

INSIGHT

WYCLIFFE COLLEGE

June 2001

Why I Wrote My Recent Book

Alan L. Hayes

Professor Hayes' 1999-2000 sabbatical project, Anglican Identity and Controversy in Canada, has been provisionally approved for publication this fall by the "Studies in Anglican History" series of the University of Illinois Press, subject to available funding and suggestions by the readers of the manuscript. Here he discusses why he wrote it and what it says.



In 1978 Stephen Sykes, a distinguished theologian who was then a professor at the University of Durham (now he's a retired bishop), called attention to our contemporary Anglican identity crisis. He provoked a wide debate by his book *The Integrity of Anglicanism*, where he argued that liberal theology, and our Anglican quest for comprehensiveness and inclusiveness, had left our church unsure what it stood for.

Reading Sykes' book, I found myself agreeing that Anglican identity was elusive, to say the least. But as an historian I suspected that Anglican identity has always been elusive. I recalled, for example, the bitter Victorian arguments between evangelicals and high-church Anglicans, who disagreed violently about the nature of Anglican identity. For decades they waged a war of words for the soul of the Church.

"Identity" is such a metaphysical term, and so open to construction. As a seventeen-year-old plowing through an identity crisis of my own, I read the fragments of the pre-Socratic philosopher Heraclitus, and I was struck with his comment, "You can't step into the same river twice." Like the river, in fact like everything except God, Anglicanism is constantly flowing and shifting course, and yet the very phrase "the same

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INSIGHT

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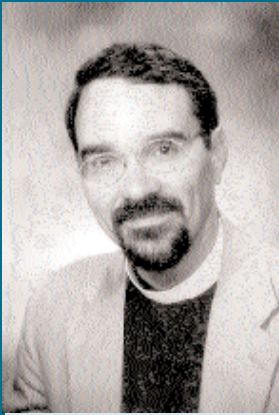
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Words from the Principal

I am writing this introduction on Easter Day, and it will probably arrive in your hands closer to Pentecost. This stretch of time, what the Orthodox call the Great Fifty Days, compels us to meditate on the mission of the Church as the direct implication of the resurrection of Jesus Christ. If He has gone on high, if He is Lord, then His sway should extend to the furthest bounds of time and space. So the Church's outreach grows directly out of this realization that He is already Lord everywhere and for all, though this is still veiled from the eyes of the world. Another way to say the same thing is to underline the direct connection in Luke-Acts between the resurrection of Jesus and the sending of the Holy Spirit at Pentecost on those gathered in Jerusalem, so that they could then scatter with the Word to the four winds. (This connection between the resurrection and the mission of the Church is a theme in Merv Mercer's Foundations course for new students).

The theme I would suggest for this issue, though its articles are varied, is that of going out into the furthest-flung corners of the earth. A sign of this may be seen in articles about our new family from the north, and our recent day of reflection on the Church in China. This theme of going out into every corner has to do not only with time and space, but also with realms of thought — the Gospel should go in

mission into every discipline and tradition. So you will read about one of our Convocation's honored guests, The Rt. Rev. Dr. Kenneth Cragg, and the foray of the good news into the Islamic world, and about the Rev. Dr. Bob Hulse's ministry of enabling the reach of the Gospel into the arts. The article by Tom Power will describe our first steps into the realm of technology in teaching. You will read about upcoming events which have as a common theme the encouragement of new ministers to have this heart or spirit of mission.

My alma mater has as its motto these famous words, *in illa ultra sunt*, "into the regions which are beyond," and this could, with good reason, be our motto as well.

ATS Recommends Re-accreditation

Wycliffe College, as a fully accredited member of the Association of Theological Schools, is visited every ten years in order to gain re-accreditation for the next decade. We had such a visit in February of this year, when a team headed by Professor Arthur Holder of Church Divinity School of the Pacific in Berkeley, California, and including Dean Richard Crossman of Waterloo Lutheran, came to Wycliffe for an intensive three days of meetings, kicked off by a wonderful reception Sunday night with the accompaniment of Maritime folk

music. At the end of the three days' period, in the resulting report, Wycliffe passed without any "notations," which are violations of ATS standards!

But the real story goes beyond the report card, for the most important value of the re-accreditation was the process of self-study, taking place over the preceding year and a half and led so ably by Mr. Ralph Sykes of our Board. Most of the Board, faculty, and staff, and many students and College friends, gave of their time and effort, for which we are grateful. Most of the suggestions of the visiting committee were in fact our own ideas for the improvement of our common life. We look forward, for example, to rendering the building accessible to handicapped people over the next few years. We also will be seeking to cope with success by finding new ways to accommodate the needs of more part-time students. We look forward to continuing our emphasis on global mission, and on seeking a more diverse student body. In all these areas the report reinforced goals we had formulated for ourselves. Bravo to all who helped to make this positive outcome possible!

Peace,

George Sumner

Why I Wrote My Recent Book *cont'd from page 1*

river” suggests that there is some identity there somewhere.

Perhaps, I thought, the identity of a person, or of a movement, or of a thing, is not to be found in an underlying essence which then needs to be preserved. Perhaps it's the patterns of change and differentiation which help create the identity. Perhaps the identity is to be found *in* the differences, rather than underneath them or over them.

And so I came to write an historical study of the Anglican Church of Canada which looked for identity by looking at the things which have always divided us. That is, I had the idea that what makes us Anglicans is our agreement that there are certain things which are important enough to debate — not the conclusions, which, after all, we never agree on. I found six themes which have organized our debates.

