

## Michael Clarke appointed Executive Director of the Scott Mission



Michael Clarke, a recent graduate from Wycliffe College (2002) with his Master of Divinity, was appointed to the position of Executive Director by the Board of Directors of The Scott Mission. Michael has a passion for helping street people and brings a wealth of experience to his new position. He started his career as a police officer in the Peel region. From there he felt a

calling to help those on the street, and he joined Evergreen at the Yonge Street Mission. He then became minister of Youth and Community Outreach for Trinity Anglican Church in Streetsville and started a Youth Ministry called the DAM in Mississauga. Michael lectures at Humber College to new police officers and is a representative on the Parole Board. His involvement with youth has stretched beyond Toronto: he has consulted for World Vision in Mexico, Ecuador, and Romania. In 1996 Michael was awarded The Order of Canada in recognition of personal service on behalf of street youth in Canada and abroad.

W.T. David Cross, chairman of The Scott Mission's Board of Directors sent the following message to the Mission Staff: "After much prayer on the part of the Board and Search Committee and Michael, we mutually came to the conclusion that God was

calling Michael to this position. We are excited to welcome Michael as part of The Scott Mission team." A worship service was held at The Scott Mission, Friday March 1 at Michael's request. Many of the Mission's homeless people attended along with the Scott Mission Staff, Michael's friends (including those from Wycliffe), and his family.

The Scott Mission is a Christian non-denominational agency in downtown Toronto serving the poor of the community. It has multi-faceted ministries for the homeless, needy families, shut-ins, and children and youth, and seeks to bring physical, spiritual and emotional wholeness to those who look to them for help.

As Michael goes forward in his ministry we ask the Wycliffe community to pray, not only for Michael, but also for the continued work of the Scott Mission. ■

### Congratulations to Professor Marion Taylor

Marion Taylor, Professor of Old Testament at Wycliffe, has been selected to receive a Lilly Theological Research Grant for 2002-2003. The grant of \$10,000 US, will support the research and writing of a book on "Women Interpreters of the Bible in the 19<sup>th</sup> Century". As part of the Lilly program Marion will attend a Lilly Conference on Theological Research, February 28 to March 2, 2003 in Pittsburgh. ■

### ...and also to Professor Glen Taylor

Glen Taylor, Professor of Old Testament at Wycliffe, was ordained priest by the Rt. Rev. Ronald Ferris, Bishop of Algoma, on Monday May 6 in Sault Ste Marie. Principal George Sumner and the Rev. Alan Knight, the rector of Glen's summer parish, were presenters. ■



## Treasured Past, Dynamic Future

### 125 Years 1877 - 2002

*For 125 years Wycliffe College has served the educational mission of the Church by challenging and encouraging all those who seek a fuller understanding of Jesus Christ and his transforming power. And now it's time to celebrate!*

### A Year-Long Celebration

Wycliffe is marking its 125<sup>th</sup> birthday with a variety of public events, new courses, publications and projects. The Gilbert Meilaender Lecture, *Death: Enemy or Friend*, held on March 5, was attended by more than 200 people in the Great Hall at Hart House. The dinner that followed at the Faculty Club brought together the Wycliffe community with other faculty and staff of the University, medical practitioners and citizens with an interest in bioethics. Dr. Oliver O'Donovan delivered a public lecture on Justice and Judgement as part of our day-long clergy day on May 15 and the New Frontiers

Conference, May 16-19, provided a terrific program where the question of vocation to ministry was explored with men and women who are considering their call to Church mission and leadership. With four courses being offered at Wycliffe this summer the pace has not slowed down very much!

### We welcome the Archbishop of Canterbury

The highlight of our Anniversary Year will be the visit of Dr. George Carey, the Archbishop of Canterbury, on Monday October 21. It is a great privilege for Wycliffe College to

host Dr. Carey and to confer on him an honorary doctoral degree in recognition of his life-long ministry. The day's events include a Service of

*cont'd on page 3*



*Dr. George Carey, the Archbishop of Canterbury*

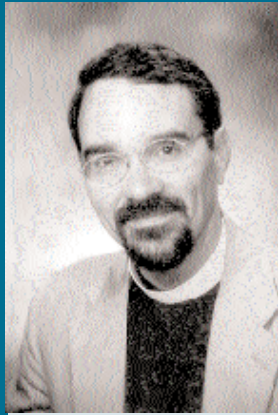
INSIGHT  
The Wycliffe College Newsletter  
for Alumni/ae and Friends  
June 2002 No. 52  
ISSN 1192-2761

EDITORIAL BOARD  
Irene Gale-Rucklidge –  
Editor  
Tom Power  
Marion Taylor  
George Sumner

CONTRIBUTORS  
George Sumner  
David Tiessen  
Harry Hilchey  
Wendy Amos-Binks

PRODUCTION  
Vicky Gale,  
Graphic Design  
Insight is published  
twice a year by the  
Development Office.

