the pages that follow we catch up with Ambrose alumni who share their stories about pursuing a dream, and life in the trenches of urban ministry. Ambrose University president Gordon T. Smith provides his insight on asking the right questions in vocational discernment. And, we check-in to see how Ambrose University helps students and alumni identify and pursue their vocational callings.

Whether you are in the early stages of your career journey, established in your calling, venturing on a new path, or reflecting back on many years of fruitful labour, your work can indeed be a source of meaning, joy, and significance when it is embraced as being from God and offered up for his glory. It is my hope that the following pages inspire you to become all that God made you to be and encourage you to use the gifts, talents, and passions you have been given to respond to the Lord's calling on your life.

Melody Brooks

Editor



*...your work can indeed
be a source of meaning, joy, and
significance when it is embraced
as being from God and offered
up for his glory*

¹Gordon T. Smith, *Courage and Calling*
(Downers Grove, IL: IVP Books, 2011), p. 109.

Spiritual Emphasis Days: A Time to Reflect on Matters of the Heart

Students, faculty, and staff experienced spiritual renewal last fall during two days of chapel services, lectures, workshops, community service projects, and a seminary student retreat. Pastor and author Ken Shigematsu of Tenth Church in Vancouver was the keynote speaker, delivering a series of messages on the theme "God in My Everything."

Spiritual emphasis days are one way that both individual and campus-wide spiritual growth is fostered during the year, with students also being challenged to reflect on their view of the world. The importance of Sabbath rest was mentioned by many as a key takeaway message from this year's event, with one participant noting, "To learn to slow down and in doing so live more meaningfully was very refreshing to hear."

Other topics explored included benefits of Scripture memorization, spiritual friendship with God, ministering to the marginalized, and listening for the voice of the Father through prayer.



Hole-in-One for Ambrose Athletics

Dozens of golfers enjoyed a fun and fulfilling day at the seventh annual Ambrose golf classic held last September at Elbow Springs Golf Club. The golf tournament serves as the primary annual fundraising event for the Ambrose athletics program, with close to \$70,000 raised in support of student athletes. "With all of the Ambrose athletic teams transitioning into play in the Alberta Colleges Athletic Conference over the next year, the monies raised will allow for greater investments in coaching, student scholarships, equipment, and travel costs," says tournament co-chair Wally Rude.

Joy: A Glorious Unfolding

Over 600 high school students and adult leaders descended on the Ambrose University campus March 13-15 for the annual Legacy Youth Conference. This year's conference theme was joy, with sessions aimed at providing young people with a glimpse of the joy that God has in store for them both now and in the future.

Ambrose alumnus Chris Throness, from Coquitlam Alliance Church in B.C., was the keynote speaker. Chris notes that while many students long for greater joy and happiness in their lives, too many end up looking for it in the wrong places. "I wanted to impress upon students at LYC the goodness of God through Jesus Christ — that Jesus is not out to kill our joy, but rather to give us everything we have ever truly desired and needed," explains Chris. "If students can 'taste and see that the Lord is good,' they won't settle for anything less."



2014 Presidential Scholarship

Congratulations to Ava Peacock who was the recipient of the 2014 Presidential Scholarship, an award that includes full tuition over the next four years and is valued at up to \$40,000. "It was very rewarding to be selected for this scholarship," says Ava. "All of the candidates for the presidential scholarship were so bright and genuine, and I was privileged to even have been chosen as one of the final eight."

The presidential scholarship recognizes excellence in academics, leadership, and Christian character. Ava is studying in the history program at Ambrose, and after completing her degree she hopes to enter law school to specialize in either criminal or humanitarian law. "I have always loved history, particularly modern history, and I knew I wanted to go to school at Ambrose, so I was thrilled that they had a history program."



Campus Improvements Benefit Learning and Athletics As Ambrose continues to increase its student numbers, our facilities required upgrading to accommodate the growth. Last summer, some under-utilized meeting rooms were converted into much-needed classroom space. Athletic facility upgrades included doubling the size of the fitness room, repurposing the gym stage into office and athletic team space, and refinishing the gym floor to include new line requirements for basketball league play. Ambrose students are benefitting greatly from these investments!

Campus Spaces Given New Names

Two prominent spaces on the Ambrose University campus were renamed last fall in recognition of the honourees' life legacies and support of the Ambrose mission

Mahood Commons

The large open area in front of the Ambrose University academic building was officially named Mahood Commons, as friends and relatives of the late Sam Mahood and his late sister Kitty Mahood gathered for the naming and dedication ceremony. The Mahood Commons preserves the legacy of the Mahood family, who owned the farmland where the Ambrose campus is now located.

Throughout their lives Sam and Kitty were humble, non-pretentious, and hospitable individuals. Kitty, in particular, would regularly keep in touch with missionaries and others from all around the world. Sam and Kitty cherished the idea of participating in God's work and tried to treat everyone as they would like to be treated. They wanted to go about their business as they saw fit but were always available to help anyone (family, friend, or stranger) who needed a helping hand.

Both Sam and Kitty valued the role that post-secondary education plays in shaping and preparing students for a lifetime of service. Their desire was to see students go out and live an exemplary life in whatever vocation they chose, and to become devoted disciples of Jesus who were dedicated to spreading the good news of the Gospel wherever they went. With the naming of Mahood Commons, these values of Sam and Kitty Mahood will be honoured for generations to come.

With contributions from Neil and Gail McPherson



Top: The Mahood family attend the naming and dedication ceremony. Above: Sam Mahood and Kitty Mahood (2007).

Mjolsness Hall

Chester Mjolsness and his wife Martha were joined by family and friends as Ambrose University honoured the life of Chester Mjolsness, and officially renamed as Mjolsness Hall the area that houses the library and academic offices.



Chester Mjolsness was born in 1919 and raised on a farm west of Sundre, Alta. In 1943 he started a sawmill business that remains a thriving family operation today. When asked why he chose to support Ambrose, Chester responded by saying, "To whom much is given much is expected." Giving back has always brought Chester great joy in life, and he has been overheard conveying the sentiment "little is much if God is in it."



Chester Mjolsness (2014)

The commitment of Ambrose to raising-up godly Christian leaders to guide future generations resonated strongly with Chester when he first visited the Ambrose campus a few years ago. Even more exciting for Chester is that among those future leaders is his great-granddaughter Samantha, who is enrolled at Ambrose this year.

Chester's life values are best summed up in the words that are engraved on the plaque that commemorates Mjolsness Hall — "Live with integrity, keep your word, build relationships, give back, and trust God." As words that have been lived out by Chester throughout his life, Ambrose is pleased to share these fitting words of wisdom with students for years to come.

With contributions from Barry Mjolsness

Record-Breaking Open House Generates Excitement

Prospective students and their families flocked to the Ambrose University campus last November to attend the open house and learn more about the programs and community life experienced by students at Ambrose. With a 64% increase in attendance over the previous year's event, students, staff, and faculty were thrilled to be greeting so many guests and answering their questions.



Guests at this year's open house were provided with numerous opportunities to interact with the people who together create the Ambrose community experience that attracts so many students. These personalized interactions are often pivotal in influencing the decision-making process for students considering their post-secondary options.

