



WYCLIFFE
COLLEGE

IN THIS ISSUE

- Advent Meditation
page 6
- Notes from the Field
page 8
- Ministry at the Edges
page 10
- Alumni News
page 13
- Donor Reflection
page 15

INSIGHT

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for Alumni/ae and Friends*

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INSIGHT

WYCLIFFE COLLEGE • WINTER 2010

Rediscovery: Just who is my neighbour?

Reflections on Wycliffe's
MTS-Development Program

BY DAVID KUPP



"WHO IS MY NEIGHBOUR?" has today become a global query. For the Master of Theological Studies in Urban and International Development student, loving my neighbour carries the oldest of biblical vocations, and calls us to the most elemental of questions. Jesus liked that question a lot – it wrinkled his brow and tugged a smile. "Aha!" he says to the women and men around him. "That's one worth figuring out. Everyday. Everywhere."

I must admit that in my earliest days as a New Testament researcher and academic, I was always a bit restless. I suppose it was my upbringing in a family knocked around by Stalin's pogroms, and rife with painful stories of incalculable loss, fear and refugee flight. This heritage was generative for me – I had to make things right, in the big picture. While deep engagement with the gospels gave me my theological foundations, it also gifted me with a Jesus of liberation, and my restlessness drove me from the comforts of theological repartee to activism among marginalized peoples.

So I leapt from the academic pan into the global fire. And now, after 21 years of rural, urban, environmental and experimental development work with World Vision, in dozens of countries and cross-cultural settings, the two have started

to meld together for me, and to make some sense of each other: theology and transformation; faith and justice; the poverty, power and players of international development driven through the sieve of the "who is my neighbour" Jesus tradition.

A year ago, sitting across the restaurant breakfast table with George Sumner, Marion Taylor, Tom Power and Jen Harold, the launch of Wycliffe's MTS-Development program looked bold and brash. Of course, there were curricula to be designed, lecturers to be found, and program strategies to be plotted, tested and polished. But no one doubted that this was the right step to take.

In some ways, the MTS-D is an inevitable step for an institution like Wycliffe. After all, the church has moved South. And the South has moved North. And the suburb has gone multi-cultural. And many churches are finally re-awakening to a gospel engaged in the whole of life, not just the pursuit of personal piety, or the hunt for doctrinal clarity.

Not only is mission never complete, but its 21st century nature is shifting radically, as are the competencies needed to tackle it. The forces of globalization, urbanization and climate change are driving deeper the inequities of wealth, voice

continued on page 16

Dear Brothers and Sisters...

GREETINGS IN CHRIST! My brother once told me a story he read about the 19th century philosopher Hegel. During the Napoleonic wars he was crossing a lake in a boat with a graduate student. The latter noticed that Hegel was clutching the lone draft of his magnum opus, *The Phenomenology of Spirit*. The student asked if Hegel was worried that, if their boat was sunk, the book would never see the light of day. Hegel replied that the book could not be lost, since Spirit had to come to completion (namely, in the appearing of his book!) How would you like to have that ego on your faculty? That being said, he was deeply insightful. For example Hegel saw that individuals are themselves invariably in relation to another with whom they speak and against whom they measure themselves (all the post-modern talk about 'the other' and 'difference' comes from him). In other words, we are ourselves in dialogue; the great 20th century Jewish philosopher Martin Buber in his monumental I-Thou had read his Hegel as well.

It is not only persons who need redeeming- sometimes words need it too! The word 'dialogue' has come, in the religious realm, to refer to a blending of religious claims in which talk as personal empathy overwhelms truth, and a pluralistic model of relations between the religions comes to prevail. But Hegel would remind us that the silhouette of our individuality comes clearest against the background of dialogue. This is something that other religions too want to affirm- a devout Muslim or Sikh has no interest in compromising the distinctness of their walk or their claims either. In fact dialogue is best thought of as the engagement by which a tradition challenges and is challenged by, learns from and teaches, its neighbours; in so doing it seeks to display the truth of its claims, not least in a charitable understanding of its neighbour. For this reason we are featuring talks about other religious traditions from a Christian

perspective this year at the College, with Bishops Josiah Idowu-Fearon and Michael Nazir-Ali and with the Jewish philosopher David Novak. Likewise, renowned orthodox Christian voices at Refresh in May (which we are happy to announce is back up and running) will be engaging with a number of neighbouring traditions: John Polkinghorne with science, Terry Leblanc with native spirituality, and Dallas Willard with contemporary interest in spirituality.

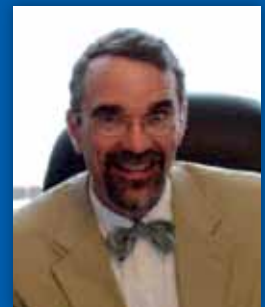
It is not hard to see the growth edges of our program also to have dialogical purposes. Our development students are in conversation with an array of cultural contexts, as well as other disciplines as they think about addressing human need. A book like John Bowen's tells a remarkable story of dialogue in mission with a context as different as the pre-Christian Maasai. The Church planters have to delve into the worldview of the post-Christian all around us in order to speak the good news. Peter Robinson, whom we heartily welcome as our new faculty member, has a heart for catechesis, for teaching and formation in that very same neighbourhood. And finally I guess Wycliffe and Trinity has been a dialogue of its own sort (very jolly these days) over the years!

May God bless you in this season in which we await the coming of Christ to pitch his tent with us, as one of us, and speak words of peace and challenge to us,

Peace,



The Rev. Canon Dr. George Sumner
Principal and Helliwell Professor of
World Mission



LEGACY GIVING TO WYCLIFFE COLLEGE

ENSURING THE FUTURE OF OUR LEADERS

You can help ensure that tomorrow's leaders of the Church will be equipped for their ministry by making a planned gift to Wycliffe College through your will, gifts of stock or life insurance. You can direct your gift to bursaries, research, teaching, the chapel or college building – whatever you feel is important to strengthen Wycliffe for the future.

To find out more or for a Wycliffe guide to gift planning, please contact Rob Henderson at (416) 946-3538 or email development@wycliffe.utoronto.ca

Sometimes finding just the right gift can be difficult.

A gift to Wycliffe College in the name of a friend, loved one or colleague is a unique and wonderful way to pay tribute to life's milestones and special occasions.

Whether making a donation in memory of a friend or to mark an ordination, anniversary of ordination, retirement, birthday, wedding or birth of a child, a special tribute gift to Wycliffe is a wonderful way to honour someone you care about while investing in vital college ministries.

With your permission, Wycliffe will send a letter of acknowledgement to family members or the honoree letting them know of your contribution. The amounts of all tribute gifts are kept confidential and you will receive an official tax receipt for your donation.

Visit www.wycliffecollege.ca/donate or call 416-946-3524.



Wycliffe Ranks Highly Again Among North American Seminaries

Wycliffe College has been ranked fourth in a survey of North American seminaries included in a recent article in the respected journal *First Things*. In a contribution to its November issue by R. R. Reno, entitled "Schools of Thought".