Please address your correspondence and "Letters to the Editor" to:  
INSIGHT, Development Office,  
Wycliffe College, 5 Hoskin Ave.,  
Toronto, ON M5S 1H7  
Tel: (416) 946-3535 Fax: (416) 946-3545  
Email: i.gale.rucklidge@utoronto.ca  
Web: <http://www.utoronto.ca/wycliffe>



# Words from the Principal

On the boards outside Sheraton Hall are listed the names of Wycliffe graduates who went forth into the missionary vineyard. Some of them were also sent by the Church Missionary Society. While it is our 125th anniversary this year, the great evangelical Anglican tradition of CMS celebrated its 200th anniversary recently in 1998. Those CMS missionaries did hope that their labor would result in the planting of churches, but they had no idea of the particular shape the life of those younger churches would take, nor could they have foreseen the explosive growth, for example, in Africa. Could those early missionaries have guessed that in 2002 Anglicanism would be mostly African and evangelical? One sows, another waters, and neither can presume to predetermine what God's harvest will look like. All of this has major implications for the way we think about the renewal of the Church. We see its sins and shortcomings, and we may wish we could devise some institutional remedy. But renewal actually comes when Church people

hear a call, catch its fire, and set out on its mission. The Church Missionary Society's goal was not to renew the Church, but to bring the Good News to Africa and Canada and India. The effect of renewal happened along the way. The CMS is, in mission parlance, a "voluntary society," a group loyal to the Church as a whole but banded together independently to fulfill a particular, shared mission. Wycliffe is just a voluntary society, with the special mission of educating future leaders of the Church. And I believe that, along the way, by the grace of God, it has been, and is, a part of the renewing work of the Holy Spirit in the Church.

All of this makes George Carey the perfect guest with whom to celebrate our anniversary. He is the symbol of the global Anglican Communion, including its evangelical Churches in Africa. He was himself a principal of an evangelical Anglican theological college in England, and so has a feel for our kind of institution. He has had a burden for Church growth and

congregational renewal since his days in Durham as a parish priest, a time he describes in his *The Church in the Marketplace* (1984). He has been a voice of both unity and doctrinal integrity in a time when fissure was possible in the Church. He has struck the right balance between charity and openness to other traditions in our pluralistic time, and insistence on the uniqueness of the saving message of the Gospel. He has taken a stand on behalf of the persecuted Church of the Sudan at some personal cost. In all this he has aimed at faithfulness, and been used by God as a force for renewal along the way. He richly deserves honouring, and "fits our profile" admirably. I hope this issue will stoke your excitement about his visit, and I hope that you will make plans now to be in attendance and to bring friends as well.

Peace,

George Sumner



# BookBound cont'd from page 7

University whose president, Daniel Wilson, was one of the school's founders.

Designed in what was called "scholastic Gothic", the red brick structure was dressed in Oswego Falls brown stone. On the ground floor, it provided two lecture rooms, each 23 feet square, and a refectory, 25 by 18 feet, these three rooms separated by sliding doors, which could be opened to form a large hall. There was also a kitchen, a pantry, and rooms for a matron and a steward. Upstairs 20 bedrooms were available to students, and the building included a residence for the Principal. Everyone was therefore ready for a gala opening, an event that would show this new school was not only here to stay but would stay in style. Something "big", however, had been overlooked. The building was devoid of furnishings and the money in the building fund had run out. How could this enthusiastic but not penniless community open an empty building when its life and work would demand a complex inventory of shelving, sinks, "gasaliers" (for lighting in those pre-electricity days), blackboards, window blinds, kitchen tables, spring mattresses, and what were called "mixed mattresses" to be placed on top, plus a strip of carpet for each room?

"Not to worry". The women of St. James' Cathedral came to the rescue by holding a giant bazaar that, in one day, realized \$1,800 — enough to pay for everything a new college would need to start its life and work. An official opening date could be announced — **November 2, 1882** — and it turned out to be a night to remember. The hundreds who crowded into the new building included so many notables that one press report claimed: "Such a brilliant assemblage of the elite of the city has not been seen in one place for some time back." Every room was illuminated, and "the flags of all nations" mounted to bring splashes of colour to not only the corridors but the spacious hall. Inspirational music was provided by the Cathedral choirs, addresses given, refreshments served, and guided tours provided. After five years of hard work, the community was ready to party! Highlighting the evening was also the announcement that henceforth the name, "Protestant Episcopal Divinity School", would be replaced by "Wycliffe College" a name chosen because of the way this 14<sup>th</sup> century theologian had expounded the doctrinal foundation on which this new College would stand.

In his Principal's Address, the Reverend James Paterson Sheraton

made the most of his opportunity to outline how the College would live up to its new name. It would be dedicated to academic excellence, theology as "queen of the sciences" demanding no less of those who teach and study it. It would integrate itself in the University where it was now located. It would commit itself also to Canada as a college "rooted in the life of the Canadian people". But supremely, its highest ambition would be testifying to the power of Christ in the lives of men and women. The College would avoid "a lifeless evangelicalism which holds to all the great doctrines about Christ." Although the College would live and work in that new building only nine years, the character portrayed in that 1882 opening would stay and stay. ■

**Dr. Stackhouse's book will be launched on October 1, at 4:00 p.m. at the College. We invite you to join us for refreshments and to meet the author.**

*For the illustrated text of Dr. Stackhouse's address to the Advisory Council, April 26, 2002, see <http://www.utoronto.ca/wycliffe/regnyc.html>.*

# Death: Enemy or Friend?

*Dr. Gilbert Meilaender, having left his bifocals in Chicago, found the audience in the Great Hall of the University of Toronto's Hart House slightly blurry, but that did not affect the clarity of his lecture on "Death: Enemy or Friend." Dr. Meilaender, professor of bioethics at Valparaiso University, was the invited speaker at a public lecture held on March 5<sup>th</sup>. David Tiessen wrote this summary.*

Bambi, it seems, is a good place to start one's reflections on death. Meilaender began with a passage from Felix Salten's *Bambi*, in which two leaves discuss their imminent fall and death with the coming of winter. He observed that the leaves' conversation captures something of the inevitability of death with its accompanying fear and terror. At the same time, though, that terror is somewhat mitigated by the beauty of the passage itself. Those themes — fear and beauty-set the tone for what followed.