As Kalie Eeles, open house organizer explained, "To have a one-on-one conversation with a professor, to tour the campus with a student ambassador, to apply with enrolment team members, to visit with our student leaders — those are the ways in which students can truly gain a clear picture of what Ambrose University is all about."

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POVUE

I can't get Brian out of my mind. I had just finished my psychology degree at Eastern Nazarene College and had taken a job working with severely traumatized children, many of whom had criminal records. Brian was one of the youth served by the centre where I worked, and for the first time in my life I saw a poverty that was different from what I knew existed.



by John Rook

You see, I grew up in Brantford, Ontario and attended the Church of the Nazarene on the corner of King and Nelson Streets. My sister, brothers, and I attended youth groups, prayer meetings, worship twice on Sundays, Sunday School picnics, and revival services. Dad and mom were devout Christians who loved each other, and that little church was their life.

My dad had a badly deformed leg from a bout with childhood polio. He never let that stop him though as he played baseball on the church team and could really throw a dart! With a Grade 8 education, dad was only out of work once that I remember but he also never earned more than a poverty-level wage. We had a backyard garden, raised chickens in the garage, and mom's family had a small farm so we were never without meat. Even though we were poor, I believed everyone around me loved me, I thought about the future, and I dreamt of having a university degree and a job.

Brian's poverty, on the other hand, was so much more all-encompassing than mine. Brian knew economic and material poverty; he also knew relational poverty. Brian didn't know his real dad and went from an abusive mom and step-dad to foster care. Brian believed that he was unlovable, and dreamt only about what he would do the next day to survive. On his 16th birthday, Brian left the centre where I was working and died three days later in a city about an hour away. He was sniffing glue and suffocated with a plastic bag over his head.



Sources: Statistics Canada, United Nations

Poverty affects
3 million Canadians
1 in 5 are **children**

POVERTY

Ambrose University is pleased to announce the launch of the Canadian Poverty Institute, with **Dr. John Rook (CNC '69)** named as director of the Institute. Prior to coming to Ambrose, John was chair of the National Council of Welfare of Canada as well as head of the Calgary Homeless Foundation and the Calgary Salvation Army Community Services. He has dedicated his career to poverty education and to addressing the systemic issues of poverty, all with the belief that poverty can be eliminated.

The Canadian Poverty Institute is for all the Brian's in Canada. It is also for Lydia, who with three children struggles to find a place after leaving an abusive man. And for Gary, who as a runaway (or throwaway) teen sold his body just to get some food and to have a place to sleep. There's also Roger who lost everything because he tried crack, and is now living in a shelter barely surviving from the bottles he collects. Then there is Susan, who is on social assistance, desperately needs a wheelchair, and would love to have an apartment and some dignified work.

While lack of money is the most visible form of poverty, it is not the only form. There are several poverty issues that need to be addressed in Canada. Our child poverty rate is appalling and our homeless shelters are full. Mental illness and drug abuse is rampant. Domestic violence shelters can't handle the numbers. Aboriginal people are significantly over-represented in homeless shelters and jails. Through the Poverty Institute we will look for solutions that can bring wholeness to people suffering the devastating effects of poverty in their lives.

A new comprehensive strategy, indeed a new way of thinking is needed to break the cycle of poverty and keep people like Brian from doing crime, turning to drugs, and ending up in jail or dead. The Poverty Institute will look at new ways to mobilize communities and churches toward ending poverty. While giving socks to a homeless shelter is a good thing, we need to find ways so everyone can buy their own socks, have their own home, income, and most importantly, quality relationships. At the Poverty Institute we will consider all forms of poverty including material, relational, and spiritual.

You can be part of this movement today. We covet your prayers. We can speak in your church and assist you in your local ministry response to poverty. You can attend a public event at Ambrose or sign-up for a poverty course. You can donate to the work of the Institute.

Together we can begin, with God's guidance, to discover ways to eradicate poverty once and for all. □

The Canadian Poverty Institute represents an important investment in new scholarship for Ambrose University. As the first of its kind in Canada, the Institute positions Ambrose as a leader in the community by growing the knowledge base and educating those who are called to tackle the critical issue of poverty in our country. The work of the Canadian Poverty Institute and Ambrose University on this issue will influence public policy and give those living in poverty hope for a better life. Most importantly, it is an opportunity to answer Jesus' call to show compassion to the poor as we further establish God's kingdom here on earth. **To donate to the Canadian Poverty Institute, visit ambrose.edu/donate or phone 403-410-2920.**

These Canadians are more likely than others to live in **poverty**




**Children Unattached Non-Elderly Lone Parents
Recent Immigrants Aboriginal Canadians
Seniors People With Disabilities**

Pursuit of a Dream

by Melody Brooks

Northridge Photography



As a young girl growing up on a farm in southern Alberta, **Jordan Ostrom (BA '13)** was naturally drawn to music. Whether she was listening to her parents' album collection or singing in church, Ostrom's early love for music developed as she explored different instruments and sang harmony vocals with others. "It was something that came easy to me and I enjoyed it," notes Jordan. "I also took some lessons early on that sparked an interest for me to keep up with it [music]."

At age 18, Ostrom began playing local gigs and experiencing first-hand what it might be like to perform for a living. Still, the self-doubts and reminders of the risks involved remained. "I kept being told that it wasn't practical, that it was going to be hard to do as a full-time job." Coming to Ambrose proved to be monumental for Jordan's career as an artist. "When I came to Ambrose I didn't have the confidence or support of anyone around me, so I had pushed my aspirations to be a singer far down," she recalls. "What turned it around for me was the friends I made here. They were musical too so they took me in, coaxed it out of me, and encouraged me along the way." While at Ambrose, Jordan was also able to hone her skills in arranging practices and music while serving as a chapel band leader.

Ostrom recorded her first album at age 19 and began promoting it in earnest. Around the same time, she came to see that music was too much a part of who she was to not keep pursuing her talents and passions. "I just sort of woke up one day and realized I was so far in that I owed it to myself to see it through." Being part of the millennial generation has also helped Jordan's career gain traction. "The way [my] generation thinks about the world, [we] find a way to make it work," she explains. "Creativity is thriving [among millennials] because we have been given an advantage with technology that has removed many of the barriers that previously existed. It's a really interesting time to be an artist."

Today, Jordan is a promising young recording artist whose talent is starting to be recognized more widely. The support and positive feedback from those around her is also growing. She records and performs under the name Sykamore — a name chosen for how the sycamore tree, known for its growth and resilience, symbolizes the organic feel of Jordan's music and the perseverance needed to survive the competitive landscape of the music industry. Her self-described musical style is country, with pop and folk influences.

Ostrom writes her own lyrics that examine life, love, and other themes in ways that are meant to be relatable while at the same time exploring subjects from lesser-known perspectives. "I enjoy taking from my life experience but at the same time I'm always trying to expand as a writer and be inspired by things I don't always understand or try to give voice to," explains Jordan. "These days what is popular in music is one concept that gets repeated over and over again. I'm trying to bring back some of the depth and substance of songs that tell a story, that have an arc." Ultimately, she hopes that listeners can make her music their own as they connect with the emotion in her songs.