Mission

Canadian Anglicanism began as the beneficiary of English mission societies, whose arguments about the objectives and strategies of mission were quickly replicated here. For instance, which should come first, the proclamation of the Gospel, the transplantation of Church order, social outreach and education, or trusting relationships? Then we developed controversies of our own. For instance, when western bishops in the early 1900s begged for eastern money for Indian residential schools, did they

want to help the Indians, or did they primarily want the eastern money — as Sam Blake of Wycliffe College suspected? Should Canadians send missionaries overseas when they were still receiving missionaries from Britain? Should missions be euthanized and replaced with a vision for “mutual responsibility and interdependence in the body of Christ,” as the bishops declared at the Anglican Congress of 1963? Should we re-define mission under the influence of the secular language of “corporate mission statements”, and include all the purposes of the Church in a smorgasbord category “mission”? Is there room for independent Anglican mission organizations such as the South American Mission Society?

Social Importance

The Church of England came to Canada in a privileged position; in the Maritime provinces it was established by law, while in Newfoundland and in central Canada it benefited from special funding and protection. But many Anglicans were uncomfortable with the unfairness of it, and, besides that, it made Canadians dependent on the mother country for their policies and financing. By Confederation Anglicans had lost all of their legal privileges, but they still enjoyed superior social acceptability, and some challenged that too.

Governance

Our forms of governance have changed many times, but they have never worked right, and we've always complained about them. First we were ruled by the Colonial Office and the mission societies. By the 1840s our bishops were trying to run things, but we didn't always trust them. In the 1850s we began creating synods, but synods could make the strangest decisions, and, in any event, no one has ever quite agreed which powers belong to synods and which to bishops. In 1893 we created a national church structure whose operations have never harmonized with those of the dioceses. In the 1960s we called in Price Waterhouse to give us twentieth-century management techniques, but after we had followed all their recommendations, people began complaining that Church House was more insulated, more expensive, more bureaucratic, less creative, and less relevant than ever.

Church Style

What Anglican doesn't know our love for quarrelling about Sunday morning services? We disagree about texts, about ceremonial, about music, about architecture and decoration, about the roles of clergy and laity, about how liturgical decisions should be made. Would we really be Anglicans if we ever reached final agreement on our “churchmanships” and styles of worship?

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Modernity

Most of us want the Church to be in the world but not of it, but that doesn't help us agree on how exactly we should relate to our modern context. In the 1800s we were usually mortally frightened of it; in the 1900s we were usually breathlessly eager to embrace it. For example, in the 1860s, no one was more opposed to liberalism and biblical criticism than the bishops of Canada; it was their idea to call together the first Lambeth Conference of Anglican bishops from around the world, to present a common front against modernity. What a contrast to the 1900s, when we were wanting to modernize theology, modernize Christian education, modernize management, modernize worship, and modernize everything else we could touch!

Gender

Gender issues didn't suddenly emerge in 1970; we've been arguing about them from the beginning. Frontier women in the 1830s sometimes led Anglican services in the absence of the parson; was that right? In the 1840s women began forming their own parish organizations, and not long after they were arguing for seats in vestries. In the 1880s some bishops steadfastly refused to permit the Women's Auxiliary into their dioceses. In the 1920s there were

debates whether deaconesses were clergy. In 1924 a woman delegate from the diocese of Caledonia to General Synod was sent packing; women were no more "persons" in the Church than in civil society. Beginning in the 1940s, the late Reg Soward of Wycliffe College stood up every year in Toronto diocesan synod to move a resolution for the ordination of women to the priesthood.

These are historic debates, but they underlie the debates we carry on today.

We still debate how Anglicans should support mission. I think, for instance, of the complaint by a General Synod official in the October 1999 issue of the *Anglican Journal*; he was incensed that a church newspaper should sell advertising space to World Vision. What a lot of historic baggage he was carrying!

We still debate how the Anglican Church should participate in society. We argue about the relics of our past social importance that hang on the walls of our churches, and we still pass resolutions at our synods advising governments of our positions on the issues of the day, as if they were waiting for moral direction from us.

We still debate about governance. For instance, for ten years we've been downsizing General Synod, and we now recognize that bankruptcy is a real possibility.

We still debate about church style, and we've added some new topics. Can a layperson preside at the Eucharist? Should people be baptized before they receive communion? We're probably more tolerant of differences than we were a century ago, but we don't pass up a chance to fight.

We still debate modernity. Those of us who think we might be post-modern worry that the Anglican Church's twentieth-century passion for modernization put it on the wrong track; others of us want to re-discover tradition, and still others of us miss the 1960s. If we *are* in the wrong place, knowing how we got here may help us get out.

Finally, we still debate gender. Women still aren't sure if they have an equal place in the Church; and now debates about gender roles are further complicated by debates about gay marriages and the ordination of practicing homosexuals.

Anglican Identity and Controversy in Canada fills out these themes with stories, sketches of key people, descriptions of the circumstances which defined the terms of our debates, and analysis. See whether you agree that what has given us a common identity as Anglicans has been the things that have kept us apart. ■

Keep us Posted!

It is not an easy task to keep our mailing list up-to-date, particularly for our graduates who move around the globe. Please keep us informed of any address changes, and if you know of other grads who have moved, please send us the information.

Send us your email address, and at some point in the future we will generate a directory — this is not only an easy way for us to keep in touch with you, but for you to keep in touch with your fellow graduates. Contact: i.gale.rucklidge@utoronto.ca

The Landscape of Inter-Faith: Reading the Map of Contemporary Dialogue

Bishop Kenneth Cragg, Honorary Assistant Bishop in the Diocese of Oxford, and the world's leading Christian authority on Islam, presented a Public Lecture at Wycliffe on May 13th. This article is a synopsis of his talk — tapes are available at a cost of \$8.00. To order, please call Irene Rucklidge at (416) 946-3524, email: i.gale.rucklidge@utoronto.ca.

Bishop Cragg was awarded the degree of Doctor of Divinity, honoris causa, at this year's Convocation.

"A network of roads like veins was strung across the land, interlacing, branching... and everywhere impeded by toll-gates..."



