



# INSIGHT

September  
2002

WYCLIFFE COLLEGE

## Treasured Past, Dynamic Future

### 1877 - 2002

125 Years

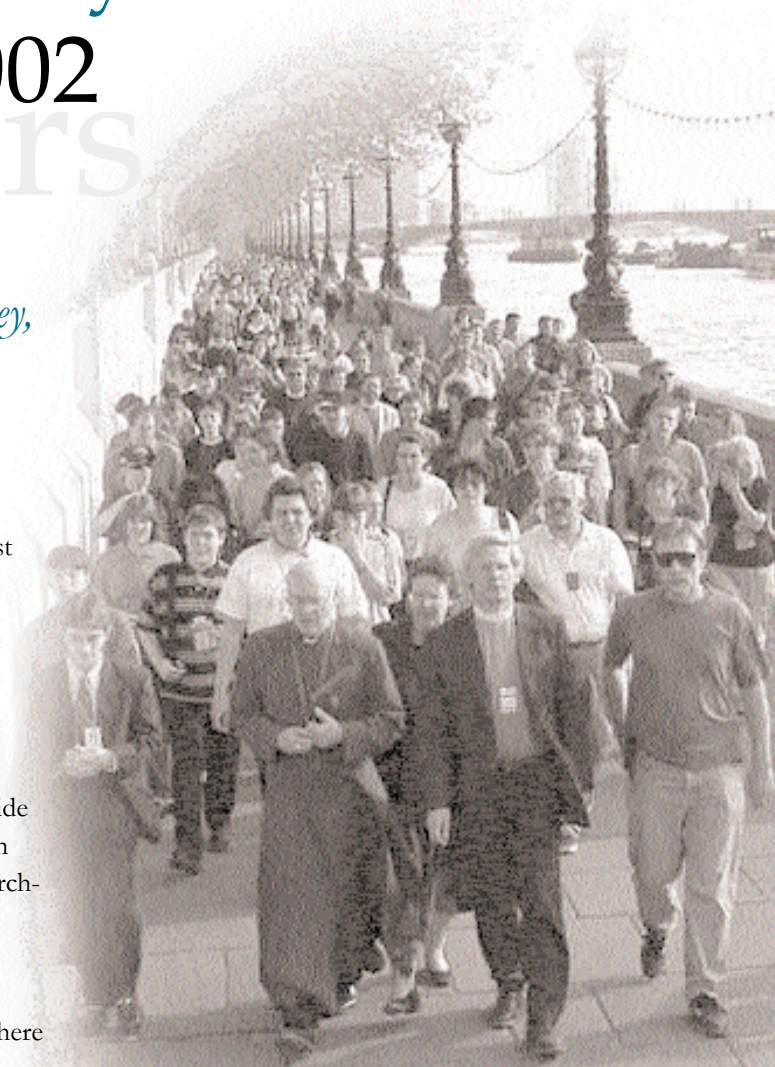
*October 21 – we welcome The Most  
Rev. and Rt. Hon. Dr. George Carey,  
Archbishop of Canterbury!*

#### About Archbishop Carey

*by Tom Power*

The first thing to say about George Carey is that his election as the 103rd Archbishop of Canterbury in 1991 came as a surprise to many, though he was the first choice of the electoral commission. If he was a surprise choice, it was also true that he had some unique features to his background. He had only been a bishop for three years. He was not an Oxford or Cambridge graduate like most of his predecessors in the office back to the Middle Ages. None of his ancestors had been clergy. He

was the youngest archbishop to occupy the office in the twentieth century. He had very little experience outside of England or in the area of Church-State relations. Yet despite these apparent disadvantages, there were some key features in his



*Procession to Worship at "The Time of our Lives" event, May 1999.*

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#### INSIGHT

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# Words from the Principal

Though I'm not yet actually at the beach, I have begun my summer reading with Reg Stackhouse's new history of Wycliffe, *The Way Forward* (which I commend to you, and whose book launch will be on October 1st at 4:00 p.m. in the Soward Reading Room at the College). The history shows, in the best sense, *le plus ça change, le plus ça reste le même*. Anniversaries are times to give thanks for the gift of continuity in a school, amidst all the changes and chances of life. For Wycliffe these included the trauma of two world wars, and great social shifts in the university. So, for a moment let me roll the tape back to anniversaries past...