To know that after working really hard there are people who are rooting for me, rallying around me, and realizing my dream with me while pushing me along is a special feeling.

A defining moment in Jordan's career came last September, when she was named the grand prize winner of the ATB Financial All-Albertan Song Contest. Ostrom received \$10,000 for her originally penned and produced song *Heaven in the Pines*, an accomplishment that she says was very validating to her as a songwriter. Jordan also had the opportunity to travel to Nashville last fall and record her second studio album, fulfilling a long-held dream in the process. "It's been cool to see people rally around me and support me the past year. To know that after working really hard there are people who are rooting for me, rallying around me, and realizing my dream with me while pushing me along is a special feeling."

continued on next page >



For me in this industry, to glorify God is to be honest, humble, and

gracious. Who I am is more than just me, and I'm representing something greater.

Two Robins

Pursuit of a Dream

continued from previous page

Tenacity and perseverance are two traits that Jordan has had to possess in abundance as she navigates the music industry. "You get told 'no' a lot, especially early on," she admits. "Self-doubt is an ongoing reality, where you have to overcome adversity and overcome it while knowing that for a long time you're the only person that believes in you enough to invest time, spend money, and potentially lose money."

What takes much of the weight off Jordan's mind is her deep conviction that music is what she's meant to pursue in life. "When you know this is a plan greater than your own and you know that this is what you're supposed to be doing, it makes it easier in moments of doubt." Jordan is also encouraged by all the positive things that have happened the past few years that have served to affirm her chosen career path and keep her pressing ahead.

In an industry that is known as a place where self-preservation, dishonesty, and temptation abound, honouring God both on and off



Colour photos courtesy of Northridge Photography

the stage is important to Ostrom in her career. "For me in this industry, to glorify God is to be honest, humble, and gracious. Who I am is more than just me, and I'm representing something greater." As Jordan infuses her faith and convictions into her day-to-day life as a recording artist, she is mindful of the impression and impact she has on the people she encounters. "The thing that people will remember is how you treat them and how you carry yourself. I try to consider how my choices reflect on me as an artist and what I stand for when choosing what I take part in."

Being true to the talents and passions God has given her is also an underlying value in Jordan's life. "I feel I've been given a gift, and from there you can harvest it and use it however you choose. I've chosen to cultivate it and see it through." As she continues the foundation-building activities that she hopes lead to becoming an established presence, Ostrom sees the music industry as a place where she can share her gifts and be a positive role model

to others. Jordan also recognizes that everything she does is an opportunity to be expressing her identity in Christ. "Do you believe the words you are singing, do you believe what you say in your interviews, and how does it all tie into you as a person and what you stand for?"

Ostrom's goal is to move to Nashville later this year, where she hopes to have her music shared with a wider audience. Jordan has already begun working with a reputable manager who will also help propel her career to the next level. "I want to be able to sustain myself and make a living off making music, to experience the fulfillment of continuing to do what I'm doing — writing music, promoting it, and sharing it with people." □

Visit sykamoreproject.com to learn more about Jordan Ostrom's music.



Career Planning for the MARKETPLACE of TODAY

by Joy Ulrich

Life and career planning is far more complex now compared to previous generations. The overwhelming number of options, the increasing demand for specialized skills, and the competitive job market can easily strike fear into anyone's heart. Gone are the days when your career was defined by a job title and your degree guaranteed you a job with hierarchical movement up the organizational ladder. While staying within a position or an organization used to be considered a good thing, today it is seen through the lens of potential career and skill set stagnation.

Your career is now a life-long journey of change and transition, with opportunity often tied to your ability to adapt and refine your skill set. The employee of today must take responsibility for their own career by looking ahead to what is needed within the organization and seeking to add value, and by updating their skills through continuing education. It is now considered normal for people to have multiple jobs and even up to three to five career shifts over the span of their lifetime, where each job develops new skills and abilities that support the next change.

One of the Ambrose advantages is the focus on character formation and development of the whole-person spiritually, intellectually, and socially/emotionally. Many employers affirm their ability to teach someone to do a job but say they can't teach someone to be or to think. Those same employers also lament the inability of new employees to transfer the skills and abilities learned in the classroom to the marketplace. The most in-demand skills that employers are looking for today include teamwork, problem solving, verbal communication, interpersonal, and work ethic, which is defined as personal reliability and quality of work. Individuals who have developed and can market these skills have a much greater chance of catching the attention of an employer.

As the director of career development at Ambrose University, it is my mission to support students' transition into university with the clarification of their life and career direction, as well as their transition out of university and into the marketplace. I am also available to assist anyone who is undergoing a career transition or who is looking to re-enter the workforce. Career services include everything from the facilitation of self-discovery to preparation for the job search. Additionally, a recently launched job board provides students and alumni access to employment opportunities and connects employers with Ambrose talent.

Career Services for Alumni

Anyone who is thinking of applying, is currently attending, or has attended Ambrose is welcome to make an appointment with me or participate in any career development service offering, including the job board. I am delighted to help members of the Ambrose community no matter where they are in their career journey. □

Visit ambrose.edu/career to learn more about career services at Ambrose University and to connect with Joy Ulrich.



“Your career is now a life-long journey of change and transition”

LIFE IN THE 'HOOD

*by Melody Brooks
and Spurgeon Root*



Fresh out of Bible school and wondering what God had in store next, **Spurgeon Root (CBC '98)** didn't think his career path would include ministry. "I thought there was no way I'd end up as a youth pastor—I had long hair, rode a motorcycle, and had a hard time feeling like I belonged in church, period," he says. "I thought I'd end up getting fired or splitting a church, and I didn't feel like doing either of those things so in my third year [at CBC] I switched [from the youth ministry program] to the Bachelor of Arts in Religion program." Thus began Spurgeon's career in youth and urban ministry.

"I ended up getting a job in a youth custody facility 'by accident,' meaning that God put me there through no fault or planning on my part." Spurgeon quickly came to love working with the youth, though he struggled with knowing that once released, they would be returning to a life that lacked the community supports they needed. It was during this time that he began working alongside Healing Hearts Ministries, a Regina-based non-denominational ministry that reaches out to youth and First Nations communities. The next year saw Root become a faith missionary with Healing Hearts, serving first as youth pastor for 10 years and currently as director of outreach ministries.

In the 16 years that Spurgeon has been serving with Healing Hearts and living in gang- and crime-plagued North Central Regina, he has had to grieve the loss of many friends to either death or jail. He has also been filled with an even greater joy while walking with beautiful, broken people through the ups and downs of everyday life and seeing their lives changed as they grasp the truth of the gospel. What follows are four vignettes of life in the 'hood – reflections and insights from Spurgeon's ministry.

"I thought I'd end up getting fired or splitting a church, and I didn't feel like doing either of those things..." **Spurgeon Root**

Bringing Hope to Troubled Youth

Healing Hands is an outreach project I manage that operates primarily through a wood shop (Noah's Wood Craft) and a bicycle shop (True Wheels). We are a sheltered work program, which means that youth can "practice" working and being in an employment-like environment without the risks and consequences (being fired, primarily) that come with working in a real job setting. It is also a safe setting and a "front" that is neutral for someone coming in from a risky setting. Saying that you went to see someone at a bike shop or a wood shop is safer for some people than saying you went to see a pastor or counsellor.