In his section on Wycliffe Reno says: "Fourth on my list is Wycliffe College, an Anglican institution that is part of the Toronto School of Theology, a consortium of programs affiliated with the University of Toronto. Developed under the leadership of George Sumner, Wycliffe shares with Duke a strong post-liberal corporate personality. Joseph Mangina is an astute interpreter of

Karl Barth, and Ephraim Radner has articulated one of the most compelling and richly theological accounts of the Christian experience of modernity. Chris Seitz approaches biblical scholarship with theological depth and penetration.

You need not be Anglican to study at Wycliffe. In fact, many of the doctoral students are evangelicals of various stripes. Yet I think it is fair to say that graduate study at Wycliffe has a churchy, pious atmosphere. It's a place where St. Bonaventure's warning is heeded."

For the full text of the article look for the November 2010 issue at: www.firstthings.com/article/2010/10/schools-of-thought



From The Registrar's Office

Encouraging Enrolment Numbers!

BY MARIE SODERLUND

Years ago, Wycliffe had a poster advertising its programs with the heading "When it comes to theological education, some places are especially blessed". The phrase seems particularly appropriate this year as we celebrate the highest enrolment ever in the college's history. For the second year in a row we welcomed over 80 new

students into both basic and advanced degree programs. Altogether, 267 students are enrolled in studies in the fall of 2010 (up from 236 in 2009).

The two largest areas of growth are in Advanced Degree programs, which includes doctoral studies, and the

Master of Theological Studies in Urban & International Development. This program, which is now into its second year, has already attracted 35 new students, and we continue to see a great deal of interest in it. The Master of Divinity enrolment continues to stay at a fairly steady level too.

While we are thrilled to be able to report such healthy numbers, we do not take it for granted nor do we take the responsibility of training men and women for ministry lightly. We go forward in the confidence that the God who has blessed us in the past will enable us to send out many more visionary leaders to serve in the church and the world.



Wycliffe College Student Council 2010/2011

New Books from Wycliffe Faculty

Dr. John Bowen, Professor of Evangelism

*The Missionary Letters of
Vincent Donovan 1957-1973*
(Wipf & Stock 2010)

Donovan was a Catholic missionary among the Maasai of Tanzania in the 1960's and 1970's, and the book he wrote about the problems and joys of cross-cultural church planting, *Christianity Rediscovered* (1978) is still a best-seller. In 2006, John Bowen visited colleagues of Donovan's in Tanzania, to learn what happened to the churches he founded. This led to the opportunity to edit Donovan's monthly letters home from 1957 to 1973, which give a window into Donovan's development, and provide a context for *Christianity Rediscovered*.



The Rev. Canon Dr. Ephraim Radner,
Professor of Historical Theology

*The World in the Shadow of God:
An Introduction to Christian Natural
Theology* (Cascade, 2010)

In *The World in the Shadow of God*, Ephraim Radner argues for a vigorous Christian natural theology and insists that such a theology must, of necessity, be performed poetically. The peculiar character of such a theology is found in its disclosing of the natural limits that indicate indirectly the impinging and more fundamental reality of the divine life. Natural theology represents the encounter between created reality and the "shadow" of God's creative and revelatory grace. However, the encounter is a morally demanding task for the Christian church if it is to be held accountable to the truth on which its life is based. The first portion of the book offers an extended critical essay on the nature of this sort of natural theology, while the second provides a developed set of examples through poems that display the natural world in light of the truths articulated in the Apostles' Creed. Those interested in the intersection of theology, literature, history, and the natural world will be challenged by this attempt to renew a basic element of Christian knowledge and culture.



spreadtheword
The Campaign for Wycliffe College

Announcing: The Rev. Dr. Peter Robinson *Professor of Preaching and Pastoral Leadership*

Wycliffe College is delighted to announce the appointment of the Rev. Dr. Peter Robinson as the new Professor of Preaching and Pastoral Leadership at Wycliffe College, effective January 1, 2011. This is the culmination of a hope here at the College beginning with our Spread the Word Campaign.

"I believe that Peter will make a remarkable contribution to the preparation of future leaders for the Church over the next generation" said Principal Sumner

Peter brings together a variety of gifts which are suited to this particular calling. He is a "clergy brat" raised in the Anglican tradition. He has experience in



evangelical campus ministry as well as outreach work in connection with All Souls', Langham Palace. He has a degree in systematic theology from King's London. He has a pastor's heart, as a number of people attested to in the interview process.

He has learned about Church growth at Trinity, Streetsville, and built up the parish of Emmanuel, Richvale, drawing from Fresh Expressions ideas. He has been a well-reviewed teacher at Wycliffe and Tyndale University.

We welcome Peter and his family; Tiffany (a doctoral student of ours in theology) and their children, Ben, Sophie and Anna, to the Wycliffe community.

Stop by to peruse our winter reading recommendations.

Located in the lower level of Wycliffe College at 5 Hoskin Avenue in Toronto, we are open Monday-Friday from 10:00 a.m. to 7:00 p.m. and Saturday from 11:00 a.m. to 5:00 p.m. For stock availability, check our website at: www.cruxbooks.com or call us at: 416-599-2749.



Wycliffe Graduates Ordained



The Rev. Jonathan Crane (L)
& The Rev. Chelsy Stevens (R)
Prof. Merv Mercer centre



The Rev. David Turner
and father



The Rev. Katie Silcox (right of Archbishop Hiltz)



The Rev. Christopher Roth (L)

The Rev. Pilar Gatemen (L)

SENIOR STICK

This has shaped up to be an exciting and active year for the Student Council. Orientation week got off to an impressive start with our various activities, such as a rousing board game afternoon, sharing the Eucharist and lunch over at Trinity College, and soundly defeating the faculty in volleyball at the fall retreat. One of the highlights for me was playing "Capture the Flag" in Queen's Park. We got some interesting looks from the other people in the park as we ran around with our faces painted red and blue to distinguish the two teams!

As the semester has progressed, the energy level of the student body has remained high. Our sports representative challenged our friends across the street to the first annual Wycliffe-Trinity soccer match. Unfortunately, this round ended in a draw, but we have high hopes for next year! We also held a very successful fall carnival in October, which involved pumpkin carving, apple bobbing and square dancing.

A great innovation this year was that we combined the carnival with a fundraiser for our missions committee. Participants could pay to sample chili made by two



Wycliffe Students from the Lonestar State as part of our Texas Chili Cook-off. We raised over \$150 for the Out of the Cold Program at St. Thomas's Huron Street, a local Anglican parish. A few weeks before the carnival about 20 Wycliffe students had helped out serving Thanksgiving Dinner to the homeless at St. Thomas's.

The Student Council is also trying to balance the college's active social lives with an emphasis on the spiritual aspect of student formation. The Rev'd Lisa Wang spoke at our annual fall retreat about the practices of *Lectio Divina* and Ignatian daily examen as a way of balancing academic pressure with our personal spiritual growth. Students lead a Compline service every Tuesday evening in the chapel, and informal conversation evenings are being planned with members of various religious orders.

