



A Different World, A Different Church— The Wycliffe Trip to Kenya 2004

BY DR. JOHN BOWEN, PROFESSOR OF EVANGELISM



EVERY TWO YEARS, Wycliffe College sends a group of faculty and students to work with the church in Kenya for a month. I am just back from four weeks in Kenya, and a marvelous time it was too. Most of my time was spent in the western diocese of Bungoma, preaching, teaching, and spending time with people. Let me describe one Sunday which, for me, summed up a lot of why I love these visits so much.

This past August, students Rob and Diane Hutchison, Chris and Tracy Harper, Jessica Zeyl, Ruthia Pak, and Tony Harbottle went, accompanied by Merv Mercer and myself. This is always an incredibly rich experience, both culturally and spiritually, and I always have a hard time summarizing what happens in those four weeks.

One way to explain is to say that we begin with a week of orientation while based at

cont'd on page 3



Words from the Principal

Dear brothers and sisters,

Greetings in Christ. In meeting after meeting, from planning session to diocesan synod to clergy gathering, discussions in today's Church circle around "leadership." The reasons are many. The word figures prominently in business parlance and so is a point of contact with the culture at large, where rapid change and diverse markets predominate. Pastors and their bishops face demographic challenges and conflict-filled issues. We seek technological and managerial solutions to our problems, and yet do not trust them, for we understand that lasting answers must include the character of the person in charge. All of this and more conspire to make "leadership" the overarching term to address the worries of our cultural moment. An institution like Wycliffe, with its boards' and friends' strong tradition of lay leadership, drawing on evangelical Anglicans prominent in a number of professions, is in a strong position to offer insight into the nature of leadership.

The reason Christians have something special to offer on

this subject is that we bring the perspective of the Gospel. I have been working on a book on ordination, for a chapter of which I recently surveyed a number of secular books on this subject. Authors from business schools use words like "mission", "vision", "faith", and "virtue." We are borrowing back our own language, buying back the birthright we first sold for a mess of pottage. For these terms all have theology as their native habitat. We need to reclaim the content we already have: the leaders' vision is the Kingdom, their character informed by faith, hope, and love, their goal Gospel faithfulness, their team the fellowship of the Church, etc. The Christian leader, sensitively interpreting the culture, immersed in the Word, forming disciples, aware of the dynamics of the event of worship, is quite simply the preacher, understood in the widest possible way.

I hope you will read this issue of Insight with leadership in mind, for that is after all what we are, by God's grace, in the business of promoting. The students, past and present, who are highlighted represent a great

hope as leaders for the coming generation. We recall members of our community like the Peels, who demonstrated courageous leadership over many years of ministry. Our upcoming REFRESH! conference for continuing education intends to focus on the subject of leadership as II Timothy 4 treats it. Our board members and friends exercise leadership in the secular world, an example of which is Judge Warren Winkler, a former resident and our Principal's Dinner speaker. I also want to highlight the significant number of publications by our faculty, for this is an important form of intellectual leadership in the academic world.

We should be happy that our culture has focused on the issue of leadership in our time. For it provides a real opening for people to hear the Gospel. Furthermore it highlights the importance of institutions like Wycliffe in the leadership-formation "business."

Peace,

George Sumner

A Different World, A Different Church

cont'd from page 1

St. Paul's United Theological College in Limuru, outside Nairobi. The students then go to placements for two weeks, working alongside clergy and lay leaders to do whatever needs to be done—mainly preaching and teaching, visiting, evangelism, and Bible studies. We then regroup for a week of debriefing, two days of “R and R” in Masai Mara game park, and some time for shopping, before returning home.

But that hardly gives you the flavour of daily life in the Kenyan church, so let me set alongside that rather bald description, a snapshot of just one day from my trip. I stayed in the Diocese of Bungoma, in the west of Kenya, for the middle two weeks, where the bishop, Eliud Wabukala, is a Wycliffe graduate. This is what happened on my last Sunday in the diocese.

I went with the bishop, Eliud Wabukala (seen below in typical posture—talking on his cell phone), to a remote village called Kamukuywa, for the Sunday service. We arrived around 10.30 (service starting times are, ahem, flexible). As we arrived, the choir in purple and white robes, were



practising, and, as we drove up, they continued singing but formed two lines for the Land Rover to drive between. (Eliud said later, “That is the point at which the service began”.)

Then we were ushered into the house next to the church for “breakfast” (hard boiled eggs, ground nuts, mandazis—like little dutchies—and bananas, with lots of sweet tea), while the choir continued to serenade us outside the door, and the congregation gathered (at least 40 of them on bikes).

At around 11.30, we were finally ready to begin. Since this was (among other things) the dedication of a new building (one of so many in this diocese), we processed around it, Eliud unveiled a plaque, and then knocked on the door with his bishop's staff to ask formal admittance. When the door was opened, people streamed in, till it was standing room only.