We aim to provide opportunities for small successes and in the language of narrative counselling, "unique outcomes." Youth and young adults can come in and create things, fix things, and solve problems. We have been an excuse to avoid negative behaviours and options – "Man, I'd



love to go and do X with you but I gotta go build this canoe/fix some bikes/refinish a table at the shop."

Finally, we provide a non-threatening environment where people can discuss deep things – whether spiritual, emotional, or relational. Sometimes it is difficult for guys who have been conditioned to be tough, unfeeling, and violent to be emotionally vulnerable. At times we will be working side by side with

Top: Spurgeon Root (R) receives a donation for True Wheels bike shop. Left: Spurgeon Root on the Love in Motion bike tour

someone and the project becomes a buffer. We don't have to look into one another's eyes and see the pain; we can focus on the work and talk. And sometimes the work gets put to the side for an hour or more while we deal with whatever has come up.

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LIFE IN THE 'HOOD with Spurgeon Root

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Reconciliation With First Nations

The first and most basic thing I have learned about the First Nations community is that this is a population that has been profoundly damaged by the church. Sometimes I think it would be preferable to work with an unreached people group who had no idea what the Bible was about and had never heard of Christianity. In that case we'd be starting at zero; instead we're starting at minus five or worse.

In 2 Samuel chapter 21, God holds David to account for Saul attempting to wipe out the Gibeonites 400 years after the Israelites made a treaty with them. On a human level the story seems pretty unfair, but God doesn't seem too concerned about that and calls on David to make amends. I would suggest this is where we need to be coming

from as Christians, as the Church ministering to First Nations in 21st century Canada. Honestly, if someone came to minister here in North Central Regina, spending time with my friends and neighbours yet was unwilling to somehow make amends for the past, I'd probably tell them to leave. Ministry here is painful, and we need to be willing to acknowledge the cause of the pain and trauma and then sit with people in it.

Lastly, don't come in as a rescuer or someone who has the answers. White people have been telling First Nations for hundreds of years that they were here to help, to save, to make things better, and this has overwhelmingly been experienced as a lie. If you come in as a friend and someone who wants to journey with them, frequently you will be welcomed.





Top left: (left to right) Keziah (11), Gina Marie, Spurgeon, and Tirzah (13) Root.

Above: Spurgeon at Rogers Pass, B.C. with his trailer of blocks.

Top right: A finished project in True Wheels bike shop.

Left: White Bear First Nations prayer walk.



The 2014 Love in Motion Bike Ride

I have loved cycling and cycling challenges since my youth, and always harboured a hope that someday I could cycle coast to coast. So, I was thrilled to be able to fulfill a life-long dream while raising funds for Healing Hands and pulling a trailer with blocks painted in memory of people we've "lost to the street."

The ride gave me a two-month hiatus from living and working in the inner-city. I hadn't realized how "hood" I had become. I had become hyper-vigilant, untrusting, expectant that bad things were always on the verge of happening, and that the people around me would use me and rip me off – certainly not everyone, but enough. People in the inner-city also tend to become numb to tragedy and to normalize it. I don't think it's strange that I know multiple people who have been murdered or who have been jailed for murder.

It was therapeutic to be surrounded by people who were very caring and compassionate during the two months of the ride. On the trip, as I shared stories of what happened to the people I was carrying blocks for, people were shocked and horrified. Some people even cried! I was reminded that this wasn't normal and that people weren't supposed to live

this way. I felt vindicated that I feel bad at times, like I'm carrying a huge weight, for a very good reason. And I was moved by the number of people who carried blocks for me to lighten the load. The symbolism of that got me the most – we can feel pretty alone at times, but the practical loss of weight off the trailer was wonderful.


Progress and Perseverance in Ministry

I tend to measure progress in the lives of each individual. For some people it's that they've only ever gone for four days without using drugs and then they make it for five days. For someone else it might be that they got mad at their partner and didn't resort to violence. Others are on an ongoing and exciting journey of discipleship – I tend to view their progress a little differently.

Clear, obvious, steady progress is the anomaly though. One of the things that helps is the knowledge that people in the inner-city change the same as everyone else. We change slowly, we stumble, we fall. We give up for a while and then maybe decide later to try again. The difficulty in the inner-city is that the penalties for failure tend to be higher. Recently a friend died of a drug overdose. She had fought well, made some significant changes, was moving forwards but this time when she slipped it killed her. For others they slip and they are back in jail. The consequences are much steeper around here.

These are the hardest times to get through. A part of me wants to run, to hide, and to scream that I can't take it anymore. Usually somewhere in the times of grief and pain God somehow reminds me of his call and that I am here because of him. And so far it has never been time to go. I also think of my friends who can't leave, and wonder what would it say to them if I left – if I abandoned them? I don't think I could do that. So I'm still here. □

Visit healinghearts.ca to learn more about Healing Hearts Ministries.



Vocation, Work, and Career: Asking the Right Questions

by Gordon T. Smith

Throughout our lives we will have multiple career and work transitions such that the capacity to think vocationally is something basic to our ability to live well, and through our work engage a very fluid economy, including dynamic changes in the church. No one would be surprised to know that Ambrose University students are asking questions about life, work, career — and, of course, that they are approaching such questions through the lens of “vocation”: meaning, they are asking about calling, specifically the calling of Christ upon their lives. At Ambrose, our lives are framed and viewed from this perspective: what does it mean to be a steward of my life, in response to the prior claim of Christ on my life? And yet what must also be stressed is that our students are not taught to think this way as though this is a uniquely university or seminary idea — that while you are a student you ask these questions. Rather, this is a basic life skill or capacity for all of us. We all need to learn — throughout the course of our lives — what it means to navigate transitions, setbacks when things go sideways in the workplace and, of course, new opportunities that might emerge.

It is my experience and observation that when we face actual or potential transitions, we really need some good conversation — with colleagues, friends, and spiritual mentors — others who can help us make sense of our lives and the challenge we are facing. And good conversation means asking and considering the right questions. With that in mind, here are six questions that can give clarity and focus to the process of vocational discernment.

Question 1: What on earth is God doing? Part of the vision and mission of the church is to profile the purposes of God in the world — the mission of God, who is the creator and redeemer of all things. We all would do well to have a keen sense of the glory of God through creation, including a deep appreciation of the created order. But then also, we are each called to be instruments of God’s reconciling grace, who through word and deed witness to the reign of Christ. And each of us should be encouraged to see their lives through this vital lens: who is God, and what are the purposes of God in the world? All with this vision in mind: that our work is an act of participation in the work of the creator and redeemer of all things. And what we learn is that God calls people into every sphere and sector of society — business, the arts, pastoral and church ministry, the sciences, and so much more. We need to cultivate a vocational imagination.