It has been a great first semester here at Wycliffe! Now the Student Council is looking ahead to Advent as we prepare to celebrate the birth of our Saviour.

Rachel Kessler
Senior Student, M.Div Class of 2011



Time Shall Be No More: An Apocalyptic Meditation for the Season of Advent

BY PROFESSOR JOSEPH MANGINA

IF YOU HAVE READ FYODOR DOSTOEVSKY'S GREAT NOVEL *The Idiot*, you will know that the protagonist, Prince Myshkin, is an epileptic—as was Dostoevsky himself. Often when the Prince feels a seizure coming on he has a kind of religious experience, in which the world and its creatures appear with a startling clarity, and he is able to apprehend the universal harmony embracing all things.



On one of these occasions Myshkin cries out: "Time shall be no longer!" The phrase is a quotation from the book of Revelation (Rev. 10:6, KJV). It is what the angel with the little scroll proclaims when he announces the imminent blowing of the seventh trumpet, fulfilling the "mystery of God." A more responsible translation of the Greek would be, "there will be no more delay" (NRSV). Yet however we translate it, it seems a good phrase to reflect on as we begin the season of Advent.

In his recent brilliant study of Dostoevsky (*Dostoevsky: Language, Faith, and Fiction*, Baylor Univ. Press, 2008), Rowan Williams discusses Myshkin's ecstatic outburst. (Among his many other accomplishments, the Archbishop is a distinguished interpreter of Russian Orthodox theology, a virtue much in evidence throughout this book.) Williams wisely refuses to take the Prince's utterance at face value. While Myshkin is often said to be a Christ-figure, this is not quite right. Imitating or embodying Christ? The Prince has a hard enough time with the simple business of being human.

He is, to be sure, a gentle man, a good man, a "beautiful soul." And yet he also seems to stand strangely outside of history. He does not grow or change as the novel unfolds. His love for Nastasya Fillipovna is essentially asexual and abstract—almost as if he loved the idea of the woman more than the woman herself. While Myshkin is full of insight concerning other people, he struggles to enter into normal relations with them, and never quite comes into focus as a human being in his own right.

As Rowan Williams argues, it is hard not to see the Prince's longing for timeless being as a kind of death-wish, a refusal to take up the adventure of existence on its own terms. When will there be no more time? Literally speaking, when we are dead. Dostoevsky may initially have set out to create a "perfectly beautiful man," a Christ-figure of sorts. Yet fictional characters have a way of escaping the control of their authors. What emerged in the mysterious process of creation was a character who is, we might say, Christ's opposite—a divine being

who refuses to become incarnate. By the end of the novel the delicate Myshkin collapses and dies under the strain of the events swirling around him, a victim of his own incapacity to embrace life and the world.

Chronos ouketi estai, "time shall be no longer." I have said that this is probably a mistranslation, and that what John was really saying is simply that the blowing of the seventh trumpet will not be postponed indefinitely, that the kingdom is coming soon. And yet wrong translations can be full of insight. Time is a problem in the Apocalypse. What is the Apocalypse, if not a book about the end of time? The book surely announces the end of something. And what it announces is nothing less than the end of our time, *hē basileia tou kosmou toutou*, "the kingdom of this world," whether construed in temporal or spatial or political terms. The old time—Death's time, Satan's time, the time of the system that is "Babylon"—is over; God's time is about to begin.

But when, exactly, do we expect this to happen? That is where

Revelation begins to be a problem for us, as, indeed, it has been a problem from the age of the Church Fathers onward. For the “old time” seems curiously persistent. To all appearances the world continues to move “in appetency, on its metallated ways/Of time past and time future” (T.S. Eliot, “Burnt Norton”). Perhaps it is just this ambiguity that Prince Myshkin, with his childlike innocence, cannot endure. He wants a kind of final clarity. He wants everything resolved right now. We might say that what he most lacks is Patience, that most temporal of virtues, along with her twin sister Hope. While not discounting the element of pathology in the Prince, we could say that he is among those of whom Jesus was speaking when he said: “From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force” (Matt. 11:12). Sweetness, innocence—and violence! Such is the unhappiness of those who would wish for time to be “over,” who despise the ordinariness and messiness of life, who want to bypass the human so as to move directly to God.

It is Christ-figures who are tempted in this direction. But it is a temptation that the Christ, Jesus, himself resisted! The incarnation of the Word is the great, merciful, loving act of a God who would not take us by force, but is willing to assume the risks of time and history and the flesh. God is patient, where we are not. Only we must not confuse God’s patience with passivity. Part of what lends Advent its wonderful complexity is that it is a season that embraces both waiting

and judgment, the fact that God gives us time (in which to love God and our neighbor) and that the time God gives us is not infinite (there will be a reckoning at the end of all things, a summing-up of all that we have done and been, a calling of things by their right names). One of the things the contemporary church is most in need of hearing is that God’s judgment is good news, precisely because it is bad news for the powers of evil. “There will be no more time” for Sin, Death, the Devil ... or our own impenitent and impatient hearts. But there will be time overflowing, time in abundance, time for reconciliation and life and peace, by the gift of the One who entered our time and hallowed it and made it his own.

One of the great philosophers of time in the Christian tradition was St. Augustine of Hippo. It is sometimes said, rather superficially, that Augustine was a Platonist who “had no eschatology.” Anyone who has read the Confessions should know this is not true. Augustine’s Paulinism cut deeper than his Platonism. At the moment of crisis in his conversion, Augustine heard the voice of a child saying “take and read, take and read.” He opened his New Testament at random, and found the passage in Romans that reads “not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires” (Confessions 8:12, citing Romans 13:13-14). The flesh against the Spirit? Yes, indeed—Advent is (among other things) a penitential

season. But if we read the lines in Romans immediately preceding these, we find the following:

Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. Let us walk properly as in the daytime, not in orgies and drunkenness, etc. (Rom. 13:11-12)

We are not involved in a lonely, heroic, self-sufficient moral struggle—or if we are, we are missing the spirit of Advent! The “time” we live in is the time of Christ’s coming. The night is far gone; the day is at hand; everything is becoming new. Put on the armor of light not as a grim duty but as a joyful privilege. Mark Advent well, so that when the child is born you will know that he will (and has) “come to be our Judge.”



Home and Abroad:

Notes from the Field from Wycliffe Students in the Master of Theological Studies in Urban and International Development



Daniel Jansen, MTSD 2nd Year

I am interning with Mennonite Central Committee's (MCC), and have been seconded to a local organization, Merhamet, in Sarajevo, Bosnia and Herzegovina. In 1992 civil war erupted in the region ending in 1995. During this time many atrocities were committed in the name of religion, culture, and nationality, and many people were forced to flee their homes. Merhamet is a Muslim organization that is actively addressing the immediate needs of the returnees and refugees. It runs a few different programs to assist people

regardless of faith, such as soup kitchens, home care visits, and mobile health care clinics. Some longer-term sustainability projects that it has started include a scholarship program for students, and various farming projects.