Meilaender conveyed his concern that present North American attitudes toward the process of dying tend toward a 'management' model. That is, rather than seeing death as an enemy, we concentrate on 'dying well' by maintaining control of our



dignity and succumbing to dependence as little as possible. In short, we attempt to maintain control of the natural process of dying as much as possible. Therein lies the problem: we have come to view death as for the most part simply a natural part of life — a 'friend' (of sorts) — rather than something disruptive that warrants fear. We have come to fear the loss of control that comes with dying more than death itself.

By way of illustrating contemporary attitudes to the process of dying, Meilaender employed the stories of two dying women from Ira Byock's *Dying Well: The Prospect for Growth at the End of Life*. In this book Byock

argues that we should embrace dying as another stage of life offering unique opportunities for personal development, if we're willing to take them. Meilaender relayed Byock's stories of Terry and Maureen. Terry fought death tooth and nail, enduring unbearable pain in order to remain with her young family as long as possible. Byock suggests that while in a way she 'mastered' the process of dying by her resistance, she also neglected herself along the way, missing opportunities for personal growth because death was purely an enemy, something to be feared. Maureen, on the other hand, embraced the process of dying as transformative, to the point that death was generally seen as a good, into which she slipped in a beautiful, final transition. Byock views this as the epitome of dying well.

Meilaender dissented (a bit) from both of these attitudes toward dying, and from Byock's assessment. While acknowledging the potential good (the beauty) that can arise from suffering, he argued that suffering (and death) itself remains an evil. If our two options are to either rage against death or to embrace it as a field of new possibilities, we should opt for the former, for death entails separation and loss. But simply raging against death isn't right either. Meilaender finds both options wrongheaded. For him there is a *via media* between these

where the Sunday School numbered eight hundred! He left St. Wilfred's in 1961 to become General Secretary of the Department of Social Service of the Anglican Church of Canada; his next appointment was as Associate Secretary of the Canadian Council of Churches with particular responsibility for the Council's Committee on Foreign Affairs. He returned to parish life in 1975 as Rector of Trinity Church in Parry Sound; and three years later he came to Wycliffe as Director of Development until he retired in 1987.

Maurice married Islay-Ruth Madill Black in 1948. During Maurice's time at Wycliffe as Director of Development, Islay spent many hours as a volunteer in the College Archives, sorting, classifying and organizing a vast amount of material. She died on January 30, 1993. Maurice subsequently married Kathleen Ironside, a Wycliffe graduate of 1958. A memorial service for Maurice was held on March 14, 2002 in the college chapel and Kathleen spoke of "his gift of friendship which has enriched us all". She described him as "pastor, ecumenical to the core — a man who loved music, animals and flowers, and most of all, people". He was awarded the degree of Doctor of Divinity, *honoris causa* at the Wycliffe Convocation in May, 1978. ■

## The Reverend Canon Shirley Arthur Ralph Wood

— October 29, 1909 to January 14, 2002 — was a fourth generation Newfoundlander. He attended Memorial University, St. John's, before entering Wycliffe. He was ordained deacon in Toronto in 1936 and priest in 1937. He served successively as Rector of the rural parish of Kinmount, Irondale and Burnt River; Rector of the parish of Lakefield; and Rector of Holy Trinity Church, Thornhill. In 1956 he was appointed Rector of St. John's Cathedral, Saskatoon and Dean of that Diocese. Two years later Wycliffe awarded him its Degree of Doctor of Divinity, *honoris causa*.

After six years in Saskatoon, Shirley returned to the Diocese of Toronto to succeed Maurice Wilkinson as Rector of St. Wilfred's Church where he remained until his retirement in 1974. One of his many retirement gifts he received was a wooden stand especially built for him when he came to St. Wilfred's to compensate for his short stature when he stood in the pulpit. He and Ethel (they were married in 1938) made their retirement home in Belleville, Ontario. There Shirley served as honorary assistant at St. Thomas Church, sang in the choir, made sandwiches for the Salvation Army's welfare program, picked strawberries in season, and in winter cheered for the Toronto Maple Leafs. Ethel died in 1996 after a long illness so Shirley was a widower for six years. A service of thanksgiving for his life and ministry was held in St. Thomas' Church on January 18. ■

## Gift to the Graham Library



The theological collection in the Graham Library has recently had a major acquisition due to the generosity of John Ridout. He has purchased for the library a CD-ROM containing all the published works (running to 55 volumes!) of Martin Luther. This will be an invaluable resource for theological

studies. John has been the first major contributor to the Endowment Fund for the library's theological collection. In addition, John, who is a former trustee of Wycliffe, continues his support for the library through his membership of the Joint Library Committee of Trinity and Wycliffe College. ■



# Elivered Mulongo — A Pioneer Priest in Kenya

by Wendy Amos-Binks

In October 2000 Elivered

and Joseph Mulongo arrived at Wycliffe with their two young sons, Michael and Emmanuel, to begin two years of theological study in order to train for future ministry in Kenya.