Question 2: Who are you? This is a critical question quite simply because the calling of God on our lives will always be consistent with how God has made us. Thus self-knowledge — a growing and mature self-awareness — is a vital part of vocational discernment. A humble and gracious self-knowledge includes the humility and wisdom of knowing and accepting who God made when he made you.

Question 3: What is your stage in life? We all wrestle with vocation — our calling; but we process this question differently in ways that are deeply shaped by whether we are young adults [typically working through what it is to take adult responsibility for our lives], mid-aged adults [navigating the transitions of career in a fluid economy], or more senior adults, who do not leave behind “vocation” but rather embrace a new sphere of work that reflects the wisdom and blessing of having lived a while. For each of us, we need conversation partners who understand and appreciate the unique challenges we are facing at this stage of our lives: as young people, in mid-life, or as we move into our senior years.

Question 4: What are your circumstances?

Vocation is always historically located — we are always called for such a time as this. In other words, we discern vocation in the actual historical context in which God has placed us: the present. Therefore, no nostalgia — back to the good old days, no wishful thinking, which is of little if any benefit. Rather, wise women and men learn to read the times, read their situation, and then consider the possibilities of grace within the situation as it actually is, not as they wish it was. You learn to live with no regrets: the situation is what it is. But, we do not despair and we do not live angry at the past. Rather, a hopeful realism fosters our capacity to engage our situation with courage and creativity.

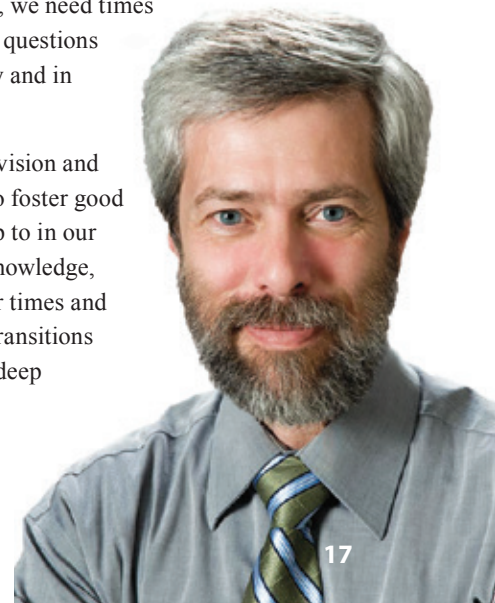
Question 5: What is the cross you have been called to bear? When we are followers of Christ we recognize that whatever God’s call on our lives, there is no avoiding that we serve the self-giving God who in like manner calls us to give ourselves, even sacrificially, in radical service for others. And it is important to stress that the cross of Christ marks each vocation — whether you are called into business, the arts, education, or religious ministry.

Question 6: What are you afraid of? We have to ask this question for, indeed, the greatest obstacle in life that we will face is not likely external, but internal. Will we have the courage to do what God is calling us to do? And this question requires a high capacity for honesty with oneself — yes, of course, all six questions require honesty, but with this question we get to the heart of the matter. Can we grow in our capacity for emotional self-awareness, as often as not in grace-filled conversation with colleagues and friends?

Six Questions... all to this end: to be able to respond with grace and courage to the original question, “what is the good work to which I am called?” And what should be so very evident is that we cannot respond to any of these questions alone. Sure, we need times of solitude; but also, each of these questions requires that we are in community and in conversation with others.

And this is very much part of the vision and mission of Ambrose University: to foster good conversation about what God is up to in our world, in a way that fosters self-knowledge, as well as critical reflection on our times and on what it means to navigate the transitions of life with grace, courage, and a deep commitment to radical service. □

Gordon T. Smith is president of Ambrose University and professor of systematic and spiritual theology.



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CELTIC CHRISTIANITY: THEN AND NOW

by Charles Nienkirchen

The insatiable, popular appetite for all things Celtic – history, art, literature, music, mythology, genealogy, and spirituality – has created a lucrative ‘Celtic industry’ which in turn has fertilized a parallel ‘Celtic renewal movement’ in religious circles.



‘Celtic Christianity’ derives from the name *Celtoi*, used by classical Roman and Greek writers to identify barbarian peoples living north of Greece and Italy, occupying large regions of Europe and Asia Minor in the first millennium before Christ. They were present in England before the Angles and Saxons. 1997 marked the fourteen hundredth anniversary of the death of Columba, the most celebrated of Celtic Christian luminaries, on the island of Iona in 597. Last summer I accompanied an Ambrose University Down Ancient Paths travel study group on a robust itinerary to England, Scotland, and Wales to retrace the footsteps of the ‘Celtic saints’.

The insatiable, popular appetite for all things Celtic – history, art, literature, music, mythology, genealogy, and spirituality – has created a lucrative ‘Celtic industry’ which in turn has fertilized a parallel ‘Celtic renewal movement’ in religious circles.

‘Celtic Christianity’ however, does suggest different things to different people. Our English tour guide, with Oxfordian eloquence, quipped that Celtic Christianity was ‘a tradition of coracles and oracles’. Celtic monks were dependent on both risky modes of watery transport and pithy words from the unseen world. To others, ‘Celtic’ might resonate with a creationist style of liturgy and prayer designed to bring God close, stone high crosses and towers which warded off evil powers, colourful illuminated manuscripts containing biblical texts, artistically woven knots without beginning or end, or legends of holy wells where baptisms, healings, and visitations of saints reportedly occurred.

Among those who search for sacred savvy in the lives of a lengthy list of male and female ‘Celtic saints’ that inhabited the early Middle Ages, the paths of attraction are numerous: the reverence of creation formed in

Photos (left to right): A Celtic cross on Iona. The Abbey buildings on Iona. The Holy Island of Lindisfarne.

wild and lonely places, prayer that incorporates rhythms of daily life, holiness as expressed in wholeness, simple living with ecological sensitivity, and a relationship with a soul friend (*anamchara*). Those wanting to see supernatural charisms restored to the present church gravitate to the Celtic accounts of dreams, visions, and angelic manifestations, occurrences of miraculous healings, prophetic utterances spoken as benedictions, maledictions and predictions, often with vocational significance, and words of wisdom for life’s complexities.

According to the sources, Celtic Christianity, unlike its Roman competitor which ironically arrived in Britain the same year that Columba died, was more illumined by the Spirit

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CELTIC CHRISTIANITY: THEN AND NOW

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than ruled by reason, more given to story-telling than philosophical abstractions. It spurned hierarchical forms of government in favour of a more dynamic form of leadership with conversionist aims. The historical images promoted by proponents of a recovered Celtic Christianity are those of tribal families who lived in 'colonies of heaven', weather-worn hermit seers who gazed into the invisible world with perceptual lucidity, and vigilant warrior monks embroiled in a cosmic conflict who prepared themselves for red, green, or white martyrdom through severe penitential exercises.

In their passionate, single-minded search for God (*peregrinatio*), Celtic monks wandered with little heed as to direction or destination. They abandoned themselves to the care of Divine Providence. By contrast, we followed a well-scheduled route in our luxury coach. We knew where we were going and when we needed to get there.

Providence gave us unbroken stretches of warm sunshine which astonished the locals.