Map-reading has long been a useful analogy for all kinds of intellectual pursuits. It fits theology as well as geography or sociology. For religions extend like landscapes and — as Leon Furchtwanger has it in the famous novel: *Jew Suss*, faiths have ‘veins’ — bloodstream and ‘mind-stream’, stemming from factors ethnic and spiritual. If we think in landscape terms, these ‘roads’ are a ‘network’ and ‘toll-gates’ have to be passed. Religions are familiar inwardly to those who belong: they can be forbidding, even repellent, to outsiders who, in turn, must negotiate to enter them by patient sympathy and a care to understand.

Clearly this task is now more than ever a central duty for Christian theology. It is, therefore, a prime dimension in ministerial preparation which, in all its aspects, is the calling of Wycliffe College. The reasons why ‘more than ever so’ are not far to seek. The contemporary world is so much more open, every part to every part, by dint of the information revolution, far-flung tourism, emigration and immigration. There are few seclusions left where faiths could hide from one another. Global awareness dominates high capitalism: diversity in the meaning and art of being human has likewise to occupy the meaning and art of being Christian. What

we can honestly say with religious language is a question secular agnosticism has forced on all belief systems. It follows that the integrity of any and every faith is bound up with its will to external relations. Something of the old simplicity of traditional mission (“Can we whose souls are lighted...?”) has to pass into a more ‘wrestling’, even ‘agonistes’, shape of witness.

To speak of this as a ‘task’ is to realise how for some it has become almost a ‘hobby’ and that is part of the burden. ‘Hobby’ is not meant to be an unkindly word but ‘dialogue’ is now so much a vogue word and there are those for whom it would seem to have overtaken mission. There has been a real change of climate so that faith-spokespeople now use very different language from that of mid-century and earlier, in the acknowledgement of diversity with little apparent care for finality. There is a danger that faith-allegiance becomes, as it were, domesticated, privatised, something to be ‘consumed on the premises’, so that we are ‘Christian’ inside our sacraments and ‘pluralist’ outside them. Scriptures are then possessed as ‘heirlooms’ in the family.

There is obviously great risk here — a query round integrity. Have we parted company with the New

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Testament? Are we re-reading the commission as: “Go ye into all the world and discuss the Gospel?” Renouncing — and nailing — all suspicion of spiritual ‘imperialism’ is one thing — and valid: foregoing the content and the onus of ‘witness’ is another. For there is no ‘witless witness.’ More and more the question about mission in the context of urgent dialogue is not ‘whether’ but ‘how’.

The ‘landscape’ is very wide and there is much open pasture for grazing. Two impressions of dialogue emerge. It still tends to be very elitist and it often stays on the surface. Elitist because it leaves vast territories of mood and mind quite untouched. Old absolutisms persist, especially where religious allegiance draws passion from nationalism and identifies strenuously with the pride of cultures. Practitioners of dialogue need to penetrate more deeply into the mentality that out of lethargy or bigotry least kindles to it. Otherwise, its ventures may be no more than self-gratifying indulgence in the ‘broad mind.’

By the same token, as well as engaging more strata of society, it needs to probe its issues more urgently, lest it resemble a kind of religious tourism, ‘visiting’ exotic parts. It is liable to be over sanguine about how what divides can be ‘unified’ or ‘reconciled’.

Examples are legion (which the lecture sought to review). The issue is well caught in a Quranic verse (Surah 109) where the Prophet cries to the pagan Meccans: “To you your religion and to me mine!” He was emphatically differentiating and repudiating. However, some recent generous Muslims have cited the verse as sanctioning a tolerant pluralism. There are, in fact, other Qur’an passages they could better have chosen in that sense, but Surah 109 is unmistakably and passionately adversarial. We must begin where convictions truly are and where they urge their meanings, and not suppose that a little ingenuity or appeal to some implicit transcendental unity satisfies their earnestness. The sanguine out, and the serious in, we can hope for genuine appreciation — and mediation — of truth.

The lecture ventured a few examples of this double aim. It is often through appreciation that the Christian mind glimpses both new perceptions of what it always had in trust and thereby learns what it would ‘commend’ (always the due apostolic word). Witness often finds itself moving with, rather than against, a logic already there in another faith.

For example, might there be sound Islamic reasons for looking further at the traditional Islamic theology of an overwhelming divine

sovereignty that determines all that is, an absolutism that is its own law? Has that theology (for discernible reasons) somehow wandered from the implications of its own magnificent doctrine of creation? There it is clear that Allah has ‘let us be,’ in an authentic creaturehood in which is vested the ‘management’ of the good earth, a ‘vice-regency’ over its economy and the cultures it sustains. Must we not then see a kind of *kenosis* in creation itself — a magnanimity so infinitely generous as not to demand exclusive rule but to invite the human into that wondrous measure of reciprocity? *Kenosis* — the self-expending quality of love — is, of course, at the heart of faith to ‘God in Christ.’ The ancient cry: ‘Greater is God’ remains potentially in fuller possession of itself revising itself by perception of criteria already its own.

A dialogue that might raise liberating options could thus be in the very core of witness, moving — beyond all merely academic range — into the very heartbeat of other humans on the inside of their ‘toll-gates,’ in a relationship that both heeds and gives, being ever alert to the reach of human tragedy — the ‘toll’ of the mortal scene inside all ‘gates.’ ■

Major Gifts to Wycliffe



Paul Helliwell with Principal Sumner

"We each, in our own way, strive to extend the Kingdom of God", says Toronto entrepreneur, businessman and Fellow of Wycliffe College, **Mr. Paul B. Helliwell**, as he delivers a cheque for \$2 million to **Principal George Sumner**. This gift, representing the largest single donation in the College's history, endows the Principalship of the College in perpetuity. Dr. Sumner's official title is now *"Principal and Helliwell Professor of World Mission",*

in honour of Mr. Helliwell for his munificence towards the College.