My role is to assist Merhamet in developing their human resource capacities, and my background in economics and business is a good fit. A large part of my job is to help in developing more formalized and a Western style of reporting, monitoring, evaluating, and project planning skills. I will also be

working with colleagues to address some structural changes and to offer English language training. I am learning the local language and learning about and integrating into the culture. My language skills are coming very slowly, the aptitude to learning language (understanding and speaking) is a thorn that allows for graciousness of God to abound. When days are frustrating, I look up to the hills that encapsulate the city and I think how marvellous God was to allow me to pass a year, here, in such a beautiful place.



A Mentor's Reflection on the Program

By Linda Tripp

Having spent 31 years working for World Vision, I have a great appreciation for the skills required to develop, implement and monitor projects in communities in developing countries as well as the many urban settings in Canadian cities. At the same time I am acutely aware of the emotional and faith challenges that face people who perhaps are seeing for the first time how abject poverty debilitates body and soul. Therefore, when

asked if I would serve as a mentor to the first cohort of students from this program I felt truly honoured.

Mostly I have encouraged interns to listen first! Be open, build relationships. Ask lots of questions. Look beyond 'what is on the paper'. If a plan already exists for a project – to what extent were the people involved – especially the women? When issues of faith emerge – like how can God allow such suffering – it offers

Megan Enns, MTSD 2nd Year

In summer 2009, I did my internship with Latin America Mission Canada (LAM), working in their office in Mississauga, ON. This internship was an excellent opportunity to combine my experience in Latin America - having spent six months in Honduras working with LAM missionaries before starting at Wycliffe- with the details in Canada that ensure work overseas is able to happen.

In my internship, I learned about the administrative tasks that go into running a non-profit development organization. During the four months, I learned how to process and record donations, corresponded with missionaries, and created a number of promotional materials. I attended a board meeting,



contributed to personnel meetings approving new missionaries, and was involved in some long-term planning. The staff at LAM are wonderful and they taught me a lot about the various administrative and logistical tasks that go into sending someone to work abroad, as well as the work that it takes from the Canadian end to make the work feasible.

Matthew Neugebauer, MTSD 2nd Year

Matthew secured an internship with the Evangelical Fellowship of Canada in Ottawa, in its Law and Public Policy Internship Program. He reports: “One of the biggest things I’m learning is how to deal with office dynamics. I’m doing some interesting projects and hopefully will become more engaged with life on Parliament Hill. It’s certainly been great to access all those mental files from my undergrad again, and also interesting how my year of theological training (so far) casts a not-so-secular light on it especially where it comes to expressing our faith in the public sphere. Sounds like a topic for a 30-page summative reflection that would prove beneficial for Christians who are engaged in public policy advocacy on behalf of (and hopefully as part of) the homeless and those in poverty!”

an opportunity to look at poverty and injustice at a personal level and to explore what we as Christians are being called to individually and as a society.

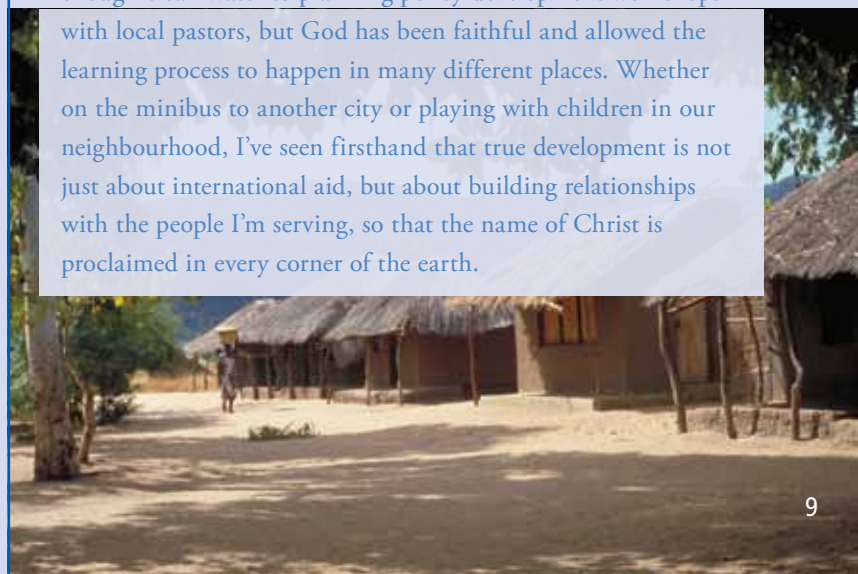
As I continue to meet and mentor the interns who will hopefully find their way into ministries with the poor and outcast, I give thanks to God for His presence with each of us – and with those who live in the dark and lonely places in the world. To be the hands, feet, and voice of Jesus to the poor is truly a noble calling.

Luke LaRocque, MTSD 2nd Year

Luke, with his wife Alyssa, is with Emmanuel International (EI) in Malawi, reports: We “are working in the town of Liwonde, which is one of the hottest parts of the country. My work here in Malawi is two-fold: I’ve been partnered with a local church to help build skills and capacities as they start a development office for their denomination, and I’m also working with EI on a larger-scale program which aims to reduce food insecurity for nearly 215,000 households in Southern Malawi.



Life in Malawi can be challenging, from making sure we have enough clean water to planning policy development workshops with local pastors, but God has been faithful and allowed the learning process to happen in many different places. Whether on the minibus to another city or playing with children in our neighbourhood, I’ve seen firsthand that true development is not just about international aid, but about building relationships with the people I’m serving, so that the name of Christ is proclaimed in every corner of the earth.



Edging the Festivals

BY REV. THOMAS BRAUER W'2007

Ministry at the edges of Church and culture is a challenge, to say the least. It is often hard to discern which particular edges should attract our limited mission attention (and budgets). With challenges finding both people and money for long-term mission projects, it is often helpful to find “one off” mission opportunities which can still work to build community, offer opportunities for discipleship, and even worship, and to build the skills and capacities of potential mission volunteers. Many of our communities have just such mission opportunities, ready made and waiting, in the shape of festivals, fairs, and cultural events.

All the major cities of Canada, and many rural communities, have significant annual cultural events of some sort. There are theatre festivals, Jazz, Blues, Folk and Rock festivals, fall fairs, rodeos, and agricultural exhibitions almost every week somewhere in the country. Many of these events draw significant crowds and offer tremendous opportunities to serve many people at one go. Yet these events are often neglected as mission and ministry opportunities for churches.

Where to start?

So, let's say you have a passion for mission, and live in a community with a festival or cultural event coming up. Where do you begin to plan for mission to that festival's community.

Step One is to find a group who might be interested in serving with you – this is your mission team. They should be willing to give their time, and energy, and they should share your vision of service.

Step Two, is, gathering your team together, pray for God's wisdom, and guidance as you ask yourselves the following questions:

1. Who is involved in the upcoming festival?
(think of patrons, artists/presenters/contestants, commercial supporters (food vendors and such), residents of the festival area, and anyone else you think might be impacted by the event).
2. How might those involved need to be served?
(go through the list of groups you think are involved one, by one, discerning how they might need/desire to be served. If you don't know – find someone involved in the festival to ask. They'll tell you. Usually you won't be able to serve them all, but you might well be able to serve a few.)
3. What are our capacities?
(spend time thinking about what resources you have – personnel, time, money, space, gifts and talents, etc.)