I was born into a peasant family, in a marriage that became polygamous soon after. I was the most unwanted child because I was just another girl and my father needed boys who could inherit his small farm. When I reached high school, I became a sickly child but I learned to trust God and from that time I felt God wanted me to work in a situation where I could glorify His name. After high school I sought to study theology and it seemed that God opened the way. I began theological studies not realizing the implications of being a woman in ministry in Kenya. My fellow theology students would sometimes jokingly tell me “the best way you ladies can survive in a parish is by carrying the priest’s briefcase”. I thought these men were speaking in jest, although a close friend had served as a deaconess and was assigned duties in the kitchen whenever the parish council met. She never did have the opportunity to sit in on a parish council meeting.

When I was about to finish college, the Bishop, after some delay, gave me an interview and said he would be willing to ordain me. I was happy and made all the necessary arrangements; friends were invited and a bus hired to transport people from home to the diocese, 200 kilometres away. At a subsequent interview the Bishop said “Elivered, the diocese is not ready to ordain women. We ask you kindly to understand this situation. Do not feel bad.” I was tongue-tied. My home was 200 kilometres away. Where I was teaching was also 200 kilometres away in the opposite direction, and there were only 3 days remaining before ordination. I was supposed to collect the vestments from the tailor. At home, people were preparing to come and they had planned a great feast after my ordination; some of my friends were already on their way. The cancellation was announced on the radio.

A year later I had the opportunity to preach in three churches in another diocese and the Bishop there invited me back to preach in the cathedral. He asked if I was contemplating ordination and I said “yes”, not telling him of my past experience. This diocese is 400 kilometers from home so most of my friends could not attend. At the celebration afterwards the people who rejoiced were from the community and not all were church-goers, but they

thought I had at last made a breakthrough. Adjustment to life as a full-time student at Wycliffe, living in an apartment with my family, was not without challenges. The standard of living in Canada is very high compared to Kenya, and even the street people have shoes and clothes, which is more than the street people in Kenya. Toys for children are rare — here my children have many, many toys. Food has been another challenge, but I have learned to like some western food and have found where to purchase ingredients for Kenyan dishes. Child-care has proved challenging as well since my husband Joseph, and I are in full-time studies at Wycliffe and Michael and Emmanuel need to be cared for.

Two years later...we have enjoyed being here and interacting with members of the Wycliffe community. It has been a great experience for us as a family, and it has widened so much our understanding of the love of God, and our understanding of the role of each of us, wherever we are in the salvation history. Thanks to all who contributed in one way or another to our being here. You are so many and we cannot count you all. The good thing is that God knows. ■

*Both Elivered and her husband Joseph, graduated from Wycliffe with an M.T.S. degree at this year’s Convocation. They plan to return to Kenya this summer.*

## We welcome the Archbishop of Canterbury *cont’d from page 1*

Thanksgiving and Convocation at St Paul’s Church, followed by an Open House and Lunch at Wycliffe. The Archbishop will then participate in a forum with members of the Wycliffe community (alumni/ae, students, faculty and staff) in Sheraton Hall. To conclude the day, an Anniversary Banquet is planned at the Four Seasons Hotel to celebrate Wycliffe’s mission and Archbishop Carey’s worldwide ministry.

Known as “a man of the people”, George Carey was appointed the 103<sup>rd</sup> Archbishop of Canterbury in 1991. Over the past 11 years he has led the Church of England during a period of change and has been the spiritual leader of nearly 70 million people in the worldwide Anglican Communion. As Principal Sumner notes in his greeting in this issue, George Carey’s tenure as Archbishop has been marked by establishment of stronger ties between Anglicans and other Christian denominations as well as with members of different faith communities around the world. He

also oversaw the first ordination of women in the Church of England in 1994. Archbishop Carey retires at the end of October but he will remain active in many areas of his ministry. His gifts for teaching and his tireless dedication and concern for justice and peace in the world will no doubt provide new challenges

*“His passion for the Gospel and dedication to the faithfulness and unity of the Church, together with his insistence that the suffering world is the proper sphere of our common engagement, have made George Carey an inestimable gift to the Anglican Communion and beyond”.*

For more information check the Wycliffe web site [www.utoronto.ca/wycliffe](http://www.utoronto.ca/wycliffe)

### Mark your calendar and celebrate with us — Monday October 21, 2002

- **11:00 a.m. St. Paul’s, Bloor Street**  
Service of Thanksgiving and Special Convocation to be held at St Paul’s Church, 227 Bloor Street East.
- **1:00 p.m. Open House at Wycliffe College**  
Plan to attend the Open House with lunch after the Service of Thanksgiving — transportation will be available from the Church to the College.
- **6:30 p.m. 125th Anniversary Banquet at the Four Seasons**  
Raise a toast at this celebration! Tickets are now available (\$175 each with a tax receipt of \$70). Any profit will support our Student Bursaries. To order tickets contact **Karen** in the Principal’s office **(416) 946-3521**. To avoid disappointment we suggest you purchase your ticket(s) early.

and opportunities for Dr. Carey to serve God in a world where the message of the Gospel is needed like never before. When Archbishop Carey announced his pending retirement, voices of appreciation of his ministry were heard from around the world. Bishop Frank Griswold of the Episcopal Church said this:

### Publications to Mark Our 125<sup>th</sup> Anniversary

Two timely publications are set to appear to coincide with our anniversary celebrations. The first entitled *The Way Forward — A History of Wycliffe College*, is authored by former Principal, Rev. Dr. Reginald Stackhouse, to be published by the University of Toronto Press. A book launch to be held at the College is planned for October 1 and we hope to see you there.