Then the service. First of all, Eliud had to bless the building and all its constituent parts. Then there were half a dozen women to be admitted to the Mothers' Union (a force to be reckoned with in Kenya—they bought the bishop his Land Rover, for a start), a lay evangelist to be commissioned (and given his yellow stole as a sign of office), and 50 or 60 people (of all ages and including one or two families) to be confirmed. An elder came forward and told the history of the church's beginnings (in 1990), and Eliud then invited the founding members to come forward for prayer. Greetings were brought by



representatives of the local Salvation Army and Quakers (who also led in prayer) and other local officials.

Oh yes, and I preached, with translation into Swahili by Justus, the archdeacon. The service ended around 3.15 (and, believe me, it wasn't a long sermon).

Then more food, this time “lunch” at around 3.45. Chicken, rice, cabbage, ugali (dark brown, doughy substance, eaten with the fingers) and chapattis, followed by bananas and tea.

By this time, the sky was dark and threatening, but we could not leave until many speeches of thanks and appreciation had been made. While the heavens opened and we could hardly hear ourselves talk, the bishop's wife (Mama Karen) was presented with a blanket by singing, dancing women, and the bishop with a sheep by the men.

We finally left Kamukuywa around 5.30, driving on roads that were slippery with mud (reminiscent of driving on Canadian roads in winter). Home to Bungoma by 7.30, exhausted . . . but rejoicing.

The Wycliffe Orientation Retreat

BY THE REV. DR. GLEN TAYLOR, PROFESSOR OF OLD TESTAMENT



Students and faculty, along with their families, finished off orientation week 2004 with a weekend-long retreat at Canterbury Hills Anglican Retreat Centre, on the slope of the Niagara Escarpment just outside Hamilton. People arrived by bus or private cars on Friday night and were met by a well organized Student Council who assigned lodging, offered snacks and hosted ice-breakers. The next morning Principal Sumner gave a talk entitled "Benedictine thoughts from the Abbot". This was followed by a talk by Dr. Marion Taylor on how women cultivated biblical knowledge within the

family and church in the 19th century. These talks proved inspiring to just about everyone, not the least parents working hard to instill faith in their young ones at home. Saturday afternoon saw faculty defeat the students at a game of volleyball (and then brag about it a lot), while others enjoyed a hike, a swim in the pool, or a crack at high-altitude rope walking or wall climbing. Saturday finished off with a campfire filled with a rousing mix of worship songs, one-on-one chats, and roasting marshmallows. A highlight of Sunday was a Communion service

held in a glorious outdoor chapel that juts out over a lush forested ravine. This annual event, subsidized in part by funds from the College, lived up to its reputation of helping to integrate into the Wycliffe family, new and returning students, as well as their all important families. The weekend proved to be a wonderful blend of fellowship and spiritual enrichment.



An Interview with The Rev. Dr. Robert Doyle, Wycliffe's Scholar in Residence



Recently Tom Power interviewed Robert Doyle, of Moore College, Sydney, Australia, who is Wycliffe College's, Scholar in Residence for the Fall 2004 term. Here are edited extracts from that interview.

INSIGHT: Robert, tell us a little about yourself and your background?

RD: I was born in Tasmania, took a degree in science in Sydney, and progressed into the ministry, then went to Aberdeen, Scotland to pursue doctoral studies under James Torrance. Then I joined the faculty of Moore College.

INSIGHT: Tell us a little about Moore College?

RD: Sydney University, next door to Moore, in its founding constitution banned the teaching of religion. As a result the Church has had to develop its own theological education outside the university system. That is where its strength is today. This is a clear difference with Wycliffe College which has had a close association with the university. A similarity though is the strong lay involvement in both colleges and a laity that was prepared to advance its understanding of the Christian faith in the face of episcopal opposition.

INSIGHT: What has been the influence of Moore College in the Australian Church?

RD: There were never enough ministers to go round, so lay people became lay preachers and nurtured congregations which were broadly scattered. Moore College designed distance education courses specifically for lay preachers. The program currently has 3,000 active members worldwide, of whom 2,000 are in Australia. This training has had a significant effect on the strength of churches, and encouraged a high standard of lay preaching. Many students come to Moore for the ordination stream after completing the lay program.

INSIGHT: Robert, you are a scholar in residence here at Wycliffe. What does that entail?

RD: I am on sabbatical leave from Moore. It was recommended to me that the University of Toronto libraries had excellent resources for theological research. Also the best rate of exchange for the Australian dollar was in Canada. Wycliffe accepted my proposal to be a scholar in residence while on sabbatical.

INSIGHT: What particular projects will you be working on while you are here?

I am finishing up a number of research projects on Arianism, the question of order and relationship within the Trinity, substitutionary atonement in the Church Fathers, and a book on the evangelical doctrine of the Church. I am also lecturing on Augustine as part of the Foundations of Theological Inquiry course at Wycliffe, and I am enjoying participating in the new joint Faculty/AD seminar on Jonathan Edwards.