Edmonton International Fringe Festival, 2009

4. Knowing who is involved, how they might need to be served, and what we have to share, how can we best be of service to the people involved in this event?
(don't be afraid to go small, perhaps focusing on one involved group and serving a minor need. It doesn't have to be big, it just needs to be done with love, and with the intent to serve.)

Step Three is to get the permissions you need. Do you need a bishop's approval, or parish or denominational approval? Do you need municipal permission/licenses? Do you need permission from festival staff/organizers? Depending on what you have chosen to do, you might need permission from multiple sources. If so, get them. It will make your life much easier later.

Step Four is to make an implementation plan with your team. Make sure you're all on the same page, you all know what is going to happen, when, and where. Also make sure you're all on the same page about why you're doing this. There is always one person who thinks it's about getting bums in pews. It's not. It's about serving out of the love of Christ for the sheer joy and purpose of serving.

Step Five is to get to it. Let people know what you're doing, that you have permission, and that you want to be a part of the festival fun by serving the festival itself, and get on with it. Enjoy yourself, and pray often, giving thanks for the opportunity, seeking wisdom for all involved, and pursuing how your team might be of greatest service.

continued....

What might this look like?

Perhaps a concrete example or two would be helpful. I'm involved in a mixed economy church setting in Edmonton. I'm working to plant a Fresh Expression of Church called the Project, currently based out of Holy Trinity Anglican Church, Edmonton. Holy Trinity is located within blocks of the Fringe Theatre Festival grounds, and for years has served as a venue for Fringe productions (the Edmonton Fringe Festival is the world's 2nd largest Fringe, and has a central festival location).

Two years ago, members of Holy Trinity and I began plotting how we might be of service to the Fringe. I made the announcement on a Sunday morning that I would be leading a project to serve the festival, and would welcome as much input and support as possible from the congregation. Together, we discerned who was involved in the festival – we used the language of 'stake-holders'. We knew there were artists (foreign and domestic), festival staff and volunteers, vendors, commercial service providers, neighbourhood residents, and patrons. In all, this was several hundreds of thousands of people (the 2010 Fringe served well over 400,000 patrons, with another 1400 volunteers, several hundred performers and artists, and several dozen staff, not to mention the 20,000 people who live or work in the festival area). It was clear that we couldn't serve them all, but it was necessary to now discern the needs of the various stakeholders. Through long discussion, and working through the questions above diligently, we settled on serving first the artists and patrons that would be coming to Holy Trinity as a venue. We also thought we could manage serving festival patrons who might need a place of rest and peace between shows during the day, or who might just need a break from the activities of the festival itself.

In the end, we decided we had resources and opportunity enough to offer the artists volunteer support during shows, there by relieving them of the onerous task of finding their own volunteers for box office and ushering duties. We also operated a concession stand at reasonable costs (most festival venues charge exorbitant rates for concessions as a cash grab). We provided clean and comfortable green-room space for the artists (a green-room is a room for actors to relax in before and after a show) as well as food and drinks for them. And we simply went out of our way to be as welcoming as possible to both artists and patrons.

Over and above show time support, we offered three other services during the days of the festival to create a space of rest for tired patrons. Our biggest hit was the "Green Room Teahouse" where we served (in good Anglican fashion) tea and fresh scones (made to order with



*3 performers from the 2010 Edmonton Fringe Festival
Welcome patrons to Holy Trinity Anglican Church*

our own heavenly recipe served with clotted cream and jam). We also set up "Father Tom's Lemonade Stand". This was a wonderful way for me to meet people in the community and to talk to folks who were walking by the church building. The third offering was 'solace'. 'solace' is a contemplative arts installation located in the nave and chancel of the church, and offers people a place of rest and peace, and an opportunity to (re)engage with Christian spirituality. One of the most gratifying results of these activities was seeing how many people made one or more of our offerings a daily part of their life for the ten days of the Fringe. This

year, our second year, we saw almost all of last year's folks come back, and they brought friends. We ended up serving over 400 scones in 10 days. A lot of work, but well worth it.

The combined impact of our activities of serving the Fringe resulted in many, many people commenting on how welcome they felt, and how Holy Trinity embraced the spirit of the Fringe in a unique and meaningful way. From their perspective, we met them where they were, and valued what they valued, and offered a little bit of the peace, generosity and welcome of Christ to them during their festival. Clearly this worked to build community, but it also created many discipleship/evangelism opportunities as people asked why were doing this, and what we as a Christian church were about. And it was greatly appreciated by the more than 4000 patrons who made Holy Trinity part of their Fringe in 2009, and the 6,100 patrons did so in 2010.

Now, not everybody has access to the kind of support necessary to serve a festival as large as the Edmonton Fringe in as robust a fashion as we did (year one saw 50 volunteers put in 500 hours, and year two saw 66 volunteers put in 640 volunteer hours). But there are other ways. While traveling in the UK, I met a woman who leads missions into New Age Spirituality and psychic fairs and festivals. These are events that are shunned by many Christians and churches, but she felt that they posed wonderful opportunities to meet people who were actively seeking a spiritual life.

Her process was this: she would rent a space at the fair, like any other vendor or service provider, then she would communicate with local churches to find mature, prayer centred Christians interested in mission to join her team. Together, they would decorate their booth/table/tent in the classic purple and gold beloved by this community, and would post a sign reading simply "Healing Prayer". While most 'healers' at such events charge for their ministrations, the ministry team would not, and when someone came seeking prayer, they would explain that they were Christians, and that they were there to serve in love, and that the healing they were offering came not from themselves, but from God the Father,

continued....

Sadleir Lectures 2010

With the Rt. Rev. Michael Nazir Ali

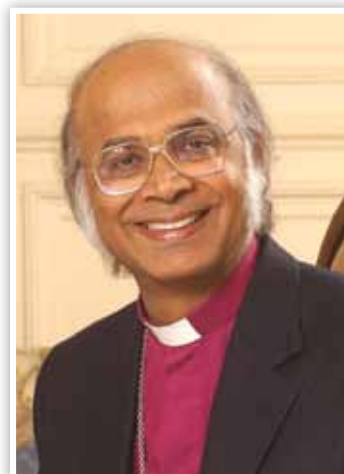
BY GARY SHAW

The fall 2010 Sadleir Lectures was presented at Wycliffe on November 8th. Continuing with the theme 'Who is My Neighbour?', the Rt. Rev. Michael Nazir-Ali, the former Bishop of Rochester, UK, spoke on the 'The Uniqueness and Universality of Jesus Christ'. Bishop Nazir-Ali described the vestigial awareness of Christ that exists in our contemporary plural culture. Tracing through Islam, Judaism and Hinduism, he pointed out how each acknowledges Jesus but in a different light. While there is thus a widespread if not universal recognition of Jesus, it stops short of accepting him as divine.