At the jubilee celebration of 1927, the marquee speaker, John Taylor Smith, a graduate and Bishop of Sierra Leone, underlined the mission commitments of the place. A great thanksgiving service at St. Paul's highlighted the strong ties with that parish. Finally, in the address at the dinner at Hart House Canon Cody projected what is best in the ethos of the school, a confident and irenic evangelicalism. For he stressed that

he was "*so reasonably assured of (his) own faith*" as to venture forth looking for common ground. For his part, the principal, Dr. O'Meara challenged the school that "*mere piety is not sufficient*," and that "*scholarship and teaching ability...must be of the highest order.*"

At the centennial celebration of 1977, another Archbishop of Canterbury, a transplanted native son, Donald Coggan, came for the party. Here again a celebratory at St. Paul's saw an overflow crowd and an endless procession (we have taken note of this bit of history!) The episcopal leadership amassed for the celebration symbolized Wycliffe's established place in the Anglican Church of Canada. Honorary doctorates for graduates in Kerala, James Bay, and the Arctic underlined again the school's missionary thrust. The Archbishop turned attention to the new mission frontier of the coming years. A joyful dinner at the Royal York applauded the proud legacy of our alumni/ae. The Second Century Fund then launched, showed the school's determination to build a solid foundation for its on-going work.

In this issue you can read part of Reg Stackhouse's account for yourself. You can also hear how we are pursuing those new mission frontiers that Archbishop Coggan spoke of in our new efforts in spirituality, on-line, youth, etc. News of faculty writing and other projects shows that we still earnestly pursue scholarship "of the highest order." We want to reclaim our missionary heritage. In sometimes uncertain times on the Church scene, we still seek to show that same irenic evangelical confidence of Cody. We are still happily, though complexly fitted at the hinge between academia, Church, and the wider society. We are determined still to build a solid foundation for our work. Most importantly, now, as 1927 and 1977 and 2027, we look for a spirit of gratitude and celebration for the sheer grace of God by which all our ministry is possible. I invite and welcome you to come be a part of another chapter of our grateful and celebratory history in October of 2002.

Peace,

*George Sumner*

## About Archbishop Carey *cont'd from page 1*

background that made him an inspiring choice.

Firstly, there was his long experience in the parish, a groundedness that derived fundamentally from his relatively modest family background. He was born on November 13, 1935 in the East End of London. His father worked as a hospital porter and George was the eldest of five children. After leaving school at 15, he was first employed as an office boy with the London Electricity Board, and at 18 joined the RAF. While his family was mildly religious, Christian friends who had taken him to the local church had already kindled his religious curiosity. There he was able to explore some of the big questions about God and life that had been on his mind. After his time in the RAF he returned to the Electricity Board, but had already decided to seek ordination. He studied intensely to gain a place at King's College, University of London and the London College of Divinity, graduating with a degree in divinity (BD) in 1962 and being ordained deacon in the same year. Dr Carey spent four years in his first curacy at St Mary's, Islington in North London, by tradition an evangelical parish where Donald Coggan, a previous Archbishop and former Wycliffe faculty member, had also ministered. From 1975 to 1982, Dr Carey was vicar of St Nicholas' Church, Durham where he led the church forward in a programme of

expansion and renewal. He described this period in his book *The Church in the Market Place* (1984). In addition to his parochial duties he acted as a prison chaplain to a youth custody prison. It was from these early, formative experiences at parish level that George Carey became committed to church growth and congregational renewal, areas in which Wycliffe College is deeply involved. An abiding legacy from this parish role is that George Carey sees himself primarily as a pastor not as an academic. A strong record at parish level stood him in good stead when he assumed office as Archbishop.