The second book is a history of Canadian Anglicanism by Professor Alan Hayes, entitled *Anglican Identity and Controversy in Canada* to be published by the University of Illinois Press in its series, Studies in Anglican History. The publication date will be announced on the College’s web site [www.utoronto.ca/wycliffe](http://www.utoronto.ca/wycliffe). ■

# Convocation

# 2002



Wycliffe's First Graduation Class

*This year's graduating class was the largest in recent memory — the graduates of 2002 are:*

## DOCTOR OF THEOLOGY

Dale Dawson  
Grant LeMarquand

## DOCTOR OF MINISTRY

Nell DeBoer  
Linda Nicholls

## MASTER OF THEOLOGY

Po Yuen Tong

## MASTER OF DIVINITY

Wendy Amos-Binks  
Mary Ann Boote  
Amy Bunce  
Michael Clarke  
Dana Dickson  
Evelyn Fisher

Gethin Edward  
Annette Gillies  
Kathleen Greidanus  
Faun Harriman  
Timothy Haughton  
Dorothy Hewlett  
Gail Henderson  
Andrew Horne  
Peggy Hudson  
Ruth Knapp-McKee  
Kate McLarty  
Gordon Mintz  
Robert Mitchell  
Blair Peever  
Stephen Silverthorne  
Steven Smith  
Beth Topps  
Shaun Turner  
John VanStone  
Douglas Woods

## MASTER OF RELIGION

Francis Pillman

## MASTER OF THEOLOGICAL STUDIES

In-Surp Choi  
Emily Jenner  
Elivered Mulongo  
Joseph Mulongo  
Andrew Swift  
Robert Vagacs

## DIPLOMA IN CHRISTIAN STUDIES

Harold McKee  
Rhea Wilson

## DIPLOMA IN LAY MINISTRY

Amy Anderson  
Robert Aquino  
Catharine Bennett  
Joan Cavanaugh-Clark  
Margaret Coupland  
Wendy Fletcher  
Mary Laing  
Caroline Layne

Connie Mahaffy  
Luz Santamaria  
Barbara Shotlander  
Barbara Sinclair  
David Smith  
Monica Spragge  
Karen Thorpe  
Candace Turner

## DOCTOR OF PHILOSOPHY IN THEOLOGY

*December, 2001 conferred by St. Michael's College*

Peter Althouse  
Robert Derrenbacker  
Kenneth Fox  
Daniel Smith

## MASTER OF ARTS IN THEOLOGY

*December, 2001 conferred by St. Michael's College*

Andrea Laing-Marshall

# Happy Graduates — 2002



**The Right Reverend George Elliott**, Suffragan Bishop, York-Simcoe, diocese of Toronto, and **The Rev. Dr. Oliver O'Donovan**, Regius Professor of Moral & Pastoral Theology and Canon of Christ Church at the University of Oxford, were awarded the degree of Doctor of Divinity, honoris causa. Bishop Elliott was presented to Convocation by **Dr. Robert Salter**, and Dr. O'Donovan by **Mr. Ajit John**. The Convocation address was given by Bishop Elliott. **Amy Bunce**, senior student 2001/2002, presented the Senior Stick to **Munroe Scott** on behalf of **Kyle Norman**, senior student 2002/2003.

The Right Reverend George Elliott charmed the participants in Wycliffe's 2002 Convocation when he introduced the theme of his address by singing a few lines from a song by Stan Rogers: "watch the field behind the plow turn to straight dark rows; Put another season's promise in the ground". He went on to speak of the members of the graduating class as

"seed that is being planted with hope". "Tonight", he said, "Wycliffe College is putting another season's promise in the ground".

Much of his address was devoted to describing the "ground" in which Christian seed is now being sown. That ground, he affirmed "is both hostile and fertile". "The values that we, as men and women of faith, continue to hold dear, that were once shared by the society as a whole, have now been marginalized and challenged. Alvin Toffler's *Third Wave* has rolled over us and left us feeling adrift in a world where the view looking out from within our communities of faith is that of a landscape we no longer recognize...On the other hand, I read article after article stating that within North American society today there is a hunger for things spiritual that is unprecedented...The Church has been given a wonderful opportunity to refashion its mission."

The task in this new environment is to learn how "to make connections with folk in our communities who share little or none of our heritage or experience of faith". To the graduating class he said: "I hope that you will be able, in your various ministries, to help others make connections between the Gospel message and the world in which you live...Faith communities today need to be intentional about reaching out into the unfamiliar landscape of our post modern society, remembering that the world within most of our churches is foreign territory to those outside it. Our mission will need to be reshaped and it is in this adventure that we are looking to you. We will need your gifts, your new insights, and your knowledge to help our church open some new doors and reach out to the mission that is now found on its doorsteps."