After examining the Christian perspective of Jesus, Bishop Nazir-Ali turned to our current culture. Using Britain as an example, he feels that the Gospel plays no part in today's culture and provides no critique on behaviour. In the western world we may be moving towards a Christ-against culture and away from a Christ-for culture where Christ works with the "grain of society". Can the Gospel be a transformer of culture? There are examples of this in various places, but at the margins. Can religions themselves be converted to

Christ? Is it possible to be a follower of Christ within another religion? His hope here is limited. He says that Hinduism has been transformed in many ways but in respect of Islam, he believes there is an inherent contradiction, and also considerable personal danger, in following Christ but reading the salah.

An outspoken figure within the Church of England, Bishop Nazir-Ali avoided touching on controversial matters. Taking a concerned view of present cultural conditions in the west, he holds hope that Christ's uniqueness and universal recognition may bring a transformation but suggests that spiritual communities will need to stand out as a light in today's cultural landscape. His approach has been described as one of steel and silk and there were indeed lines of each in his warmly-received presentation.



'Edging the Festivals' continued....

Son and Holy Spirit. Some people would walk away, but the vast majority were so taken aback that Christians would come to them and offer spiritual support and prayer, that they stayed and often asked many, many questions. This is a very simple and direct approach to serving the spiritual needs of people in a distinct environment and culture. It could easily be adapted for any kind of event. Imagine a booth at a folk festival offering prayer, or one at a business convention, or even just setting up a table on Main Street at noon with a sign reading "willing to listen and pray for free."

It is astonishing what opportunities for mission there are in festivals and cultural events. I've discussed only two, but I know of several "rodeo churches" that follow the rodeo circuit in the west, and others who open prayer booths at folk festivals and such. The options for mission are limited only by our imagination, and the gifts of the Spirit. Which is to say that there are no limitations at all! If you are looking for opportunities to engage in fresh mission in your community, but don't have the resources for sustained programs, or ongoing ministry support, I'd encourage you to consider what festivals and cultural events are going on in your area, and how you and a few friends might be able to serve them in the name of Jesus Christ.

Note: for a far from comprehensive list of Canadian festivals, look here: http://en.wikipedia.org/wiki/List_of_festivals_in_Canada Or here: www.storytellersdirectory.ca/Pages/CultFest.html or contact your municipal offices for a list of local events.





WYCLIFFE
COLLEGE

Alumni^{ae} NEWS



BY BISHOP
PETER MASON

Greetings from Wycliffe

Dear Friends,

My recent invitation for Wycliffe Alumni/ae news brought a wide range of responses – across the decades, and across the continent, and across the church. I hope you enjoy catching up on the life and ministries of your fellow graduates, and that you use these snapshots as an incentive to pray for one another.

From the 50's

Canon James O'Neil, W 51. Jim is first of all grateful for continuing good health, which enables him to officiate occasionally in the parish of the Good Shepherd, Weston, and also to preside regularly at the St. John's Rehab Hospital. He also fills in from time to time at the chapel of the Convent of the Sisters of St. John the Divine. Jim's wife Jean is recovering from hip surgery. When not otherwise doing Sunday duty, they both enjoy membership in St. Mary Magdalene Parish, Toronto, where Wycliffe students are frequently on staff.

The Rev. Dr. John Townsend, W 52. We are saddened to hear recently from John, that his son Stephen died in June of cancer; he was 49. We send our condolences to John and his family, and remember them in our prayers.

The Rev. Canon Dr. Howard Green, W 54. Howard and Jean must be among Wycliffe's most energetic retired clergy couples! Howard serves as an Honorary Assistant at St. John's Cathedral, Saskatoon, leading worship, taking the sacrament to shut-ins, participating on a healing prayer team, and leading a weekly bible study. In July Howard officiated at a wedding ceremony, incorporating Japanese scripture and prayers into the service. The Greens play golf at their summer cottage (65 rounds for Howard this summer!), and drove to Montreal for a family wedding in June. Wood turning has long been one of Howard's hobbies; several local gift shops carry his turned wood bowls for sale. Blessings, Howard and Jean!

The Rev. Canon William Baldwin, W 56, has been deeply involved as a peace activist since retirement. He volunteered to assist the Christian Peacemakers' teams in Hebron a few years ago, and has recently written a book – "The Journey to Peace in Palestine" subtitled "From the Song of Deborah to the Simpsons." Bill and his wife Eleanor are concerned to make the book more widely available, particularly to members of the Wycliffe community and have

donated a copy to the Wycliffe College Library. It was published by Dorrance Publishing in Pittsburgh, and is available in their bookstore as well as online as an ebook. From the back cover... "The author's personal journeys are set against the much longer journey of humanity from a world of tribal societies to our own global world...the candid and thoughtful approach of the author creates an eye-opening experience for the reader."

Ms. Kay Wilkinson, W 58. Folks who know Kay have long admired her faith, courage, and perseverance in the face of being mobility challenged. Despite her limitations, Kay continues to challenge the church and society to provide the care and facilities needed for senior citizens who face changing circumstances. At the same time she recognizes that seniors care for seniors. For example, Kay herself reads to other seniors who are visually impaired, and works in a seniors' home tuck shop. While seniors' homes perform a much needed role, Kay believes in the goal of keeping seniors in their own homes as long as possible. She rightly insists there is a role for our churches in furthering this goal.

In 1966 **the Rev. Dr. Marney Patterson, W 56,** responded to God's call to a full time itinerant ministry of evangelism, at which time he was granted leave of absence from the Diocese of Toronto in order to establish the Invitation to Live Ministries. Marney recently announced his retirement from this ministry. In 44 years the Ministry has taken Marney to 35 countries, all continents and 98 dioceses, (including every diocese in Canada), and given him the opportunity to share God's love with over three million people, minister to over 7000 pastors/spouses in Clergy Conferences, and to teach evangelism in 17 Theological Colleges including Wycliffe Theological College in Toronto, Canada. His ministries outside Canada include: Argentina, Australia, Bermuda, Brazil, Ecuador, Egypt, Fiji, India, Jamaica, Japan, Kenya, Korea, Liberia, Malawi, Malaysia, Mexico, Pakistan, Peru, Taiwan, Tanzania, Trinidad/Tobago, The Gambia, The Philippines, Republic of China,

Rwanda, Singapore, South Africa, Sri Lanka, Sweden, Uganda, Uruguay, United Kingdom, USA, and Zimbabwe. Married in 1949, Marney and his wife, Joan live in Cambridge, Ontario and have two daughters, two sons, 12 grandchildren, and 10 great-grandchildren!

From the 60's

The Rev. Raymond Carder, W 60.

Congratulations to Ray and his wife Jeanine who celebrated their 50th wedding anniversary in July, at Trinity Church, Barrie, Ontario. Included among the 80 guests were three fellow Wycliffe grads from the Class of '60 – Glenn and Eleanor Drover, Tom and Betty Gracie, and Don and Edith French. Ray continues to serve as an Honorary Assistant in his parish, with special responsibility for seniors' residences.