INSIGHT: When you are not pursuing academic matters, how do you like to spend your leisure time?

RD: My wife came with me and we had our vacation in the Rockies in the summer before we came to Toronto. I like family life, I like being with my wife and my children, and I like fishing and backpacking.

The Orientation Week BBQ!

On the afternoon of September 9th, about 200 students, faculty, staff and alumni/ae gathered in the yard behind the college for some fun, fellowship and fine fare from the “barbie.” An annual event during orientation week, this year’s fete was co-sponsored by the Wycliffe College Student Council and the Alumni/ae Association. The Student Council arranged for all the food and members of the alumni/ae executive cooked it. President, Ted Bartlett, flipped real burgers, while treasurer, Brian Parker, did, well,

you know, the “healthy” kind (no line-ups there). Most of the “noise” came from Faun Harriman who boasted there were no line-ups at her hot dog stand, so “y’all come on down.” Lyn Youll distributed information about the Association and the upcoming SEAD conference. It was a great time and one of what we hope will be an increasing number of opportunities for students and alumni/ae to meet each year.

BY THE REV. TED BARTLETT

The Alumni/ae Association Annual General Meeting

On September 23rd, about 60 alumni/ae, faculty and guests gathered for the Annual General Meeting of the Alumni/ae Association. The 2004 meeting was held in conjunction with the 7th Annual SEAD Conference. The *Archdeacon Harry St. Clair Hilchey Award for Distinguished Service* was presented this year to Archdeacon Robert Philip Dann. Honoured graduates represented the classes of '44, '54, '64, '79 and '94. Archdeacon Hilchey was the only member of the class of '44, able to be in attendance. Bishop Peter Mason offered congratulations from the College.

BY THE REV. TED BARTLETT,
ALUMNI/AE ASSOCIATION PRESIDENT



Archdeacon Robert Dann receiving *The Harry St. Clair Hilchey Award for Distinguished Service*



Cliffe Nelles, Longtime Board Member Retires

Cliffe Nelles looks back over his 15-year tenure as a Wycliffe Trustee with nostalgia and fond musings. When Archdeacon Hilchey approached Cliffe in 1989, Cliffe said, with a bit of a chuckle, that he had never even heard of Wycliffe College! He remembers his first years as a Trustee, working within the model of 50 trustees meeting only twice a year – quite a different governance concept from the Board’s current 18-member model.

His co-parishioners at St John’s York Mills describe Cliffe as a “pillar” of their parish: he has served as a longtime and faithful member, warden, intercessor, Eucharistic minister and currently is Treasurer. His colleagues at Wycliffe have enjoyed his contributions to the Finance, Development and Principal’s Dinner committees over the years. Generous to Wycliffe in every aspect of College life – through his committee work, fundraising campaign activities, and unstinting support of community events – Cliffe has been a valued Trustee and promises to continue as an active member of the Advisory Board and the Joint-Library Committee. His affable manner laced with a healthy sense of humour and ever-willingness to serve make him an eminently well-regarded member of both the St John’s York Mills and the Wycliffe Communities.

BY ALIX ARNETT, WYCLIFFE TRUSTEE

Wycliffe Book Fest

The flourishing state of scholarship at Wycliffe College was evident on September 23rd when the publication of three works was celebrated and the imminent publication of others was acknowledged. Alan Hayes's, *Anglicans in Canada: Controversies and Identity in Historical Perspective* (University of Illinois Press, 2004), explores the emergence of Anglican identity and locates it "not in the relatively few agreements within Anglicanism but within the disagreements themselves." The book's thematic focus is on mission, the social role of the church, governance, worship and discipline, adaptation to modernity, and gender.

George Sumner's, *The First and the Last* (Eerdmans, 2004), engages the issue of religious pluralism and proposes "final primacy" that sets non-Christian religions in relation to the uniqueness of Christ, and relates the truth claims of other religions to the overall scheme of grace. George has also cooperated with Jeff Greenman in producing *Unwearied Praises* (available January, 2005), which is an introduction to Christian theology through a reflection on great hymns.

In *Trials and Triumphs of Women in Ministry* (2004), Harry Hilchey chronicles the call to and practice of ministry pursued by over two dozen women graduates of Wycliffe. Their inspiring stories will speak to many women who may still be struggling to attain equality in our church.

The launch was also the occasion to mark the imminent publication of Joe Mangina's, *Karl Barth: Theologian of Christian Witness*, which introduces Barth to readers with no background in his thought and brings him into dialogue with other contemporary theologians.



Archdeacon Hilchey and the women of *Trials and Triumphs*



Archdeacon Hilchey signing a copy of *Trials and Triumphs*

Tom Power has co-edited and contributed to *Converts and Conversion in Ireland, 1650–1850*, which is due to appear in early 2005. Finally, the Wycliffe College faculty's cooperative volume of essays entitled, *Guide to the Christian Perplexed*, was noted (Select chapters are being placed online for discussion by alumni/ae and friends, see wycliffecollege.ca)

Orders for all publications can be made through CRUX, Wycliffe College's bookstore, by contacting them at 416-599-2749 or crux_books@hotmail.com.