*Summary by Harry St. C. Hilchey*

*The complete address can be viewed on <http://www.utoronto.ca/wycliffe/elliott02.html>*

# Wycliffe Graduates Remember . . .

*In celebration of our 125th Anniversary year, we asked graduates for memories of their time spent at the College. Here are just a few. Others will appear in September and December. If you would like to send us yours, please do so attention Irene Rucklidge.*



**I WAS PART OF THE POST WWII (1945-51)** Wycliffe when many veterans entered the college thanks to the DVA benefits of fees paid and \$75 a month spending money! The senior students of the time of my coming were John Coneybeare, Lewis Garnsworthy, David Crane, Reg Stackhouse and others. Among the new admissions was a well decorated army officer, Norman Ballard. He received the medal closest to the much coveted VC. After

the war he returned to study, and so impressed were some of the younger students that one of them once referred to Norm as the “killer” — needless to say a scuffle followed! Ramsay Armitage, himself a distinguished veteran of WWI, was most supportive of this new group of students and made every reasonable accommodation to them. Some were married and they were allowed to live in with privileges living “out” too. The beginning of a new era! I remember succeeding Reg Stackhouse as the Editor of the *Cap and Gown* — a formidable task! This was the time when promising graduates such as Geoff Parke-Taylor and William Coleman were sent off to do doctoral work at Yale and Columbia and come back to teach, which they did. Most of the staff hitherto were imports from Britain namely, Horan from Ireland, Dillistone and Coggan from England, and later on Hettlinger and O’Donovan.

*The Rev. Canon Jim O’Neil, W51, Toronto, Ontario*

**MY TIME AT WYCLIFFE FORMED** my ministry in ways that I continue to discover, and for that I am very grateful to the College. One of my happiest memories of my time at Wycliffe was the buildup to the exam period at the end of first year. I think we had about 5 written exams and the amount of material that we had to learn seemed initially to be an insurmountable task. So, with a group of fellow



*Jenny, Tim and Emma*

first-year students we formed a study group and assigned each other different exams to prepare notes for, and then met each afternoon to share the notes. We drank copious amounts of coffee, drilled each other in definitions and dates, encouraged one another and occasionally agreed that surely we would each fail spectacularly. There was a sense of genuine camaraderie that kept us going through the minor prophets, eschatology, soteriology and any other “ology” you care to name. When one of us had finally memorized the dates of the Assyrian and Babylonian empires a cheer would go up and our flagging spirits would be revived. Each of us passed those exams, but the help of that study group was invaluable and the teamwork that first began at Wycliffe has continued to this day in the individual ministries that God has now called each of us to.

*Jenny Andison, W97, London, England*

# New Youth Ministry Programs Launched at Wycliffe College

**The Master of Theological Studies (M.T.S.)** program is designed for persons wishing a solid theological education while at the same time acquiring specific youth ministry knowledge, skills, and experience. Graduates from this program are looking at full or part-time youth ministry roles. John Wilkinson, in the forefront of youth ministry in Canada for a generation, has designed a program with innovative courses, a practicum component, and flexibility of choice. You can

choose between one and two-year programs and complete them at your own pace. The program is designed both for Anglicans and for Christians from other Protestant traditions, all in the enriching ecumenical environment of the Toronto School of Theology.

**Diploma in Christian Studies (Youth Ministry Focus)** is a one-year program designed for persons who wish to grow in their knowledge of the Christian faith, integrate their Christian

commitment with their cultural and professional endeavours, and to acquiring specific youth ministry knowledge and skills to better equip them in lay youth ministry. ■

For further information about Wycliffe’s youth ministry programs and course offerings, please contact Paula Thomas at (416) 946-3525 or [pj.thomas@utoronto.ca](mailto:pj.thomas@utoronto.ca).



## BookBound

**The Way Forward – A History of Wycliffe College, 1877-2002**

by Reginald Stackouse for publication October 2002

### A Night to Remember — November 2nd 1882

In spite of its humble beginning with nine students and one professor in a borrowed Sunday School classroom on October 1, 1877, the Protestant Episcopal Divinity School grew so rapidly that the need for a home of its own could not be ignored, and the School’s founders enthusiastically decided to provide it. Although no financing from either Church or State was available, they did not let money stop them and readily



collected enough (\$21,000) to erect a building on College Street just north of where the later University of Toronto Mining Building would stand on property leased from the

*cont’d on page 15*

# In Memoriam

## Paul Bernard Helliwell

— war veteran, entrepreneur par excellence, philanthropist, and active churchman — died at his west Toronto home on November 20, 2001, at the age of 84. For many years he had been a member of St. Philip's Church (Etobicoke) and a Service of Thanksgiving for his life was held there on November 28.

Paul was a Trustee of Wycliffe College for almost thirty years, and the College has been the beneficiary of his extraordinary interest and generosity. He gave energetic leadership in the Second Century Fund appeal. He provided the annual Paul and Nita Helliwell Scholarship Award (Nita died in 1987). He took the initiative in the development of a Wycliffe video during the Commitment For Tomorrow campaign, and was most generous in his financial support of the

project. More recently he established (with Canon Arthur Thompson) The Helliwell/Thompson Doctoral Fellowship, awarded annually for two years to a Wycliffe student engaged in advanced degree studies. At Convocation in May of 1997 he was installed as the First and Founding Fellow of the College.