Secondly, despite his avowed pastoral emphasis, George Carey was from an early stage a successful theological educator. During his first curacy at Islington, he continued to study and was awarded a Master of Theology degree for a thesis on *Church, Ministry, and Eucharist in the Apostolic Fathers*. From Islington he went to Oak Hill Theological College as a lecturer in theology in 1966, moving in 1970 to St John's College, Nottingham where he also served as chaplain. During these years he obtained a doctorate for a thesis on how second century Christians understood the nature of the Church. In 1982 he was appointed principal of Trinity College, Bristol and saw the college through a time of change and growth. Significantly, he sought to integrate the college more fully into

university life. He continued at Bristol until in early 1988 he became Bishop of Bath and Wells, from where he went on in 1991 to be Archbishop of Canterbury. Dr. Carey's background in theological education makes him an appropriate recipient of an honorary degree from Wycliffe College.

Thirdly, during the period of his tenure of the see of Canterbury, the role and responsibilities of that office changed and expanded. The office of Archbishop of Canterbury is complex and multi-layered, but four key traits can be identified. The Archbishop as **head of the Church of England** is looked to by many as a particularly significant source of spiritual and moral reflection and is expected to voice the joys or sorrows of the English nation at moments of national grief or rejoicing. The Archbishops of Canterbury and York and the 24 other most senior bishops have seats, as of right, in the House of Lords. Archbishop Carey has made a number of well-publicized speeches there including in July 1996 moving a much-publicized debate "to call attention to the importance of society's moral and spiritual well-being, and in particular the responsibility of schools." He has also spoken out on issues as diverse and controversial as privatisation and nationalism. In the Lords the Archbishop of Canterbury, along with the other bishops, are not aligned to any political party but do take part in

*cont'd on page 4*

## About Archbishop Carey *cont'd from page 3*



debates and, where appropriate, vote on legislation. As leader of the national church, he has had to deal with divisive issues. In the 1990s George Carey viewed the issue of mismanagement of church funds and investments as an opportunity to make ordinary people more responsive for support.

The Archbishop of Canterbury is also **leader of a growing international Anglican Communion**, where growth in numbers has brought a growth in responsibilities. He is first among equals among the primates of the Anglican Communion. He does not rule the world's 70 million Anglicans but is expected to maintain the unity of the Communion. Once every ten years the Archbishop invites all the Anglican bishops to the Lambeth

Conference. The first was held in 1867, the last in 1998 when 750 bishops and some 600 spouses were present. The Archbishop also, more frequently, meets the senior Archbishops of the Communion and travels around the world on pastoral and teaching visits. In this capacity at key stages in the 1990s, George Carey has been a voice of both unity and doctrinal integrity at a time when fragmentation was possible in the Church. George Carey's unique contribution has been to maintain unity in a church that is theologically diverse and geographically scattered. The challenges to that unity have been formidable during his period of office, from the ordination of women issue (in 1992 his support was crucial in getting ordination approved), same-sex relationships (on which he upheld the Scriptural view, while at the same time declaring the inclusiveness of Christ's love), and he openly supported the persecuted Church in Sudan. In these and other instances he is the symbol of the global Anglican Communion. Under his leadership, the 1990s was designated as the Decade of Evangelism, though it is still too early to evaluate whether its goals were realised.