Joseph Mangina, Associate Professor of Systematic Theology

September 23rd was also an occasion to celebrate the promotion of **Joseph Mangina** to Associate Professor with advanced degree status. Joe has an excellent reputation as a teacher as he covers the systematics field and shares our Reformation theology course. His writing thus far has centred on reflection on the theology of Karl Barth (in a line at Wycliffe of theologians influenced by Barth going back through John Webster and Oliver O'Donovan to Jacob Jocz). We are excited to anticipate new directions in Joe's work, which we can see in his course (and forthcoming book) on the doctrine of the Church as seen through the prism of exegesis of the Book of Revelation. Wycliffe congratulates Joe and looks forward to great things to come.

Summer of 2004, Wycliffe Students . . .

Summer in Ecuador

BY ANDREW FEDERLE,
A 2ND YEAR M. DIV. STUDENT

I spent the summer of 2004 working with the Episcopal Church in the Diocese of Central Ecuador. Pictured here is my supervisor, Flavio Saccarola, a wonderful man and the acting head of the national Church. He gave me responsibility for teaching English to 140 students at a Church-run school, as well as accompanying him on his various outings to the mission parishes in the city of Ambato and surrounding countryside. The joy that I found in these kids and the confidence I encountered in the congregations struck me deeply. If you have an itch for experiencing the Church's life in Latin America, there is plenty of hard and happy work to be done.



An Arctic Adventure

BY SUE OLIVER
A 2ND YEAR M. DIV. STUDENT

My love for God and my enthusiasm for life took me to the far reaches of Canada this summer to a town called Fort McPherson. Located in the Northwest Territories and home to one of five Gwich'in Nation tribes, this town was the backdrop for my learning and ministry. Under the local leadership of deacons Hannah Alexie and Mary Teya, I was a student intern at St. Matthew's Anglican Church. Besides the normal duties of a summer student, I also had the opportunity to engage with this new culture in a variety of ways. From eating Muctuk (whale blubber), to camping along the Dempster highway, to playing baseball at midnight (the land of the midnight sun), to preaching at the annual Gwich'in Nation Midway Lake Music Festival, to picking berries in the Richardson Mountains, I enjoyed a series of new adventures not common for

your average summer placement. Throughout my time in Fort McPherson I not only discovered a new way of life but also a renewed sense of God as well as a broader understanding of the Anglican Church of Canada.



... Ministering around the World

A Trip of a Lifetime

BY ROB HUTCHISON

A 3RD YEAR M. DIV. STUDENT

I was fortunate to be selected by the Partners in Mission Office of the Anglican Church in Canada to participate in a program of Cross-Cultural Experience for Theological Students. I was paired with the Episcopal Church of the Philippines, Diocese of Northern Luzon. The Diocesan Bishop placed me with Fr. Barnabus Bolinget, the incumbent of St. Thomas Parish in Dagupan, Tabuk. During my three-month stay I witnessed and/or participated in all aspects of parish ministry. I had the opportunity to travel to several parts of the diocese with the Bishop, The Rt. Rev. Renato Abibico, seeing many beautiful sights, meeting many wonderful people, and witnessing the vibrant faith of Filipino people.



The Clergy of the Diocese of Northern Luzon attending a Clericus in Gonzaga, Cagayan, in June 2004. *At front left, Rob Hutchison, ordinand of the Diocese of British Columbia, intern at St. Thomas Parish, Dagupan, Tabuk, Kalinga, Republic of the Philippines.*

Saskatchewan 2004

BY GARY GRABER, A PH.D. STUDENT IN CHURCH HISTORY

It was my privilege to spend the summer teaching in Saskatchewan once again for James Settee College, based in Prince Albert. James Settee College is run by the Diocese of Saskatchewan for the training of native ministers. This was my sixth consecutive summer instructing in church history for the College. This past summer, from June to August, I taught a course on the two sacraments, focusing on the Bible, prayer book, and Anglican tradition. The course was taught “on location” on seven northern reserves in the diocese, and once again drew a cross-section of ordained and lay students. The goal of the College is to train and equip native ministers for the work of the Church, and I am very pleased to be a part of its vital and ongoing mission.



Sunday morning service preparations: hymns are sung in English and Cree

The Annual Bioethics Lecture

Genetics and Human Nature



Dr. Michael Banner

Dr. Michael Banner began his lecture on “Genetics and Human nature” observing that many films in recent years address themes of evil, struggle and salvation. This underscores a strong cultural sense of the problematic character of human existence and our need for meaning and purpose. At the same time, Dr. Banner highlighted the “pathos of modern theology” – namely that it finds itself culturally irrelevant at the same time as its “territory proper” is of cultural interest. The ‘territory’ of genetics and human nature properly belongs to theology and so it must overcome this pathos and offer an account of the human good to bring light to the concerns, problems and anxieties of our modern culture.