Paul's exceedingly generous support of Wycliffe over more than a quarter of a century culminated in the dramatic moment when during the third annual Principal's Dinner in November 2000 he presented a cheque for two million dollars to Principal George Sumner with the comment "we each, in our own way, strive to extend the Kingdom of God". The gift is the largest single donation in the history of the College. It endows the Principalship in perpetuity, and the occupant of that office will henceforth be known as "The Principal and Helliwell Professor of World Mission". ■

## The Rev. Dr. Maurice Pickard Wilkinson

— September 20, 1920 - December 4, 2001 — was born in Winnipeg on St. Matthew's Day. He was baptized, and later confirmed, in St. Matthew's Church; and following graduation from Wycliffe in 1948 he was ordained deacon in the same church and served as assistant curate for a year. He entered Wycliffe in 1941 to prepare for ordained ministry, but interrupted his studies to serve in the Royal Canadian Army Service Corps in Canada, England, and north-west Europe.

In 1950 Maurice was appointed Executive Secretary of the Toronto Diocesan Council for Social Service and the Diocesan Department of Religious Education — part of his responsibility was to give leadership in the work of Beverley Lodge, a half-way house for former inmates of provincial jails. Three years later he was appointed Associate Rector of St. George's on-the-Hill in Etobicoke and was then assigned to the Church Extension parish of St. Wilfred (a "daughter" of St. George's). This new venture took the form of a fine building

two possibilities. This *via media* is rooted in the cross of Christ. Christ came to conquer death, but death is also the means by which he conquered. So for Christians, death is viewed as an evil but not the greatest evil. Death is neither friend to be embraced nor enemy to be absolutely vilified.

This *via media* means that we cannot expect to 'manage' the dying process — death remains something beyond our control, something that overtakes us. Just as life began with dependence, for many of us it will end with dependence. Indeed we are not called to be independent, autonomous masters of our own fate, and our dignity does not ultimately depend on our circumstances or capacities — it is conferred upon us. In remaining an enemy, death reminds us of our inability to master life and dying. And yet while it entails separation and loss, it does not destroy us. The Christian *via media*, rooted in the death and resurrection of Christ, points beyond the scope of human possibilities, beyond our ability to manage a process and pretend that death is not an enemy, to the vanquishing of death in Christ. Death remains an evil but not the greatest evil. The fear of death is mitigated by the beauty of its setting.

In light of this, at a wonderful dinner at the Faculty Club later that evening, Meilaender offered some practical suggestions for growing old and eventually dying. Reading from

his 1991 essay "*I Want to Burden my Loved Ones*," he wove the theme of the necessary interdependence that marks our lives into the context of end-of-life decisions. He wondered why he *shouldn't* "be a bit of a burden to these children in [his] dying," given all the sacrifices made on their behalf along the way — hours standing in the hot sun teaching them to play ball, spending evenings typing homework assignments, watching countless bad amateur basketball games, playing games he detests, etc. While noting that there have also, to be sure, been many joys along the way, there is no doubt but that family life necessarily entails burdening one another.

As such, Meilaender thinks one should not seek to sidestep this burden in one's dying days by detailing one's wishes for medical care in a 'living will'. Aside from the obvious problem of how one is to know *now* what would be best for "85-year-old-kind-of-senile-you," the dying should, quite simply, be allowed to burden the living. To attempt to circumvent this burden is to prevent the living from entering into and facing up to the process, questions, and the ambivalent feelings that accompany caring for a loved one who has perhaps become something of a burdensome stranger. Instead, Meilaender suggests naming a proxy ("a durable power of attorney for medical care") to consider the question of what is best for oneself (as patient) and to make decisions on one's behalf when one becomes unable to do so.

In so doing, we face up to the fact that we not only necessarily *do*, but also *should* burden our loved ones. In this way, we recognize the necessary interdependence of life, and are better able to avoid the temptation to autonomy and mastery of the process of our dying.

In the end, these two lectures offered a challenge not only to our ideas about death and dying, but to our very way of living. Just as we are not called to seek mastery over the process of dying, but to recognize our necessary interdependence with others, so we are not called to seek independent mastery over our lives or the lives of others. Our lives are not our own. The Christian life (and every other life, for that matter) begins and ends in weakness and dependence. But when we are weak, Christ is strong. It is Christ who confers dignity upon us, no matter what our capacities or capabilities. It is Christ who precedes us into the fear, separation, and loss of death. It is also Christ who vanquishes death and carries us through to the beauty of the other side. Gilbert Meilaender would have us remember that. ■

*David Tiessen is a first-year doctoral student at Wycliffe. His daughter Ella serves as a daily reminder of the inescapability of dependence.*

*The full text of the Meilaender address is available on the Wycliffe College website: <http://www.utoronto.ca/wycliffe/meilaendertxt.html>*

## Wycliffe News!

It is with great excitement that Principal George Sumner announces the appointment of Bishop Peter Mason (Ontario) as the new Director of Development and Communication at the College. He brings to this new position a strong performance as Bishop, deep experience of the College, and qualities of leadership. After a well-deserved rest he will commence his new duties on January 1, 2003. ■

# Liquid Church: Youth, Mission and Worship

**Dr. Peter Ward** (Pete) is a Lecturer in Youth Ministry and Theological Education at King's College in London, U.K. From 1994 to 1999, he was the Advisor



*Pete and his colleague Johnny, with Miranda*

for Youth Ministry to the Archbishop of Canterbury. In May 2002, we were honoured to have Dr. Ward come from across the Atlantic to kick off Wycliffe's new Master of Theological Studies (Youth Ministry Major) program with the course *Liquid Church: Youth, Mission and Worship*. The one-week intensive Master's level course attracted students from across Canada, many of whom were referred to Wycliffe by their bishop or parish priest.