The Rev. Dr. David Sinclair, W 62 & 91,

continues in intentional interim ministry in the Diocese of Montreal. Now in his third such position, David is priest in charge of the Parish of Holy Trinity, Ste. Agathe in Quebec's beautiful Laurentian mountain district. Anyone interested in serving as incumbent of the parish should check out the diocesan website; fluency in French – either now or in the future – would be an asset. David's wife the Rev. Georgia Copland is serving as interim minister of the Argenteuil Pastoral Charge of the United Church.



The Rev. Bob Hartley, W 63, is currently adjusting to his three grandchildren. Her also preaches regularly, and leads parish retreats in several denominations. He has recently completed a 5000 word essay on one of St. Paul's letters and is now studying papyri from the first three centuries of the Christian Era. "There is hardly time to eat!" adds Bob.

From the 70's

The Rev. Canon Bill Kibblewhite, W 72.

Retirement for Bill and Linda Kibblewhite has not included any visible slowdown in their busy lives. After completing a three month interim in the parish of Holy Spirit, Mississauga, Bill joined the staff of St. Peter's Church, Erindale, Mississauga, with responsibilities for pastoral care. Always a dedicated supporter of Wycliffe, Bill succeeded the late Bruce Rathbone as chairman of the Leonard Retired Graduates' Trust Fund and then a few months later became chair of the Friends

of Wycliffe College, previously so well led by Principal Emeritus Reg Stackhouse. The highlight of the year for Bill and Linda was the wedding of their daughter Sarah and Graeme Hamilton in Cambridge, Ontario. "It is not often that a father has the privilege of walking his daughter down the aisle and then officiating at her wedding!"

The Rev. Glenn Sim, W 72. Happily retired since 2006, Glenn is now actively involved in the ANIC parish of Christ the King in Victoria, B.C. His duties include both a musical dimension...singing in the praise team (his wife Sheila is the parish Music Director and Organist) and occasionally preaching or celebrating the eucharist. Glenn is also a regular member of the Naval Officers Association of Vancouver Island. Both Glenn and Sheila are knee-deep in children and grandchildren, and look forward to the marriage of a daughter in the next year or two. And a final exciting prospect will be a church group tour of the Holy Land, including Egypt, next spring. Send us photos, Glenn.

The Rev. Garry MacDowall, W 73. Church and community service are firmly intertwined in Garry's life; he is just now completing a four year term as a Tow Councilor in Minnedosa, Manitoba, where he is also an Honorary Assistant priest in the Parish of St. Mark's. In December he will be off to a short-term mission to a five point parish in Barrouallie, St. Vincent, in the southern Caribbean. Garry also looks forward to connecting with other Wycliffe alums and next year's Refresh! Conference.

The Rt. Rev. Tom Corston, W 75.

By his own admission Tom's life and ministry took an abrupt change of direction when he was consecrated and installed as the ninth Bishop of the Diocese of Moosonee. The first ceremony took place in St. Anthony's Roman Catholic Cathedral in Timmins, to accommodate the large crowd. Then followed a procession to St. Matthew's Anglican Cathedral for the Installation. "Since then it has been a rather steep learning curve including a few thousand kilometers of travel." Blessings on your new ministry, Tom, and upon your family as well.



From the 80's

Major the Rev. David Donevan, W 86. As of August 2010 David was promoted to the rank of Major and assumed the role of Base Chaplain at the Canadian military base in Kingston. As head of a team of some 11 chaplains, David and his colleagues provide ministry to over 8000 military and civilian persons in the garrison. His wife Judy does volunteer work at a local school and soup

kitchen, and manages the family's year-old puppy. David would enjoy hearing from others of his class of '86 at David.Donevan@forces.gc.ca.

The Rev. Brian Parker, W 87

continues in his retirement to develop a teaching and resource ministry called Beth Roay Tov Ministries, an endeavour to help Christians to consider the Jewish roots of their faith. Through Sunday supply ministry, website teaching, a newsletter, and personal encounters, Brian is engaged in helping believers "make the connection." His ministry can be reached at www.bethroaytovministries.com.



From the 90's

The Rev. Eric Phinney, W 91. Eric is now in his twelfth year as pastor of the Anglican Parish of Renforth in the Diocese of Fredericton. In addition to parish responsibilities he finds time and energy for several significant other ministries, including serving as chairman of the board for Alpha Ministries, a board member of "Equipping Evangelists" which receives support from the Evangelical Fellowship of Canada, and the chairman of Medical Mission International, a medical/evangelistic group that conducts about a dozen outreaches each year. Underlying all of these endeavours is Eric's passion for evangelism, spiritual renewal, and the reinvention of the local church. Eric's wife Val recently graduated from the Pharmacy Tech program and works at a local pharmacy. She undertakes at least one short term medical/evangelistic mission each year in either Central America or West Africa. The six Phinney children are variously employed in a variety of challenging careers and occupations and are scattered from east to west.

Peter Althouse, W 93. Peter is one of Wycliffe's academic theologian graduates, for which our college is increasingly renowned. He currently serves as associate professor at Southeastern University in Lakeland, Florida. In the past year he has co-edited two books: "Winds from the North: Canadian Contributions to the Pentecostal Movement", and "Perspectives in Pentecostal Eschatologies: World without End." This past summer Peter gave a presentation at an ecclesiology conference at Bangor University in Wales, as well as other presentations at the Society for the Scientific Study of Religion, the Association for the Sociology of Religion, the Society for Pentecostal Studies; in addition he continues with field research for a two year Templeton study on prayer in the charismatic renewal, at the University of Akron.

The Rev. Brett Ham, W 98. One of Wycliffe's many maritime grads, Brett is the rector of St. John the Baptist Church in Riverview, Moncton. He recently organized and participated in a youth mission trip to Guatemala with the Arms of Jesus Mission. Outside parish boundaries, Brett is chaplain to the Riverview Veterans Association and President of the Moncton Area Council of Churches. Brett and his wife have two children... Alex and Calvin.

From the 2000's

Allison Cline-Dean, W2000. On July 15, Allison graduated from the Cardiff Centre for Chaplaincy Studies at St. Michael's College, University of Cardiff, Wales, with a Master of Theology in Chaplaincy Studies. She is the first North American student to receive this degree! Her thesis was entitled "What is the Place for Narrative Theology in Establishing Vocational Identity within the Context of Healthcare Chaplaincy in a Northern Ontario Long-Term Care Facility?" While completing the degree Allison continued to work as the chaplain at Pioneer Manor in Sudbury, where she has served since 2000. Congratulations Allison!



The Rev. Dr. Anne Quick, W 2000. Anne's big news is her move from Tweed in the Diocese of Ontario to St. Stephen's Church in Ottawa. "It's a biggish (to me) urban church with a wonderful

outreach ministry and I'm loving it! And I have a staff...a half-time associate priest and a half-time parish administrator...Living in the city after eleven years of rural ministry has its challenges, but Ottawa is a pretty nice place, and I can definitely handle its wealth of ethnic restaurants, cultural opportunities and green spaces!"