From London we headed northward to York for a rendezvous with Michael Mitton, an Anglican priest, freelance writer, and spiritual director widely known for embracing Celtic Christianity as a remedy for the decline of the established church in the UK. He suggested his 'ancient Celtic friends' spread their message 'by invitation and not by imposition.' Meeting with Mitton left our hearts warmed. We then journeyed on to the Holy Island of Lindisfarne in rural Northumbria, where access is governed by moon and tides. The renowned Lindisfarne Gospels originated here in the late 7th or early 8th century and the island became a base for the evangelism of Aidan, a 7th century monk from Iona who radiated a gentle character, spiritual integrity, and contagious love for those among whom he ministered.

Left: A Celtic coracle in the Kilmartin House Museum. Right: St. David's Cathedral in Pembrokeshire, Wales.

Tradition says that his successor, the more famous Cuthbert entombed in Durham Cathedral, was friendly with wild animals. We encountered Ray Simpson, the Founding Guardian of the International Community of Aidan and Hilda on Lindisfarne, widely known for his role in spreading the vision of a Celtic Christian renaissance as a force for renewing fading forms of the church. He extended us generous hospitality of head, heart, and home and spoke winsomely of what drew him to live in this restored maritime Celtic community.

From Lindisfarne we pressed westward to the oft storm-battered Iona, a small remote island off the west coast of Scotland, once home to the magnificent Book of Kells. Columba (aka Columcille), the imperious, indefatigable Irish monk, arrived here

in 563 in a boat constructed of wood and cowhide. We crossed to Iona from the island of Mull on a packed ferry accompanied by frolicsome dolphins in the water beside us. Traversing the island on foot under blue skies amidst grazing sheep, we imagined the island as a Celtic 'thin place' where this world and 'the beyond' draw close to touching. One can observe pilgrims embracing rocks here!

Iona behind, we followed the north coast of Wales to Penmon Priory, tranquilly situated on the eastern tip of Anglesey where the holyman Seiriol established a monastery in the 6th century. Our spirits were nourished by a Celtic liturgy followed by a session of healing prayer beside the well of Seiriol. Next, St. David's Cathedral called us to a peninsula in the charming, seaside county of Pembrokeshire. David, the patron saint of Wales, raised ascetic expectations in the 6th century. His monks were required not only to pray and study but also to do hard, physical labour.

The final phase of our journey took us through rugged, pastoral landscapes on narrow roads lined with quaint slate houses to Llantwit Major on the extreme southeast coast of Wales. In the town centre is St. Iltud's church which dates to c. 500 and probably stands on the site of Britain's earliest, monastic centre of learning. The Reverend Huw Butler, a passionate student of Celtic Christian history and spirituality, delivered a thoughtful sermon. Though his congregation rightfully takes pride in its newly restored Galilee Chapel which houses a prized collection of Celtic stones, he reminded us that the ancient Celtic church focused on the kingdom of God and manifesting the Divine Presence in the world, not the aesthetic admiration of artistic and architectural treasures. It was a fitting note on which to depart the world of the ancient Celts and return home. □

Charles Nienkirchen is professor of Christian history and spirituality at Ambrose University and creator/director of the Down Ancient Paths travel study program.

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“Ruling” Student Life at CBC and CNC in the ‘50s

by Sandy Ayer

In The Four Yorkshiremen, one of the best-known Monty Python sketches, a group of wealthy old-timers relaxing in a hotel lobby try to out-do one another with increasingly lurid stories of hardship from their youth. I wonder whether we might be able to imagine a CNC/CBC equivalent. Picture a mixed gathering of alumni from the 1950s reminiscing about living under residence life regulations.

“You know, we were better off with all those rules. When I hear about some of the things that go on on campuses nowadays...”

“Amen, sister!”

“When I was at CNC, we weren’t allowed to date until we were seniors.”

“Oh yeah, well in my day the ‘date’ was Wednesday night prayer meeting.”

“That’s nothing; back in WCBI days the Dean of Women had to sit between you and your date.”

“You were allowed to date?”

“Trouble is, when you tell this to the youth of today, they don’t believe you!”

Indeed, if you’re a more recent alumnus or alumna, you’ve probably heard stories like these and wondered whether they had any more substance than the reminiscences in the Monty Python sketch. What you need is conclusive documentary evidence. Enter the Ambrose archives, with its extensive



collection of student handbooks. On the right is a verbatim sampling from the 1950s, around the time when Chancellor Emeritus Mel Sylvester was a freshman at WCBI and Ken Fach (father of current campus chaplain, Terry Fach) was the editor of the CNC student newspaper.

By contemporary standards, the rules articulated at right may seem overly strict, and even harsh at points. However, they need to be seen in context. To begin with, lifestyle requirements for faculty were also quite strict at the time. For example, WCBI’s faculty application form of 1951 included this statement: “We are confident that as a Christian, you have separated from the world in all such matters as membership in secret societies; use of... liquor, dancing, theatre, and card-playing.” These prohibitions would’ve reflected the values of the majority of conservative evangelicals. What’s more, in the

The Singing Men from WCBI.

(Photo courtesy of the Ambrose archives, 1954)

1950s, conformity was more important, and community standards in general were more conservative (the ‘60s hadn’t happened yet!) — remember those bedroom scenes on TV that always showed husband and wife in separate single beds.

“But you know, we were happier in those days....” conclude the Four Yorkshiremen. And the same might be said by our ‘50s alumni (and by our current students in another 60 years).



Sandy Ayer is the director of library services and archivist at Ambrose University.

Western Canadian Bible Institute 1952-53

The ideal of W.C.B.I is a Christ-honouring family life free from slavish restrictions in which each individual recognizes his responsibilities to the Lord Jesus Christ and strives earnestly to please him. It is expected that students will at all times deport themselves as Christian ladies and gentlemen. Attendance at all classes, Chapel services, and Missionary Meetings is required of all. Three unexcused absences from classes, Chapel, and Missionary Meetings count a negative Quality Point.

- Radios are not allowed in rooms.
- Clean and tidy your room every morning before classes begin. It will be inspected.
- Wash and wax the floor of your room at least once every two weeks. Brooms, mops, etc. must be returned to the proper place immediately after use. The electric polisher may not be used in the students' rooms.
- Men and women students may not go out together, or be together when out, except when granted a Social Privilege by the Social Committee. This rule applies also when one of the parties is not a student. Application for such privilege must be made on the proper form by the man, to the Dean of Men before the weekly meeting of the Social Committee. In cases where the man is not a student application should be made by the lady to the Dean of Women.
- Social Privileges are graded as Regular, Special, or Limited. A regular Social Privilege is four hours once a week. A Special Social Privilege is an occasional extension of a Regular Social Privilege granted to Third or Fourth Year students when the Social Committee is satisfied there are conditions that warrant it. This will not be for more than two additional hours twice a semester. A Limited Social privilege is a shorter period provided for in these rules. In all cases students on Social Privilege must be back for quiet time.
- The social rules are enforced during the weekly skating parties. Men and women students may not skate together for more than "three bands". Those who do not take part in skating may be together for half an hour during the skating period. [These are three of the 12 rules in the WCBI handbook that pertain to relationships between the sexes].