This gift was announced to the public at the Third Annual Principal's Dinner last November, in conjunction with another announcement, the donation of \$1 million to the College from an anonymous donor. Both gifts have become part of Wycliffe's endowment and enable the College to meet future needs created by its rapid expansion. ■

Bruce Rathbone receives the Bishop's Award for Faithful Service, 2000

Bruce Rathbone — Wycliffe's bursar from 1978 to 1998 was honoured on the evening of January 16 when **Archbishop Finlay** presented him with the Bishop's Award for Faithful Service during the annual dinner of the Bishop's Company. The citation recalled that "Bruce served St. Matthew's First Avenue first as a choir boy from the age of eight, and later, as a warden during which time

he helped to establish St. Matthew's Lodge, a home for the aged. He was active in the Anglican Young People's Association and became its Dominion President. In 1961 he was a delegate to the World Council of Churches in New Delhi, India and spoke of this experience to over 200 congregations across Canada.

In 1964 Bruce joined St. Timothy's where he has served on every possible committee. He has been a Warden, a lay member of Synod, a member of the Advisory Board from 1972 to 2000 and its Chair for most of that time. In addition to these activities Bruce sang in the choir for many years. He devoted his energies to the work of the Renovations Steering Committee and continues to serve on the Archives Committee. He has served as vice-chair of the Diocesan

Outreach Committee, was twice director of Anglican Houses, and for thirteen years served on the Board of Cana Place.

Always generous with his time, cheerful, humble, honest and kind, many of us remember Bruce as the Bursar at Wycliffe College, and during his twenty years in that position, gave focus and friendship to students well beyond the call of duty. His knowledge of liturgy, church symbols and tradition is encyclopedic. His commitment to making the world a better place, his dedicated service to the elderly and his devotion to the integrity and well-being of his church make him a model to others of what it means to be a Christian".

His Wycliffe colleagues and friends extend their congratulations and best wishes to Bruce as the recipient of this prestigious award. ■



Bruce and Pamela Rathbone

Convocation – May 14, 2001



*Convocation:
happy
graduates*

The Right Reverend Kenneth Cragg, Honorary Assistant Bishop of Oxford, England; the **Right Reverend William Hockin**, Bishop of the diocese of Fredericton; and the **Reverend Canon Robert Hulse**, rector of St. John the Evangelist, Elora, were awarded the degree of Doctor of Divinity, honoris causa. Bishop Cragg was presented to Convocation by **Alison Hari-Singh**; Bishop Hockin by **Charles Baxter**, and Canon Hulse by **Bishop Ralph Spence**. The Convocation address was given by Bishop Hockin. **Andrea Christensen**, senior student 2001/01, presented the Senior Stick to **Amy Bunce**, senior student 2001/02.

The Graduates of 2001 are:

The Degree of Doctor of Theology

John Stephenson

The Degree of Master of Theology

Brian Cooper

The Degree of Master of Divinity

Clive Anderson
David Anderson
Andrea Christensen
Basil Coward
Suzanne Craven

Lee McNaughton
Michael Mondloch
Shaun O'Connor
Robert Salloum
Michael Schaub
Lyn Youll

The Degree of Master of Religion

Tim Abraham

The Degree of Master of Theological Studies

Malcolm Armstrong
Grace Cherian
Stephen Robertson

Jean Sterritt
David Wyeld

Diploma in Lay Ministry

Lois Hicks
Constance Kendall
Clara Tooke
Beulah Walcott
Donald Wilson



Bishop William Hockin

Three Images from the Gospel Record

In his May 14th Convocation address, the **Right Reverend William Hockin** reflected on three images from the teaching of Jesus which provide the Church with guidelines for its mission and ministry at a time when (in Bishop Hockin's words) "we Christians have been going through a radical and painful separation from our culture". Those three Gospel images are: salt of the earth; sowers of the seed; and lambs among wolves.

In commenting on the first of the three images, the Bishop said that when "Jesus declared to His disciples that they were salt, His expectation of them was that they are to be people who make a difference in the world...bringing value to people's lives". As for sowers of the seed, they are to be "tireless in their effort to see something take root and grow for God, in spite of thorns, rocks, and hard places". The third of the three images, said the Bishop, may seem at first sight to be an "unsafe strategy"; but experience has shown that people's hearts are moved more by the voice of the lamb than by the wolf. "The image of the lamb says much about our care of people, and how we do that."

Bishop Hockin's message was addressed primarily to the graduates of 2001 who are looking forward to Ordination, and then by implication to the whole Church in the midst of "our changed cultural reality".

The Fellowship Luncheon

The **Rev. Canon Robert Hulse**, Rector of St. John the Evangelist, Elora was the guest speaker at the Annual Fellowship Luncheon held at the college on Saturday, May 12th. He spoke of the



*The Rev. Canon
Robert Hulse*

importance of music in worship. At St. John's, Elora, (which has a fine reputation for its choral music) as in several other places, new standards of singing have attracted a large young congregation, both from the neighborhood and from further afield. It is clear that the younger generation responds enthusiastically to good music, and in the Anglican tradition there is plenty of good music to draw on. John Wesley had it right when he said "Have an eye to God in every word you sing, and in pleasing him you please yourself and every other living creature".

Noel Edison, organist and choirmaster at St. John's, which hosts one of the few all-professional church choirs in Canada, delighted the assembly with his choir's 'a cappella' renditions of some Canadian choral works. These included excerpts from Mass settings by Robert Fleming, Ruth Wilson and Healey Willan. The chanted psalms 122 and 23 were particularly delicious, and the choir finished with Imant Raminsh's *Ave Verum* which captured the spirit of the British Columbia surroundings whence it sprang.