For Dr. Banner, Francis Fukuyama’s book *Our Posthuman Future* serves as a “sign of the times” and allows us to better understand the concerns of our contemporary world and the vocation of theology in that context. In 1989, Fukuyama announced “the end of history” based on his thesis that history is directional with capitalist liberal democracy as the endpoint. For Fukuyama the biotechnology revolution threatens this thesis because it has the power to alter human nature. This appreciation of the threat posed by biotechnology is more subtle than common in the current debate where alarmists on the one hand present “bad science”, while apologists on the other present “bad ethics”. Nevertheless, according to Dr. Banner, the arguments of Fukuyama’s book and its related literature will not work because they appeal to the very motives that drive the biotechnology revolution, namely the fear of ourselves and the desire to control our destiny. Modern genomics simply stands as another

example in the long history of the project of mastery of human nature.

What then might theology say about the moral crisis presented by modern genomics? For Dr. Banner, a good (i.e. non-pelagian) moral theology “reckons with the fact that the moral law meets us not only, not chiefly, as we are met by such commands as do not ‘walk on the grass’, ‘do not smoke in the lobby’ or ‘no parking’”. The moral law is not a simple matter of choosing obedience to a simple command but once we experience a prior, deeper liberation meets us as a “need not”, freeing us from the compulsions which drive us. It is the particular task of theology to understand and ultimately address the fears and compulsions which fuel the biotechnology revolution.

There is then a sense that our culture is grasping after metaphysical notions outside of its bounds. Many of the questions in the discussion of the moral challenges of genetics concern our human (i.e. given) nature. Of course the notion of “givenness” is not available for a culture where there is no Giver. Our culture then has lost the notion that the value of human nature derives from being given. Thus for Dr. Banner the last theological word might be, “that the life and vitality of the notion of the ‘givenness’ of human nature...depends on giving life to the notion of God’s good creation”. This is the affirmation that human nature is the work of a good God and it is our task to honor it.

LEAH CANNING IS STUDYING IN THE M.T.S. PROGRAM AND HAS A KEEN INTEREST IN BIOETHICS.

On October 28th, Wycliffe College welcomed The Honourable Mr. Justice Warren Winkler to address the 6th Annual Principal's Dinner. Judge Winkler lived at Wycliffe College while studying law at Osgood Hall. He was called to the bar in 1965 and practised law in Toronto for nearly thirty years before being appointed to the Superior Court in 1993. Judge Winkler has heard a number of high-profile Class Proceedings including the Walkerton Water Disaster and the Air Canada Restructuring dispute. He and his wife Ruth are active members of Markdale United Church.

The 6th Annual Principal's Dinner: "Musings of a Wycliffe Resident"

BY THE REV. CANON DR. REGINALD STACKHOUSE

In a time of church decline, Wycliffe is a mountain of theological education, the Hon. Warren Winkler declared at the 2004 annual Principal's Dinner on October 28th. A four year resident of the College while studying law, this noted Ontario jurist identified a co-relation between the rise in Canadian crime and the absence of scripture teaching in schools and homes, as well as a drop in church attendance.

Leonard Hall's capacity audience was also regaled by Justice Winkler with stories of the fun side of Wycliffe's residential life

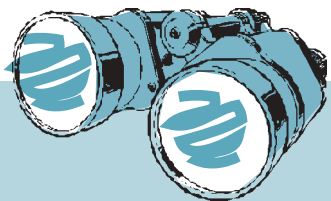
when he lived here in the early 1960s. But, he claimed, it provided more than fun and games. For a small town student, Wycliffe provided the reinforcement he needed in a large university at the centre of a big city. "Without Wycliffe, I might not have been able to finish four years of law," he stated. "It gave me what a Pincher Creek boy needed."

Praise for this was heaped by this former residential student on the then Dean of Residence, the Reverend William Prior. "He held the residence together," Justice Winkler said. "Both by the

interest he took in everyone, and by the grace of not seeing or hearing what we wanted him to avoid. Within the college, he became a folk hero."



The Honourable Mr. Justice Warren Winkler and Mrs. Ruth Winkler



Looking Ahead!

Thursday, April 7th, 2005 Institute of Evangelism Fund-Raising Dinner

You may know that the Institute of Evangelism depends on donations of around \$60,000 each year to continue its vital ministry. Many people donate monthly, and many readers of "good idea!"

donate annually towards this target. To supplement these efforts and to meet the goal by the end of the fiscal year, there will be a Fund-Raising Dinner for friends of the Institute, on Thursday, April 7th 2005. Further details will be available nearer the time, including the name of the

special guest speaker, but book the date now!