The office of Archbishop has an **ecumenical role** that derives from his leadership of a worldwide Communion. As an obvious and identifiable spokesperson for, and representative of, Anglicanism

he has a national and international ecumenical role. This involves him in widespread international ecumenical correspondence, contacts and occasional visits to leaders of other Christian churches. George Carey has not merely assumed this role by virtue of the office he holds, for it is clear that ecumenism is a personal commitment for him. While early in life he was a conservative, almost fundamental evangelical, that position has been modified over the years as a result of contact with other Christian traditions. He has sought, while remaining a committed evangelical, to develop a "comprehensive" theology that would remain faithful to the Bible, the Catholic tradition, the Reformation, and the demands of the modern scientific mind. This consensus position (elaborated more fully in his book *The Meeting of the Waters*) means that he can support reconciliation with Rome and advance dialogue with the Lutheran Church. The visit to the Pope in December 1996 was part of this work. Previously, the three weeks that he spent at the Anglican Centre in Rome in 1977 had a transformative effect on his attitude to Catholicism. Subsequently, he was the only evangelical in General Synod to defend the ARCIC agreements. He also initiated dialogue with Anglican and Roman Catholic bishops in Canada. The first meeting, held in 2001, established a new joint commission on unity

and mission that will support their ongoing work. George Carey is an ecumenical Christian yet with an intense loyalty to Anglicanism.

Finally, there is the **inter-faith** role of the office. An increasing role of Archbishops of Canterbury over the last few decades has been in their relationships with members of different faith communities. Population changes, international travel, global political issues and the increased awareness by people of cultures and faiths different from their own have all made meetings between the leaders of the world's faiths both more possible and more necessary than they used to be. As Archbishop, George Carey has met regularly with members of the Jewish, Muslim, Hindu, Buddhist and Sikh communities amongst others. He also hosted a groundbreaking meeting between nine world faiths and the World Bank

at the World Faiths Development Dialogue in Lambeth Palace in 1998. In recent years he has met with the Sheikh of Al Azhar in Cairo as well as the Dalai Lama amongst others. When the Archbishop travels abroad, he will usually meet with senior faith leaders of the country concerned to discuss matters of common interest and to develop mutual understanding. This has served to give George Carey an international profile that none of his predecessors attained to such a degree, and it has led him to speak out on issues of persecution, international debt and AIDS in Africa.

In these various areas of involvement George Carey has demonstrated that he could learn fast, that he was a person of clear judgement, and that he had energy to get things done. Under his aegis there has been an increase in

respect for the office of Archbishop of Canterbury. There are, therefore, some key attributes in Archbishop Carey's background that make him a fitting recipient of an honorary degree from Wycliffe College. Dr. Carey's decision to retire as Archbishop of Canterbury will take effect on October 31, 2002 and he "looks forward to exciting opportunities and challenges in the coming months, and then to fresh ones in the years that follow." His visit to Wycliffe is, therefore, one of the last significant public events in which he will participate. We are truly honoured by his visit with us! ■

*The text for this article has drawn on the official website for the Archbishop of Canterbury, and in part from E. Carpenter and A. Hastings, **Cantuar: The Archbishops in their Office** (London, 1997).*

## Celebrate with us - Monday, October 21, 2002

**11:00 a.m.**

**Service of Thanksgiving and Special Convocation** to be held at St. Paul's Church, 227 Bloor Street East, Toronto.

**1:00 p.m.**

**Open House at Wycliffe College**

Plan to attend the Open House after the Service of Thanksgiving. Refreshments will be served courtesy of the College. Transportation will be available from the Church to the College.

**6:30 p.m.**

**125th Anniversary Banquet at the Four Seasons – SOLD OUT!**

If you wish to place your name on the waiting list, please call **Karen** at **(416) 946-3521**.

# New Frontiers: Claiming the Vision

## Vocation and Formation in the Church, May 16 - 19, 2002

by The Rev. Dr. Archie Pell

This past winter an attention-getting brochure spread through Anglican churches across Canada announcing *New Frontiers: Claiming the Vision*, a conference for those considering or currently enrolled



in theological education and for recently ordained clergy. By the time the conference was underway about 100 people between ages 16 and 65 from places as far as northern Saskatchewan and St. John's, Newfoundland had converged on Wycliffe as either conference participants or speakers. *New Frontiers* was the second such biennial conference co-sponsored by Wycliffe College and the Anglican Studies Program of Regent College, Vancouver. The inaugural conference was at Regent

in May 2000; the next will be in Vancouver in 2004.