The Helliwell/Thompson Doctoral Scholarship at Wycliffe College

Tim Elston is the second recipient of the Fellowship. He comes to Wycliffe from Denver, CO, where he worked on his Master's thesis in the area of Pauline Studies and Second Temple period literature. For his proposed thesis work Tim is interested in setting Paul's method of argumentation against the background

of both Jewish midrash and Greco-Roman rhetoric. He has a background in linguistics and was formerly an Arabic



Paul Helliwell with Tim Elston

linguist living in Athens, working for the US Airforce. It is in the past few years that Tim found his way into the Anglican church, and we welcome him into the Wycliffe community.

Congratulations to the following Wycliffe grads on their Ordination

The Rev. Wendy Moore Quinn W2000, was ordained to the priesthood on March 25 at All Saints, Collingwood. Ordained to the diaconate at St. James' Cathedral on May 6 were **Dr. Robert Derrenbacher**, **John Stephenson W2000**, **Paul J. Walker W98**, **Riscylla Walsh-Shaw W99**, and **Lyn Youll W2001**. Other ordinations to the diaconate are: **Andrea Christensen W2001**, on May 28, diocese of Ottawa; **Shaun O'Connor W2001**, on June 3, diocese of Athabasca; **Rob Salloum W2001**, **Suzanne Craven W2001**, **Michael Mondloch W2001**, and **David Anderson W2001** on June 3, all of the diocese of Niagara; **Gordon Mintz**, **Lee McNaughton W2001**, and **Michael Schaub W2001** on June 3, diocese of Ontario; **Andrew Horne** on June 10, diocese of Fredericton; and **Wendy Amos-Binks** on June 24, diocese of Fredericton. ■

In Memoriam

George Beck 1914 - 2001

In the Wycliffe motto, “The word of the Lord endures”, there is a quality that describes George Beck. For many years a college trustee, and later the honorary treasurer and vice-chair of Council, George was that truest of friends — someone you can count on in good times ready to rejoice, in hard times ready to help.

A patriot, he served in the Canadian Army in World War II. He lost most of his sight through war wounds, and as a legally blind veteran later served as President of the Canadian National Institute for the Blind. One did not have to know him very long before becoming aware of his musical interests, especially at the annual Wycliffe Christmas Dinner when he could always be counted on to take the king's role in singing “Good King Wenceslas”, his rich baritone voice filling the refectory with both sound and spirit.

Marjorie Pezzack 1919 - 2001

The year 2002 not only marks the 125th anniversary of the founding of Wycliffe College, but also the 25th anniversary of the Ordination of Women to the Priesthood in the diocese of Toronto. The Rev. Dr. Marjorie Pezzack had the honour of being the first. Upon completion of her studies (in the early days this included practical courses such as nursing), Marjorie opted to continue at Wycliffe and so qualified for the L.Th.

Employment in a parish in the 1940's for women was not exactly a “plum job”. Marg's first experience was at St. John's (Norway) and it was here that she and newly ordained Lewis Garnsworthy served together. They had an “up and down” staff relationship, neither ever imagining that thirty years down the road the one would ordain the other. Marjorie went on to her finest ministry at St. John's, York Mills where she served for forty years and made a lasting contribution in many areas. It was from St. John's, York Mills, that she was called to Ordination to the Priesthood, and despite many objections from the “antis”, was hailed by the majority. Marjorie was honoured by Wycliffe with a D.D. in 1992.

Donald Naylor Peel 1923 - 2001

The Reverend Don Peel died in London, Ontario at the age of seventy-seven. A Yorkshireman by birth, and a Canadian by adoption, Donald graduated from Wycliffe in 1949, and for the ensuing three years ministered at Macklin, in the Diocese of Saskatoon. He then went as a missionary in the Punjab in India. On his return to Canada in 1969, he served for four years as director of Christian education for the Diocese of Huron. In 1973 he was appointed Co-ordinating Chaplain at the North York General Hospital; leaving there in 1980 to accept the position of Associate Professor of Christian Education and Director of Field Education at Wycliffe.

In his retirement years, he founded “Donald Peel Pastoral Seminars”, and was active in presenting workshops on a variety of topics, including “Lay Pastoral Visiting”, “Grief Ministries”, “Evangelism”, and “Adult Learning”. Another activity was his involvement with the London (Ontario) East India Prayer Fellowship whose language is Urdu — in which Don was fluent. Don is survived by his wife Alice and their five daughters.

Reginald Harvey Soward 1907 - 2001

Reg Soward's life was a very Canadian story. He was born and reared in a country village, Minden, Ontario, and was taken as a child to its parish church. Who would have thought then that this boy would some day preside over the Wycliffe College Council on which he served from 1946 to 1988, or that he would be a leader at the highest levels of the national church as an adviser to primates and lay delegate to 16 General Synods, or that he would serve four bishops of Toronto as their chancellor? Reg championed the ordination of women a full generation before his church finally admitted he had been right all along, being ready to take that stand openly in the Toronto synod even though he was shouted down.

Devoted as he was to the parish church in which he helped to start, Reg was just as committed to the church beyond the parish. Through the long list of church causes he served, he became known as “Mr. Anglican”. ■

The Dragon is Waking

by Patrick Yu

The Reverend Dr. Patrick Yu, a Wycliffe graduate of '81 and an adjunct faculty member, is rector of St. Timothy's Anglican Church, Agincourt.

Many people know of the work of Hudson Taylor, the founder of the China Inland Mission and one who embodies a love of the Chinese people in his setting aside of Western dress, customs and privileges for the sake of evangelism. Fewer people are aware, perhaps, that many Wycliffe graduates also answered China's beckoning. One only needs to walk a block from the College to the Royal Ontario Museum to see the legacy of Bishop William White of Honan, China, in the early parts of the twentieth century.