Monday, May 9th, 2005 Convocation

Please join us for this special event. Details will be sent by mail and posted on our website closer to date.

The SEAD Conference, 2004

Theology of the Family

Scholarly Engagement with Anglican Doctrine



“But it’s not fair!” “I know you are, but what am I?” “It’s that way because I SAY so”. Such were the appeals and explanations uttered commonly by the five Union children and our two parents who sought to keep us in check. Like most large families, our relationships as children ranged from being the bitterest of enemies one day to the closest of confidants the next.

How was this often times unruly mixture of seven radically different personalities a training ground for life beyond our front doors? How did we learn, or, at times, not learn to live with one another? And where was Jesus in all of this? The Seventh Annual SEAD conference at Wycliffe College (Sept 23–24, 2004) provided an excellent opportunity to reflect on these questions, and to examine the structures and values that underscore families theologically. Moreover, the speakers at SEAD challenged those attending to consider the role and purpose of the Christian family in society, and to locate theological and societal areas in which Christians must engage in more authentic self-reflection and in bolder acts of service in the world.

Dr. Michael Banner blasted into his lecture, *A Christian Doctrine of the Human Being*, by examining the trajectory in which the family is headed in current Western society. Banner’s main contention was that the family must be the primary location where our humanity is realized most fully, but that families often fail to provide a proper environment for this realization. Alternate structures that seek to recreate the community of self-giving that the family should be cannot replace it, but rather create “new forms of loneliness”, and thus seek to recreate the family into something that defies its very nature. A critical evangelical task of the Church, therefore, is to critique structures and values in the family that do not enable humans to be “with and for each other”.

Indeed, for the Church to be blind to this task is to betray the freedom in Christ that the Gospel proclaims. The necessity of developing and applying a rigorous Christian anthropology to expose how and why human life is not fully realized in the family must be part of the Christian witness in the world.

Banner arrived at these contentions by briefly tracing how contemporary liberal theology claims its inheritance from what he termed as “Christian radicalism lite” (which he sees as the unfortunate offspring of a bolder and more exacting Christian radicalism originating with Augustine), and by erecting a series of dichotomies between modern liberal culture and conservative definitions of the family that are at odds with it. A consistent assertion throughout Banner’s argument was that neither liberalism’s “happy welcoming” of new forms of the family or conservatism’s bewailing of the erosion of the traditional family can offer up satisfactory truths for a robust theology of the family unless the underlying motives that drive each are questioned. For example, Banner suggested that “liberalism lite” must come to terms with its failure to take into account the purpose of human life and who God calls us to be, and that to avoid developing a rationale for human life is to perpetuate society’s movement towards the isolation of the individual. Similarly, Banner proposed that in turn “conservatism lite” must understand how profoundly the family can fail in its purpose of being “with and for”.

In keeping with his rhetorical method of examining pairs of opposites, Banner suggested Nietzsche’s philosophy of isolation and his assertion of humanity’s inherent desire for power as appropriate instruments with which to “diagnose” the ills that the Church so often fails to acknowledge as part of human existence. Banner’s

cont’d on page 13

The SEAD Conference, 2004

cont'd from Page 12

appreciation of incongruity was also apparent in his delivery: his appeal for evangelicals to rub the sleep out of their eyes and see clearly the dilemma of the family in modern society was underscored by his tendency to colour his comments with humorous but stark jokes about the Church's apparent cavalier attitude towards sadomasochism.

Although his vision of the Church as force for transformation was similar to Banner's, Dr. David Reed took a slightly different tack in his lecture *The Future of the Family: Finding the Theological Sweet Spot*. Reed began his richly illustrated lecture by contrasting sociological and theological constructs of the family. Reed then proceeded to set up three "concentric circles of relationship and identity" which outlined general theological propositions about the family's

nature and purpose. Unlike Banner's probing of what appears to be antithetical to Christianity, however, Reed suggested a deeper reflection on the theology of holiness as a means of discerning how families are called to be with and for one another.

The first circle encompassed biological, cultural and social determinate and indeterminate

understandings of the purpose of the family within a theological framework, and concluded that these competing views both found the meaning of the family as being outside or beyond itself. Reed's second circle identified sets of relationships within the family as being of immense significance to God (parent and child; husband and wife; and singles and family), as each relationship constitutes a primary means in which one may experience grace through hospitality and intimacy. Reed located what he termed the "Theological Sweet Spot" (a tennis euphemism) within the third circle: the meaning and purpose of the family is located in God's making of the eschatological family of the Kingdom of God through the socially and historically formed order. The role and purpose for the family is thus to "create the ecological environment for the new creation and formation of a 'people for his name'".

As the final speaker at SEAD, the Rev. Thomas Lynch energetically set forth the role and purpose of the human family according to Catholic natural law in his lecture *Theology of the Family: A Catholic Natural Law Perspective*. After providing several definitions of natural law and how it may contribute to the formation of moral standards, Lynch proceeded to draw on John Paul II's *Theology of the Body* to argue how social relationships must develop out of biological realities in order for the true nature and purpose of the family to be realized.