Canadian Nazarene College 1954-55

Conduct at C.N.C. is expected to exemplify the standards of the Church of the Nazarene. Students must expect a firm enforcement of the stated rules for campus deportment. Each student is expected to attend . . . chapel each school day except Thursday. Students absent from chapel without an official excuse will be charged a fine of 50 cents [2015 equivalent would be \$10.00]

- Radios must be turned low enough not to be heard beyond closed doors. Never are radios allowed to disturb others.
- Rooms may be inspected after 8:15 each day. Occupants who have an untidy room will be fined 50 cents a day.
- Splendid opportunities for social life are to be found in the varied activities of school life. Special social events are planned for Friday evenings. At this time the fellows are permitted to accompany the girls. Students who go beyond the bounds of conduct as considered proper in Christian circles and as set forth by the administration may be deprived of the usual privileges.
- A young man not enrolled at C.N.C. and who wishes to date a C.N.C. girl, must consult the President or Dean of the College in person. Permission cannot be granted where the standards of the young man do not conform to those of the college. [These two are the only rules in the CNC handbook that pertain to relationships between the sexes].
- Along the lines of the concern of WCBI to promote "a Christ-honoring family life free from slavish restrictions," CNC began its handbook by articulating a "Campus Creed" of mutual respect. Under the heading "Concerning Friendships", we find the following "creedal" articles:

We Believe

- ... that we should be friendly to all and become genuinely interested in other people.
- ... that a real GENTLEMAN respects the highest ideals of womanhood; a true lady requires the highest standards of conduct from the opposite sex. Each should make it easy for the other to maintain his or her ideals.
- ... that social dating is a means of recreation and character development.
- ... that one does not use sex for selfish ends.

Notable Achievements

Brock Tyler (CBC '02) placed third in the 2014 ATB Financial All-Albertan Song Competition. Tyler received \$2,000 for his original song "Louise Caroline Alberta."

Ben Put (BA, '09), founder of Monogram Coffee in Calgary, won the Canadian Barista Championship last fall for the second consecutive year. Put will represent Canada at the World Barista Championship in April in Seattle.

Andrew Cormier (BA, '13) and **Joel Dryden ('09)** produced and screened a feature-length film anthology with each short-film exploring a different theme related to Calgary and its people. The indie project premiered to a sold-out audience and gave local filmmakers a chance to showcase their talents. Proceeds from the premier were donated to a local charity.



Congratulations to **Kae Johnston**, long-time friend and supporter of Ambrose, who celebrated her 100th birthday on February 15, 2015. Kae is the sister of **Ruby Johnston (CBC '46-'83)**.

Ministry Updates

Ethel Bull (CNC '71) received her Parish Nurse certificate in November 2014 and currently serves as parish nurse at Brampton Church of the Nazarene in Ontario. Parish nurses serve through a ministry of health promotion and healing in the congregation setting, supporting the journey towards wholeness of body, mind, and spirit in those to whom they minister.

Ron (Lillian) Sprentz (CTC '76) is currently serving as a part-time chaplain at Kilburn Hall Youth Centre in Saskatoon. Ron and Lillian would love to connect with other CTC alumni from '74-'76.

Ron (CTS '77) and **Myra (CTS '98) Brown** are back in Canada after 26 years as Alliance missionaries in Africa. Ron is currently working as a missions coach/consultant in the Western Canadian District of the CMA and teaching sessional classes at Ambrose University. His memoir *Intersections* was self-published in 2014.

Rhonda Wilson (CBC '90; CTS '98; CTS '04) shares that, "I have just started on a new team in a new part of the Philippines after 12 years in Cebu. I was introduced to the Philippines in my freshman year of CBC by friends of PSALM, and now 30 years later... I am here again, still!!"

Santosh (CBC '93) and **Felicia (Tham) (CBC '94)** Ninan are now living in Ithaca, NY, where Santosh serves as an associate pastor at Bethel Grove Bible Church and Felicia is busy with their kids: Adam (9), Sophia (7), and James (4). Last Easter Sunday, Santosh spoke to over 700 students on the campus of Cornell University. ▼



Sherri (CBC '03) and **Kevin (AUC '05) Guenther Trautwein** moved to Edmonton in August 2014 for a joint role as assistant pastors at Lendrum Mennonite Brethren Church. They have a two-year old son named Arthur. Kevin graduated from Conrad Grebel College in 2014 with an MTS and Sherri is writing her dissertation in New Testament through Wycliffe College in Toronto.

Timothy (Brenda) Tjosvold (CTS '81) of Langley B.C. are now serving in Niger, West Africa as international workers. This is their 33rd year working with the C&MA. "God is good!" reports Tim.

Alumni Authors

Intersections • Ronald Brown (CTS '77) (*globalvault.ca, 2014*)

"This is the story of my life and how it intersected with the four streams of missiology; showing my place in the history of missions, showing where cultural anthropology helped me as a [missionary] to journey alongside other cultures, showing a variety of strategic methodologies used in my [missions] career, and then showing how a life based on a theology of mission took me from being a blessed one to then engage with the nations of Africa and beyond." Visit ronaldbrown.ca for more information and reviews of Ron's book.



What I Learned From Cancer • Dennis Maione (CTS '91; CTS '92) (*Prompters to Life, 2014*)

Marked by wit and wisdom alongside poignancy and passion, the book opens with a narrative tale that has laugh-aloud humour while acknowledging the struggle to find life and hope in the midst of trying times. Next, reflective essays present cancer as a journey not to be undertaken alone or without the right tools. Finally, a series of imagined conversations with a doctor tackles such questions as: "What is cancer?" "How can cancer be treated and prevented?" and "How are genetics linked to cancer?" Visit prompterstolife.ca for more information about Dennis' book.



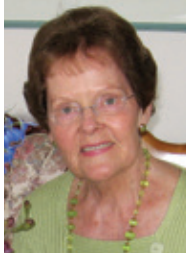
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In Memory

Nola Darlene (Hartley) Scott (WCBI '56)

took her final step into the arms of Jesus on August 1, 2014, just five days before her 81st birthday. She was attended by her husband Don and daughters as she passed peacefully into eternity. Nola lived her entire life deeply committed to serving Christ in everything she did.



Don and Nola pastored at Parry and Nipawan Alliance Churches in Saskatchewan before serving as Alliance missionaries in Laos from 1964-1971. She and Don were placed on loan to World Vision in Laos in 1971 and continued in service with World Vision overseas and in Canada until retiring to Nanaimo, B.C. in 2003.

Nola is survived by her husband **Don (CBC '62)**, four children, Lorilee (Scott) MacLean, Heidi (Michael) Marcin, Jeffrey (Nisa), and Mark (Tanya), along with 11 grandchildren. She is remembered for her unwavering love for Jesus, her gentle loving spirit, and her devotion to her family.