One of the students in the class was **Miranda Farrell-Myers**, who graduated from Wycliffe's Master of Divinity program in 1995. She is a twenty-year veteran of youth ministry, and works as the youth pastor at St. Paul's, L'Amoreaux in Scarborough. Miranda interviewed

Dr. Ward (better known as Pete) during his stay at Wycliffe.

**MIRANDA:** Pete, you titled your course *Liquid Church: Youth, Mission and Worship*. What do you mean by a 'liquid church' and what implications does it have for our churches?

**PETE:** I've got this book coming out called *Liquid Church* and if people read the book, then they'll find out that 'liquid church' is about thinking of church as a verb, rather than as a noun. The implication is that we stop thinking

about churches as places where we get people together all at the same time doing the same sorts of things, and we start thinking about church as something that's about communicating Christ with each other.

**MIRANDA:** One of the challenges as a youth pastor is creating a meaningful worship experience for our young people without alienating the pillars of our church. How would you address this challenge?

**PETE:** Hold the services at another time.

**MIRANDA:** During our course this week, you mentioned that worship is not only about youth, or about changing worship for youth. Can you elaborate on that?

**PETE:** I think that one of the things about church worship is that, for so many people, it is unsatisfactory. Even those who have a sincere belief and have been a part of the church for quite some time, find there is some significant frustration.

**MIRANDA:** So, you feel that those people need a change, too?

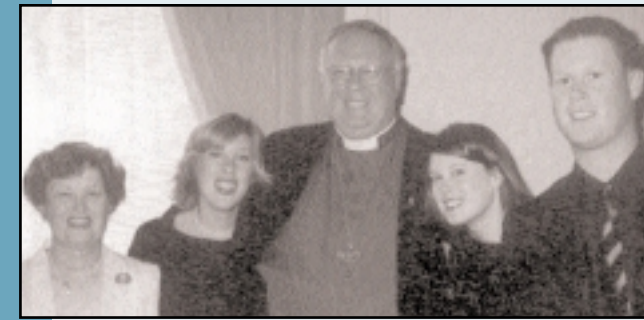
**PETE:** Yes, I think that if we solve the problem for young people, we'll be solving the problem for lots of different people, because we're really not all that different.

**MIRANDA:** What do you think is lacking in our theology of youth ministry that is affecting our worship and our mission?

**PETE:** The problem with youth ministry is that it lacks a theology almost at all. It's often just a pragmatic response to amusing the kids. I think we need something that has more depth to it. So, it's not a question of what is lacking in our theology of youth ministry, it's that we have not got a theology of youth ministry at all.

**MIRANDA:** So, we need to establish a theology of youth ministry in order to be effective in light of worship and mission.

**PETE:** That's right. ■



*Carol, Anne, Ralph, Sarah and Christopher Spence*

the clergy children living in residence, and we had great debates on their status at the Literary Society. I recall that during the march to Selma, I played "We Shall Overcome" as a postlude in the chapel, and found myself in trouble for disrupting the atmosphere of prayer at Evensong! Through all of this, Wycliffe students continued with their studies in ministry. In those years of that decade, enormous changes took place in society and in the Church: living together before marriage, a decline in church membership, liturgical experimentation. All of this, and much more, shook the foundation of the Anglican Church of Canada — the Church we loved and looked forward to serving. In all of this, the scriptures reminded us that Jesus Christ was the same yesterday, today and tomorrow. The Gospel's Good News gave us the courage and conviction to throw ourselves into ministry, going against the current of secular society. For all our criticisms and complaints, Wycliffe gave us a good foundation — it is that foundation and the happy memories that I thank God for, and also say, "thank you Wycliffe".

*The Rt. Rev. Ralph Spence, W68, Hamilton, Ontario*



**I WAS STILL SETTLING IN** to my initial semester at the College during the fall of 1988 when the first sponsored dance of the year took place. Since it was around Halloween, the event was to be a costumed affair. Trying to come up with an ecclesiastically sensitive costume, I decided to go as the Book of Common Prayer. When informed of this, my good friend, David Smith thought he would go as the Book of Alternative Services. Good ideas, perhaps, but how could we, the artistically-challenged, convert them into reality? Fortunately, the creative Sharon Murdoch offered to help. That Friday afternoon, the three of us assembled all the ingredients in the old, cluttered, "stable" room in the basement: burgundy and green poster paint, two large boxes (a full-body sized one for the BAS, a more pint-sized one for the Prayer Book), assorted scissors and tape, paint brushes, and some gold paint for printing the titles on the "books", calligraphy style. Sharon was a whiz at bringing all this to

life, and by the end of the afternoon, our costumes were finished and looked great. So, that evening we showed up in our liturgical finery, and along with everyone else started to dance the night away. A few times during the evening, David and I even "danced" together in our bookish outfits. Others must have enjoyed seeing these two "books" swaying to the music, since they insisted on taking pictures of us. Well, several months later, I heard that delegates at one of the synods had related that, apparently, a truce had been struck at Wycliffe between BCP and BAS advocates. Why? Because they had seen a photograph of the two service books happily "dancing together"! *PS. If anyone has a photo(s) of this event please contact me at Wycliffe College.*

*Gary Graber, W91, Toronto, Ontario*