Lynch, like Banner, critiqued modern culture as apprehending the family as the servant of society, rather than society as being in service of the family. The true purpose of the family, Lynch argued, is to be a community where love is given and received unconditionally so that individuals may be equipped to live out true community, as seen in the person of the triune God.



Fr. Thomas Lynch, St. Augustine's Seminary

Families must become more concerned with practising this kind of love as an antidote to the forces which threaten unity and scorn self-giving service to one another within families. Lynch therefore carried on the current which ignited this year's SEAD conference: those who seek a more holy vision of the family as truly being with and for one another must commit themselves to boldly and transparently live out this vision as a witness to the rest of God's creation.

**BY MADELINE URION, A
3RD YEAR M. DIV. STUDENT
FROM THE DIOCESE OF
EDMONTON AND THE
SENIOR STUDENT.**



*Professor David Reed,
Wycliffe College*

From Wycliffe's Director of Development

My Dear Friends,

Wycliffe College is getting a stationery makeover – letterheads, that is; we don't plan to stand still! We've obtained a variety of samples, polled the faculty and staff, and consulted a graphics designer. In future mailings you will see the finished product.

Not everything will change however; the familiar W will remain, and so will the tag line – “For Excellence in Ministry, Scholarship & Christian Leadership.” Originally formulated several years ago, this tag line still captures the essence of Wycliffe. At once descriptive and predictive, it declares what we are and expressed what we strive to become.

I realise it is risky to ascribe excellence to oneself, but in this case I'm convinced it is true. I see excellence in the quality of students who arrive in September, some bringing earned doctorates, professional qualifications, youthful energy or valuable life experience. And I see excellence in May, as graduates hit the road to pursue their callings in church and kingdom. Excellence is also a hallmark of our faculty, staff and trustees. Recent and forthcoming book launches described elsewhere in INSIGHT indicate the quantity and quality of scholarly output around the college these days.

Yes, there is an air of excellence evident at Wycliffe, but not such as to justify boasting or complacency. We still have far to go, and always will. Excellence for God's glory must be our constant hope and aspiration, as we address a wide range of challenges in the years ahead.

What are these challenges? In no particular order let me briefly mention three. The first is to conceive a fresh vision of our mission and articulate a new strategic plan for the next five to ten years. I'm excited that the Principal and Board of Trustees have set this as a current primary task. Get ready to hear more about this undertaking in coming months.

Second I believe our church needs godly, Christ-centred leaders, as well as pastors, ministers and scholars. Strong visionary leadership is at a premium in today's Christian community. Wycliffe must focus on that third hallmark in our tag line, identifying, recruiting, developing and empowering authentic, credible and winsome leaders.

Finally, there remains the ongoing challenge of attracting the substantive resources to undergird and support our emerging vision. I'm thinking of scholarships for promising students, assistance for the Third World church, faculty support and development, building maintenance and renovation, for starters. Wycliffe is blessed with a dedicated band of friends, graduates and associates. Now more than ever, such dedication must be sustained, nurtured and extended. Our best and more excellent way still lies ahead.

Yours sincerely in Christ,



Bishop Peter Mason, Director of Development



In Memoriam: Don and Alice Peel

I came to know Don and Alice Peel in 1980, when they moved into the dean's quarters at Wycliffe. They were so obviously devoted to each other, and so thoroughly connected with each other, that I could never picture the husband without the wife, or vice versa. Don was the one on the college payroll; he was professor of Christian education, director of field education, and dean of residence. But Alice was equally a part of college life, except that she seldom appeared in the classroom. She faithfully participated in chapel worship, actively supported community events, enthusiastically joined fellowship groups, and cultivated relationships with students, staff, and faculty and their families. Together, they did more than anyone else to give the Wycliffe College residence its warm Christian tone between 1980 and his retirement in 1987.

At first, I think I imagined that Alice was a kind of accessory to Don, a traditional sort of minister's wife, supporting her husband's work and letting herself be defined by it. But in fact she had her own vocation and her own theological outlook, initially independent of his, and, I suspect, strongly influential on his. She was raised in the United Church of Canada, in a day when that denomination's evangelical tradition was more evident than it later became, and she was never taken in by the patriarchal strain in Don's Anglicanism. At the age of five she sensed God's calling to a ministry in the mission field. Under different circumstances she might well have become a United Church minister; and in fact during World War II, when so many clergy were overseas, she served as the lay pastor of a three-point preaching charge at Burk's Falls. She was pretty spunky. Their daughter Lois recounts the family story that on one occasion Alice had to preach in a raucous lumber camp; the attractive blonde lay preacher took the flying beer bottles in stride.