That company of saints would be pleased to see that, on March 3 of this year, around ninety clerics, students and interested friends gathered at Wycliffe College for a day conference on the state of Chinese Christianity entitled "*The Dragon is Waking: Christianity among the Chinese.*" The event was a creative adaptation of Wycliffe's annual Sadleir lecture, established in honour of alumnus Charles Sadleir, missionary and bishop. It was jointly sponsored by Wycliffe College and Tyndale Seminary, serving as an inaugural event of Tyndale's Hudson Taylor Centre. Archbishop Finlay and

Bishop Tottenham were also present and led in worship.

The keynote speaker was Mr. Tony Lambert, who was a British Diplomat in Beijing and is now a researcher for the Overseas Missionary Fellowship (formerly China Inland Mission). Mr. Lambert displayed his fluency in Mandarin with a deep understanding of the historical, cultural and political realities in which the Church carries out its life and mission. He painted a picture of an indigenous Church which, despite official control and varying degrees of repression, has experienced substantial growth. The current population of Christians in China is difficult to determine, but Mr. Lambert gave some figures showing a ten-fold increase in many provinces. The picture though is not all rosy. There is a serious lack in teaching and some cults have taken hold. Even with official Christian presses, the church desperately needs theological books, and resources for ministry with children.

The next plenary turned our attention to the Chinese Church in Canada. The Rev. Stephen Leung, W84, presented the situation in Western Canada, the Rev. Warren Lai, W79, described the work in Central and Eastern Canada, and the Rev. Dr. Kenneth Fung described Chinese ministry in the Anglican Church of Canada. What emerged was a vibrant community

which includes some of the largest churches in Vancouver and Toronto, though it is also a community struggling to find the next step in its mission in multi-cultural Canada.

After a Chinese food lunch, four workshops were offered. They were led by the Rev. Dr. Patrick Yu (Chinese Christians and Racism), Mrs. Mona Cheng (The Second Generation Chinese Canadians in Chinese Churches), the Rev. Matthias Der, W90, (Leadership), and the Rev. Paul Kwong (The History and Mission of the Province of Hong Kong). The conference concluded with a discussion of the roles of overseas Christians in the ongoing work of China, the speakers were the Rev. Lingyun Cai, the Rev. Paul Kwong and Mr. Lambert.

As well as being informative, the conference served to establish many links between people and organizations with similar interests. The event may produce some distant echo, much like this conference itself is an echo of works of Wycliffe graduates long past. ■

Tapes of the conference can be purchased from Ms. Paula Thomas, telephone (416) 946-3525; email: pj.thomas@utoronto.ca. Plenary session (3 tapes) for \$12; Workshops (4 tapes) for \$16.



Comings and Goings – Wycliffe’s Faculty



In the new year, **John Bowen** led a series of outreach-oriented discussions of *The Simpsons* at the University of Toronto. He thought these were pretty cool, but others may disagree! In January, he taught a one-week Doctor of Ministry course at Trinity Episcopal School for Ministry in Pittsburgh on “Ministry in Missiological Perspective”, and in May, he was keynote speaker at an Ontario Diocesan Conference on spirituality, entitled “Come to the Banquet!”

Congratulations **Terry Donaldson!** Terry has received a three-year research grant from the Social Sciences and Humanities Research Council of Canada for a research project entitled “*Gentilization in Judaism and Early Christianity*.” The major component of the project is a study of Jewish attitudes towards Gentiles, specifically

the terms under which Gentiles might “have a share in the age to come.” On May 4, his former school, The College of Emmanuel & St. Chad in Saskatoon, awarded him with an honorary Doctor of Canon Law.

Alan Hayes chairs the steering committee for an international Anglican historical conference entitled “*Re(making) Anglican Tradition(s)*” being held June 23-27. The conference is co-sponsored by four Anglican and Episcopal historical societies, and is co-hosted by Wycliffe and Trinity Colleges.

Dr. Joseph Mangina delivered a paper at the meeting of the Canadian Evangelical Theological Association in Laval, Quebec, at the end of May; the topic was “*Jesus and the Church in Karl Barth’s Relation to Roman Catholicism*.” Dr. Mangina has been invited to spend next spring as a resident fellow at the Center of Theological Inquiry in Princeton, New Jersey.

Tom Power attended a conference sponsored by the ATS in Pittsburg in March entitled “*Building Theological Learning Communities at a Distance*”. In May he attended a workshop on Celtic Spirituality at Knox College, Toronto given by Rev. Philip Newell, Warden of Spirituality for the Anglican Diocese

of Portsmouth, former warden of the Iona Community, and author of a number of works on the topic.

David Reed attended a meeting of the Primate’s Theological Commission in Oakville, March 9-12; and has worked on a forthcoming book by this Commission. He gave an Address last November to a University of Toronto Campus Ministry Workshop entitled “*Too Good To Be True — Aggressive Recruitment Tactics by Religious Groups on Campus*”.

Glen Taylor recently attended a week-long course on Anglican preaching at the College of Preachers in Washington, D.C. He preached in Polomoke City, MD., lectured at the John Hopkins University and also at Virginia Theological Seminary. Previous to that he was in Texas where he attended the Academy of Homiletics and visited the Bishop of Dallas.

Patrick Yu, adjunct faculty, visited Trinidad & Tobago and Barbados in February on behalf of the college. In Trinidad & Tobago he trained supervisors since two of our students are currently doing internships there. In Barbados he visited Codrington College and established connections between that college and Wycliffe. ■

The Dean of Residence

Professors **Glen and Marion Taylor** and their children, David, Catherine and Peter are moving out of their home in the college residence. In August they move to their new home in downtown Toronto, within walking distance of the college. Glen’s duties as Dean of Residence will end this summer and we

will miss seeing the Taylors around — they spent fourteen years living in their Wycliffe apartment and during that time we have seen the Taylor children grow from babies into young people. **Mark Bowald**, a doctoral student at Wycliffe, is the newly appointed **Residence Don**.