The Rev. Dr. Chris Holmes, W2000 and 2006. Chris is another of Wycliffe's theologian graduates who is making his way in the academic (and international)

community. The Holmes family arrived in Dunedin, New Zealand this past May, just eleven days after being ordained a priest in the Diocese of Rupert's Land, Manitoba. After a bewildering first few months all are beginning to settle in well. Christina I making friends in the community and the church; Lillian (4) is enjoying kindergarten and acquiring a Kiwi accent. Fiona (2) is as cute and kind as ever. Chris appreciates his new position as Senior Lecturer in Theology at the University of Otago, and has begun to feel more comfortable with the New Zealand Prayer Book. They would appreciate prayers as they discern as a family where best to serve in the diocese and as they wait upon God for the blessing of Christian friendship and community.



The Rev. Paul Ranson, W 05. Paul's life and ministry have been tightly intertwined with the

Maritimes, the Province of New Brunswick, and the Diocese of Fredericton. A few months ago he moved from Fredericton to Saint John to become Area Vicar of the Lower South End. His mandate has been to pray and plan how the Archdeaconry of Saint John could bless the people living and working in a neighbourhood with a high poverty rate. After a slow beginning, with prayer and discussion they have established a vision to establish a Youth Homelessness Centre in cooperation with government, non-profit groups and the wider church. Their vision is to provide emergency housing, to connect at risk youth with various programs, and to see that they are equipped to live independently. "We hope we can share the Kingdom values that are communicated best by Christian mentors who want to make a difference in the lives of these young people." May the Lord support you in this ministry, Paul.

Pamela C. Fitkin, W 08. Many Wycliffe graduates serve the Kingdom of God in a variety of Christian churches. Among such recent alumnae is Pamela Fitkin who is now the Lead Pastor of Frank Street Baptist Church in Warton, Ontario. Visit her blog at <http://pastorpamelasthoughts.blogspot.com>.

Shannon Baines, W 09. Yet one more future Wycliffe scholar is Shannon Baines who is now in her second year of the Ph.D. program at McMaster Divinity School in Old Testament Studies. We look forward to hearing more of your progress in the academic community of Christian scholars, Shannon.

Donor Reflection - Mrs. Barbara Stewart-Ferguson

When I was asked why I support Wycliffe my answer was simple: because I am a member of the Wycliffe family and this means we all share in the love of our Risen Lord and strive to serve Him in all that we do and say. Like any family, each of us has an important role to play at Wycliffe College whether we are a student or a donor.

I first visited Wycliffe as a child. My father, the late Lt. Col. Thomas Hudson Stewart, was a Wycliffe grad. He would visit Principal McElheran annually while I sat waiting patiently for him in the Wycliffe library. My parents were married in the Wycliffe Chapel in 1915, the reception was held in the Principal's Lodge, then the residence of Principal O'Meara. My father served overseas as a chaplain in the Canadian Army during the First and Second World Wars.

My visits to Wycliffe increased when my brother, the late Rev. Dr. John F.H. Stewart was a student at Wycliffe. He later was a medical missionary in Liberia for ten years. Just a few years ago I learned that my grandfather, the late Canon Frederick Elliott Howitt, a Trinity College Divinity graduate, later chose to attend Wycliffe because of its evangelical heritage (which is still strong today!).

In 1979 upon my return from Montreal to Toronto I continued my membership in St. Paul's Anglican Church. Archdeacon Bob Dann, then the rector, was a Wycliffe classmate of my brother's. Bob had attended many Sunday teas at the Stewart residence during his student days.

Five years ago the current Principal, George Sumner, invited me to pour tea for the Wycliffe students before their Wednesday lectures.



There I heard first hand their witness, their love of our Lord and their future plans. Thus I became deeply involved in the student bursary fund which I continue to support to the best of my financial ability. I know that we must emphasize the importance of raising funds for Wycliffe, but I am encouraged in all things at Wycliffe College because Faith and Prayer must and always do come first.

Please join with me in supporting and praying for Wycliffe's students this season.

Happy Christmas!



A continuing education conference 10-12, 2011

KEYNOTE SPEAKERS:



Dallas Willard
Professor of Philosophy at
the University of Southern
California in Los Angeles



John Polkinghorne
KBE, FRS
Cambridge University



Terry LeBlanc
North American Institute
for Indigenous
Theological Studies



John Bowser
Director of the Institute
of Evangelism,
Professor of Evangelism

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VISIONARY LEADERS WITH GOOD NEWS FOR A VIBRANT CHURCH AND A CHANGING WORLD

'Rediscovery...' - continued from page 1.

and access. But with eyes and hearts beginning to open, and with the right skills, every church community can explore its connections to marginalized peoples and oppressive systems and structures, within its local and global neighbourhoods.

The MTS-D baby birthed last year is now a toddler. It needs much feeding, nurture and diaper changing, but this program can generate a whole new cadre of Wycliffe progeny fit for community transformation, whether in Canada or across the globe. And the MTS-D is in good company. Traditional college and seminary programs worldwide are giving way to a new range of global engagement degrees – from MAs in intercultural studies, to MBAs in NGO leadership, from M.Ths in liberation theology, to Ph.Ds in policy and advocacy for social justice. For churches this is a boon: to the skills of exegete and pastor more and more seminaries are now able to add the competencies required by lay and clergy for local change initiatives: how to tackle poverty, mobilize communities, assess capacities and vulnerabilities, call to accountability governments and markets, and join others in partnerships for shared community visions.

“The Life and Land of Jesus” A Study in Old Testament and New Testament Backgrounds

February 17 – March 1, 2011

Drs. Marion and Glen Taylor of Wycliffe College invite you to join them on a unique study program to the Holy Land. In association with Dr. Steven Notley of Emmaus Educational Services, this program centers upon the lives and ministries of familiar Old Testament and New Testament personalities. With the land as our classroom, with archaeology, history, geography, language and culture as our resources, we will journey back into the religious, political, cultural and geographical environment of prophets, priests and kings. Jesus' ministry within a complex religious environment is of special interest. Our aim is to better understand the influences and the impact of the biblical record within its various contexts. We anticipate a rich and rewarding program. Our goal is to search the Scriptures, break bread together and fellowship in travel, that we also might proclaim, “Did not our hearts burn within us as He spoke to us on the way?” (Luke 24:32)

Details and registration for the program can be found online at: www.EmmausOnline.net



A year ago, Marion, George, Tom and others launched the new MTS-D, knowing that “who is my neighbour” has become a local and global question of faith and vocation, and knowing that Wycliffe could be a place for exploration and equipping.

Where might the MTS-D degree go? A number of possible niche areas for Wycliffe are sure to emerge in the near future, with further testing and dialogue. Effective development practitioners need knowledge and skills in:

- mobilizing communities for participation and engagement
- culture, anthropology and transformation
- strategic management of relief and development organizations
- transforming systems and structures for the vulnerable
- theologies of liberation and freedom

Let's talk, and build this MTS-D together.

Global neighbourhoods – watch out!

Professor David Kupp teaches the foundational course in Wycliffe's new MTS in Development, entitled Forging the Kingdom.