Rev. Ross Ingram (CBC/CTS '81-'84)

was surrounded by family as he went to be with the Lord on December 30, 2014 at the age of 84. After graduating from Wheaton College in 1955, Ross and his wife Marjorie spent 26 years in church planting ministry at Alliance churches in Coburg and Rexdale, Ont., and in Long Eaton, England. Ross and Marjorie then moved to Regina, Sask., where Ross became a full-time professor at CBC/CTS and part-time preaching pastor at Glencairn Alliance Church. When CBC/CTS later developed plans to relocate to Calgary, Ross and Joe Schuringa, a former Rexdale lay leader, commenced a cross-country tour raising awareness and funds for the relocation.



Ross ended his ministry career with pastoring roles at First Alliance Church in Scarborough and Unionville Alliance Church in Ontario before devoting himself to full-time care of his ailing wife. Ross's family will remember and honour him always for his faithful love, his strength of character, his warm generosity, his personal integrity, and his authentic faith in his living Lord, Jesus Christ.

E. Drell Allen (CNC '54-'59) passed away January 11, 2015 at the age of 97. Drell served five years as campus pastor and professor at CNC in Red Deer, Alta., in addition to serving 15 years in pastoring roles in Michigan, Missouri, and Minnesota. He also served 28 years as a chaplain in the U.S. Air Force and Army Reserves as well as over 20 years as an administrator and professor emeritus at Trevecca Nazarene University in Nashville, TN.

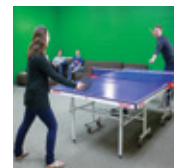
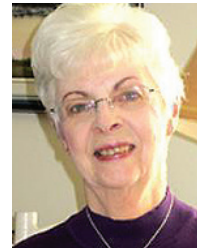
Drell expressed that his time at CNC launched his teaching career and produced many dividends in experience, friends, and life.



His loving wife of over 75 years, Geraldine May, also passed away January 28, 2015 at the age of 94. Drell and Geraldine are survived by their sons David (Sandra) and Marshall D. (Jo Ann), as well as grandson Tom (Wendy) and one great-granddaughter.

Joyce Shafto (CNC '76-'01) passed away suddenly from a heart arrhythmia on Saturday, November 8, 2014, while shopping with her husband. Joyce served Canadian Nazarene College for over 25 years as executive secretary to presidents Gray, Hightower, and Coulter. Joyce will forever be missed by her devoted husband Robert (Bob), her children David (Carol), Doris (Tom) Hildebrand, Raynette (Wayne) Hall, Sharon, and Joy (Darcy) Strandberg, as well as 13 grandchildren and one great-grandchild.

Bob and Joyce were married for over 60 years. Joyce loved her children and grandchildren dearly and would often just sit back and watch everyone interacting and having fun together. She was so proud of each and every one of them. Her beautiful smile and kind and loving nature will be greatly missed by all who knew her. Joyce was everyone's sweetheart. She is now in heaven with her Lord whom she faithfully worshipped all her life.



Do you know a student who is looking for a place to live while attending school in Calgary this fall? Invite them to join the Ambrose University residence program.

ambrose.edu/residence



EVENT *calendar*

All events take place at Ambrose University unless otherwise noted

2015



Visit ambrose.edu for a full event calendar and event details

Student and Faculty Jazz Concert

April 7
7:30 p.m.

Featuring the jazz band and ensembles led by Stefano Valdo and Tyler Hornby.

Gala Concert

April 10
7:30 p.m.

Come hear the Ambrose choirs, orchestra, and jazz band perform their final concert of the school year.

Class of 2015 Graduation

April 25
10 a.m.

You are invited to the 74th undergraduate and 44th seminary convocation ceremony. The ceremony will also be streamed online at ambrose.edu.



God Loves Sex: A Conversation About Desire and Holiness

April 27
7 p.m.

Tremper Longman III,
Westmont College

In this lecture and panel discussion, Tremper Longman III talks about the biblical messages of the Song of Songs and explores what it says about our attitudes, hopes, yearnings, and behaviour in the area of sexuality.



Ambrose University Chamber Singers and Instrumentalists Eastern Canada Spring Tour

April 26
First Alliance Church, Toronto, ON
Rosewood Church of the Nazarene, Toronto, ON

April 29
Trenton Church of the Nazarene, Trenton, NS

May 3
O'Leary Church of the Nazarene, O'Leary, PEI

Sherwood Church of the Nazarene, Charlottetown, PEI

Check church website for concert start times

DEEP & WIDE

55+ Retreat

May 26-28

Deep and Wide: How Grace Changes Everything



Rev. Matt Boda



Rev. Mark Buchanan

Grace truly is amazing. When sin is everywhere, grace overflows. It's always enough, always there, never runs out. Do you want to experience more grace in your life? Come.

ambrose.edu/55plus

September 15
11 a.m. – 8 p.m.
Elbow Springs Golf Club
Come enjoy a fun day of golf while supporting the Ambrose athletics program.



Advancement @Ambrose

by Wendy Lowe



Ambrose is a place where students can receive both a quality education and a transformative discipleship experience in the midst of a critical season in their lives.

Allow me to introduce myself: I am Wendy Lowe, Vice-President of Advancement at Ambrose University. I am a Bible college grad who joined the Ambrose team in November 2014. Prior to coming to Ambrose I was Executive Director at the Pregnancy Care Centre (a Christian ministry) in Calgary for 26 years, where I had the privilege of working with Ambrose practicum students as they engaged in practical training for ministry and professional roles in the social sector. During my time there I found Ambrose students to be professionally competent, sound in character, and absolutely committed to making a difference in the world. Now I am excited to be working with a faculty and staff who are invested in preparing students for ministry and the marketplace.

My title here at Ambrose always gets a follow up question: what does a vice-president of advancement do? In short, I lead the Ambrose teams that have external relations responsibilities — marketing and communications, enrolment, donor relations, alumni, church relations, and government relations.

What do I want to do while I am at Ambrose? I want to tell our story to students who are preparing for a vocation — a story that says Ambrose is a place where they can receive both a quality education and a transformative discipleship experience in the midst of a critical season in their lives.

I want alumni and supporters to feel connected to the amazing things that are happening at Ambrose, in Calgary, and around the world as Ambrose graduates live out their vocational lives. I want Calgary and the Province of Alberta to know the incredible value Ambrose brings to our communities, as faculty and staff pursue their own vocational calling to serve students from across the country and around the world.

When I was a little girl I loved the circus, and as a preschooler my vocational aspiration was to be a clown. Today we know that 75% of the jobs kindergarten students will end up working in don't actually exist yet. While Ambrose must continuously adapt in response to a world that is being transformed by technology and information, the leadership here remains passionately committed to preparing students to serve God and serve the world.

Career paths are unpredictable. One of my last hires at the Pregnancy Centre was a youth pastor who while fulfilling that vocation, completed a biology degree at Ambrose and eventually left local church ministry to work in a Christian social service agency. He now leads an abstinence education program that influences 17,000 kids in Calgary and the surrounding area each year.

One of the most fascinating things we see here at Ambrose is God's career planning unfolding in the lives of our students and alumni. As a new team member I consider it a privilege to witness this, and wish we could tell you all of the stories.

TELL US WHAT YOU THINK

Share your views
on Ambrose University by
completing the alumni survey.

ambrose.edu/survey

If you cannot access the online survey
but wish to provide a response,
please phone 403-410-2000
for alternate options.

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