BookBound

Reflections on a Life of Mission and Service in the Anglican Church in Canada

By Canon Ina Caton

Reviewed by Rev. Carol Finlay, W90,
Associate Priest of Amherst Island,
Kingston

AT THE END OF THE SECOND WORLD WAR, Ina Caton applied to be trained as a missionary for mission work with the Anglican Church in Canada intending to go to China. Instead she found herself in the far reaches of Saskatchewan. This small

volume is a memoir of her extraordinary life of ministry, most of which has been spent on the prairies. It is a wonderful tale told by a fiercely devoted missionary who survived extreme conditions, loneliness, and deprivation. Now in her mid-eighties, she recounts the stories of life among the lumberjacks, the outdoor privies, cars in ditches in forty-degree below temperature, and bears in the Sunday School! Canon Dr. Caton was ordained a priest in 1976 and given an honorary doctorate by Wycliffe College in 1990. Her humour and great faith sustained her throughout her long life of service, and her story is, above all, a story of faith. “The recollections are warm despite

some hurts... my life has been so full of the goodness of God, not least through his people, that I can say only, “To Him be the glory!”

Ina’s memoir is not only the result of long hours of her taping but also a collaborative effort of a number of loving friends in her parish church of Little Trinity, Toronto. Preserving these histories, I believe, is encouragement to all, both lay and ordained, to see the mission needs right here on Canadian soil, and to meet some of the wonderful heroes of the Anglican Church who heard the call of God and responded. ■

Book Notice

No Dragons at St. George’s

By Harry St. Clair Hilchey,
(Toronto, 2001)



In this volume, sub-titled “*Twenty-five tales about men and women, past and present, whose spiritual home was, or is, St. George’s Church on-the-Hill, 4600 Dundas Street West, Toronto*”, Archdeacon Hilchey affectionately recounts in telling and fascinating detail various life stories of men and women from his church. He has drawn on an impressive array of sources — print, oral, and material — to depict a series of

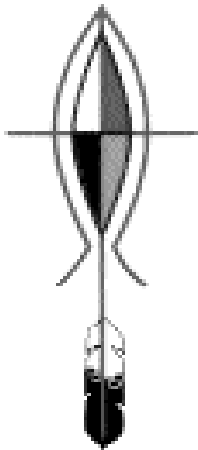
pen pictures of notable persons from St. George’s over the years. We salute his industry and gift of storytelling in bringing this collection before the public. ■

The book is available from St. George’s-on-the-Hill, telephone (416) 239-2341.

Meet Andrew Wesley

Professor Glen Taylor in conversation with Andrew Wesley, a Wycliffe mature student and First Nations person.

Andrew, along with Esther who works for the national church, and their six-year-old grandson moved to Toronto in January from Moosonee. They now live in downtown Toronto.



Glen: You and Esther are mature, well travelled and well educated. I think it was easier for you to adjust to changes than, say, a first nations person who had never left home.

Andrew: For a typical first-nations person it would be a complete shock. I know of at least three native people who have tried to come to study theology in an urban setting — none has made it.

Glen: What proved to be their undoing?

Andrew: The academic schedule, the heavy workload and loneliness, in addition to the major adjustments in their lifestyle.

Glen: What could be done to make a theological College more accessible to native people?

Andrew: A representative of the college should come to our area to talk to prospective students, letting them know what to expect, and suggesting a reading

list to help them prepare academically.

Glen: You were a victim of cultural and physical abuse in the residential schools. You don't seem to be bitter and you're still an Anglican. How can this be?

Andrew: ...a strong faith and personal spirituality. These things mean that there is room for forgiveness. Sharing one's story helps too. It also helps to hear of other people who have suffered equally or more, but in different ways.

Glen: What is the relationship between native spirituality and your Anglican Faith?

Andrew: It's like different circles, with part overlapping in the middle. Points of overlap include the notion of one creator God and being able to understand things like the Trinity through nature. An elder once told me it's like water, ice and snow.

Glen: What opportunities would you welcome at the College and in the Anglican church?

Andrew: At the college level I'd like to talk more about native spirituality. For any of our graduates who might consider serving in the north, they could learn such things as tobacco, sweat lodges, and the relation of the tee-pee to the gospel. At the church level, I'd like to see the partnership we struck with the Anglican church in 1994 strengthened, allowing us a greater say in the canons

and what elements to include in our worship.

Glen: How do you decide which native spiritual elements are compatible with Christianity and which aren't?

Andrew: An example is the practice of raising the sacred pipe at the same time as elevating the host. I'd want to find more about its background before allowing it. If it is compatible with the notion of salvation through Christ, I'd allow it. If not, no way.

Glen: I have heard you say you are a native person first, a Christian second and an Anglican third. Why this order?

Andrew: I'm a native person and that's important. Once you know who you are then you can accept Christ and see in turn if Anglicanism is a good fit. I'm concerned that our young people feel out of touch with who they are as native people because they don't always know their native language.

Glen: Andrew, I hope you know that you and your family have brought a great deal to the Wycliffe community. ■

Andrew is now entering his second year of study at Wycliffe College.



Electronic Curriculum Delivery

by Tom Power

The new Calendar for Wycliffe College (2001-2003) identifies “**Electronic Curriculum Delivery**” as one of the cutting edges taking place here. Since September 2000 there have been some exciting developments in the area of online teaching at Wycliffe College.