Alice was studying at the University of Toronto when she met Don, who had gone there to study for the ministry. They fell in love. Their relationship developed as they performed together in a student production of HMS Pinafore. After Don graduated from Wycliffe in 1949 and served his first parish, he and Alice went to the diocese of Amritsar, India, sponsored by the Missionary Society of the Church of England in Canada. Don's first task was to learn

Urdu, Hindi, and Punjabi, languages in which he maintained his fluency to the end of his days. Then he was given charge of a church in northern India; in a society where the genders were customarily segregated, Alice was minister to the women. Contrary to some earlier missionary preaching there, they taught that converted Indians need not repudiate everything Indian, but could worship Christ and live as Christians within the forms of their culture. They did some street-corner evangelism, Don playing accordion (which I can almost picture in my mind). Later they developed educational institutes for priests and church workers – institutes that are still in operation. Altogether they spent 17 years in India, including occasional furloughs, and some time out for Don's M.A. and Ph.D. from Indiana University.

Returning to Canada, Don served for three years in London, Ontario, as a parish director of Christian education, and then moved to North York General Hospital as chaplain. There he wrote his very important *The Ministry of Listening* a textbook in clinical pastoral education, which is still in print, has sold well over 20,000 copies, and, as a "Google" search verifies, remains required reading in pastoral courses in a number of seminaries. Ministry to the sick, the book says, begins with knowing that the chaplain doesn't take God into the hospital room: God is already there, and we need to be able to listen.

It was at that point that Don and Alice came to their ministry at Wycliffe. Like many seminaries, we were upgrading our pastoral curriculum from a program of reminiscences by senior clergy, along with practical pointers almost guaranteed to be outdated within five years, to courses on theological reflection on the practice of ministry. Don was exactly what we wanted: an Anglican priest with experience both in the mission field and the parish, with an earned academic doctorate in education, with an influential best-selling book to his credit, a



cont'd on page 16

In Memoriam: Don and Alice Peel

cont'd from page 15

congenial manner, and convictions within the Wycliffe tradition. He worked hard constructing a method of theological reflection. He was so very loyal to Wycliffe, and to his students.

In the meantime, Alice had begun to undertake teaching deputations with World Vision, and then came into contact with the Canadian Anglican evangelist Marney Patterson. She joined his leadership team, and for many years went all over Canada and around the globe, preaching and teaching in his missions.

They were gracious Christian people. I well remember Alice's sunny disposition, and she had an integrity and strength of character which it's easy to see in their five remarkable daughters (or at least in the three I've known personally). Don had a quiet and seemingly diffident manner, although his passionate convictions were evident enough, and he could give sharp expression to his views. He frequently felt deeply frustrated by the startlingly secular priorities of the Anglican Church, and I have before me a firmly worded letter to the editor which he wrote in 1971 when the Canadian Churchman sent a reporter all the way to India to play "the old Canadian paternalistic game of telling others how they ought to smarten up." Alice partly shared and partly challenged Don's theology: her challenges were most notable, and most effective, in the area of the ordination of women, which he finally accepted.

But above all my picture of them is at home – that is, the home I knew them in, at Wycliffe – and with their children. At home Don and Alice might be conservative in some ways, but not exactly traditional: I remember that my wife was surprised to discover that Don, surrounded by six women, was the only one in the family who knew how to knit. What impressed me so much is that, unlike some of us, given the choice, they chose home and family over church and profession, but they also led their lives so that they didn't have to make that choice very often.

After he retired back to London, Ontario, Don kept very busy. He wrote more books, did more teaching, created a pastoral institute, and gave lots of time and energy to the Leprosy Mission, Church Army, and other Christian work. Then a group of east Indian Christians asked him to lead Sunday services (in their languages) for their East Asian Christian Fellowship, which he did at St. Stephen's Church for eight years. In his own daily devotions, he continued to read the Bible in English, Greek, Hebrew, and Urdu: "he was besotted with Scripture, in every language," his daughter Margaret recalls.

Don died in 2001, and Alice in 2004. They touched hundreds of lives at Wycliffe, and many thousands worldwide. Their commitment first to the Lord, and then to each other and to their ever expanding family, and then to the wider Church of God, continues to inspire and humble me.

BY THE REV. DR. ALAN HAYES, PROFESSOR OF CHURCH HISTORY

REFRESH!

Conference Topic: "A Leader for All Seasons: II Timothy 4 and following Christ today"

Wycliffe College is, in 2005, introducing a new program of continuing education called *REFRESH!*. The week of **April 25th–29th** will be a time for clergy, their spouses, youth and university workers, and lay leaders to come and have their ministries refreshed and renewed. Though we will have noted guest speakers, we think of this as part of a tithe to the Church by the faculty of our school. Plenary speakers will include **Paul Zahl** of Trinity Episcopal School, Ambridge, PA and **James Houston** of Regent College. There will be a variety of workshops and worship. The cost of the week is \$200 and bursaries are available. More information will be forthcoming on the Wycliffe College website www.wycliffecollege.ca

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