Online Course

In September, 2000 the first online course containing web-based enhancements was launched when part one of Professor Marion Taylor’s Old Testament survey was made available to incoming students. Through the Wycliffe College website students were able to view the course syllabus, access exegesis resources, participate in an online discussion group as well as connect to a host of quality website links pertinent to the course: <http://www.chass.utoronto.ca/wycliffe/Faculty/mtaylor/otintro/index.html>. This resource met with a great response to the extent that other faculty and students were utilising many of the links to find information. Web-based enhancements to other courses are now on-going as faculty become

excited about the possibilities for extending the learning experience through the use of electronic resources.

Pre-Theological Course

The summer of 2001 sees the inauguration of our first Pre-Theological course online. The theme for this year will be “*On Becoming a Christian: An Introduction to Theological Study*”, in which each of the four disciplines (biblical, church history, theology, and pastoral) will explore the implications of this in their area. Students in the basic degree program planning to attend Wycliffe in the Fall will be recommended to take this course online before coming, while others who may wish to explore it just out of interest or who may wish to discern their own vocation in theological education.

Online Distance Education

Our first truly online distance education course will be offered in the Summer term of 2002 with Professor Alan Hayes’s course on Early Christianity to 600 AD. The experience will form part of a feasibility study that will assess the long-term prospects for a more

fully-fledged distance education program at Wycliffe College.

Hardware

Improvements to the classroom hardware to make electronic teaching a reality also took place with the purchase of a data projector and laptop computer. A training day was held and these resources received increasing use as the January-April term proceeded to the extent that it was sometimes difficult to book them. It was a pleasant problem to have!

Professional Development

In another direction, significant advances have been made in the area of electronic enhancement of classroom teaching, through the use of classroom presentation software (MS Power Point. Wycliffe is now a leader at the TST (Toronto School of Theology) in the field of developing online teaching, electronic classroom and distance education. For the future it is a given that web-based resources will increasingly be part of course offerings. The long-range implications of the need for distance education will have to be studied but as of now great strides have already been made. ■

The Flint Trust Parish Mission Fund

The Flint Trust Parish Mission Fund, established by the late **Maurice Flint, W50**, is intended to promote teaching missions in parishes. Its only prerequisites are that parish leadership include a Wycliffe graduate who subscribes to the **Six Principles** on which the school was founded. We

hope that it can also be an occasion for cooperation between the College and the parish involved. If you would like to have such a teaching mission, and have a potential speaker in mind, please be in touch with the Principal or with Mr. John Cameron, telephone **(905) 827-1345**. ■

Barbara Beatty Retires!



Barbara's Principals — Peter Mason, Michael Pountney, Alan Hayes, George Sumner and Harry Hilbey.

Several months after the end of World War Two, a family of four moved into a newly constructed bungalow in an area west of Toronto known as the Queensway, where fertile market gardens were being swallowed up by extensive housing developments. The man of the house was a war veteran named Frederick William Enoch Yarnell, whose Irish origin was reflected in the fact that everyone called him "Pat". He and his Canadian wife Margaret were the parents of identical twins, Barbara and Maureen. Soon after the family arrived in the area, they became actively involved in the new parish of St. Elizabeth's. It was there that Barbara and Maureen were confirmed. They sang in the junior choir, joined the youth group, demonstrated considerable athletic skill as members of the girls' softball team sponsored by the parish, and played leading roles as actors in St. Elizabeth's drama club.

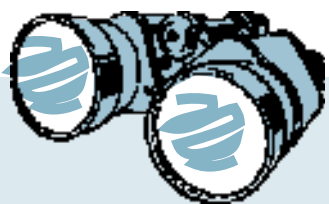
After graduation from Queensway Public School, and later from Etobicoke Collegiate, Barbara took a business course and went to work in a real estate office. She continued her Church activities, and at an A.Y.P.A. conference met (the Reverend) Donald Beatty. When they were married, in St. Elizabeth's, in 1961, Barbara left her employment to be full-time "clergy spouse", first at St. Matthew's, Islington; and then, successively, on Toronto Island, at Calvary Church in west Toronto, Christ Memorial Church in Oshawa, and St. George's, Willowdale.

Barbara came to Wycliffe as front desk receptionist in April of 1988. A year later **Dr. Peter Mason** appointed her to the position of Principal's Administrative Assistant, and she has served in that capacity ever since. Bishop Mason has said of her that she was "such an excellent Administrative Assistant because she instinctively integrated her faith in God, her service to Christ's Church, and her duties at the College...She was constantly cheerful, unfailingly reliable, and admirably loyal — to the College, her colleagues, and the students".

Dr. Michael Pountney has spoken of "Barbara's effervescent personality, bubbling with charm and cheerfulness, laced with vivacious generosity and invariable unselfishness. Yet there is more: her deep sensitivity for people — her quiet and faithful prayers for the College — the integrity with which she guards privacy and honours commitments. Knowing her has been both a privilege and pleasure."

Faced with the task of appointing a successor to Barbara in the Principal's office, **Dr. George Sumner** has described her as being "like a cross between Florence Nightingale and Joan of Arc...she has been a paragon of tact, efficiency and insight. Her work has grown all these years out of a deep and real faith in Jesus Christ. She is a wise and honest counselor and a personal friend."

Barbara has decided that her services as the Principal's Administrative Assistant will come to an end on May 31. She will take with her the gratitude and the esteem of the Wycliffe community — faculty, staff, and the students she has known during her years in the office at the end of the hall. Thank you Barbara; and our best wishes to you and Don, your children and grandchildren. ■



Looking Ahead!

- **September 27th** — The Annual Alumni/ae Conference and Dinner.
- **September 27th and 28th** — SEAD Conference, topic: "Church Unity in an Age of Church Shopping". Guest speakers are Ephraim Radner and Douglas Harink.
- **October 23rd** — A public lecture to be presented at 4:15 and 7:00 pm, with guest speaker Dr. George Lindbeck.
- **November 9th** — The 4th Annual Principal's Dinner, with guest speaker Mrs. Margaret Norrie McCain.