Participants encountered a rich feast for heart, mind and soul, and all revolved around worship. **Bishop Ronald Ferris** led worship services in the Founders' Chapel and offered a reflection at a lively Saturday evening Praise Service in Sheraton Hall. **Bishop Tony Burton** began the conference on Thursday evening with a talk pointing to hope for

Anglican ministry in the years ahead and closed the conference at the Sunday morning Eucharist with hope for ministry from the Pentecost lectionary readings. At Morning Prayer on Friday and Saturday, **Professor Oliver O'Donovan** (Oxford) gave Bible expositions on Romans 8:17-27 and 1 Corinthians 10 (and provided copies of his own translations of these passages) that challenged participants in their faith and in their thinking about their faith.

Mornings and afternoons featured plenary talks. **Bishop Victoria Matthews** likened theological education to learning a second language and urged prospective ordinands to prepare for seminary by beginning to learn that language through both corporate and personal worship and ministry in their home congregations. **Dr. Maxine Hancock** (Regent) used the poetry of George Herbert to demonstrate how God's call to ministry and our response may be for us a personal struggle, not the clear and easy path we wish. **Dr. Jeffrey Greenman** (Tyndale) asked attendees to take the cultural context of their ministries seriously, to see the Christian Church as a viable alternative culture, and to understand ministry not as making people feel good, but as making God's sovereign plans and purposes known. **Principal George Sumner** used the image of the white horse (from Revelation 6 and from the English reformation) to emphasize the importance of sound Gospel theology for our church in the present trying times.

Everyone at the conference had ample opportunity to discuss all they were experiencing. In the workshops they discussed many aspects of education for and the practice of ministry. In the halls and over meals there was much informal sharing about discerning a call, about struggling with diocesan structures about one's call, and about preparing for ministry. Many took advantage of the Regent and

Wycliffe faculty present to ask about possible courses and ways of financing their education. The bishops present were questioned about possibilities for ordained ministry in their dioceses.

As one woman walked out to Hoskin Avenue on Sunday

afternoon, she said that her praying and her preparing for future ministry would now be more solidly rooted as a result of attending this conference. That is what *New Frontiers* was all about. ■

*The Rev. Dr. Archie Pell is the Rector of Christ Church in Hope, B.C. and is an instructor in the Anglican Studies Program at Regent College. Dr. Pell is the editor of Canadian Evangelical Review.*

**On May 14 Dr. Oliver O'Donovan presented a public lecture entitled "Law"**

the purpose of which was to introduce the concept of law from a theological point of view. If you wish to obtain a copy of the text, contact

Irene Rucklidge at (416) 946-3538 or email: [i.gale.rucklidge@utoronto.ca](mailto:i.gale.rucklidge@utoronto.ca), or visit our website: [www.utoronto.ca/wycliffe/docs/odon.html](http://www.utoronto.ca/wycliffe/docs/odon.html)

## The Dedication of the Soward Reading Room

On Wednesday, September 4th, the newly re-furnished Reading Room at Wycliffe College was dedicated to the memory of Reginald Soward. Reg was a trustee of the college from 1946 to 1988 and was Chair of Council from 1968 to 1978. Dr. Soward served as Chancellor of the Diocese of Toronto and General Synod, and as president of the Anglican Women's Training College. Friends, colleagues, faculty and staff of Wycliffe gathered in the Reading Room, and the blessing was given by The Most Rev. Terence Finlay. ■

### *The Blessing*

*Heavenly Father, we give thanks for that cloud of witnesses around us who give us examples of faith, hope and love. We give thanks in particular for the life and witness of Reginald Soward in the service of this College and of your whole Church. We recall with gratitude the labours of this good and faithful servant in this place. We are confident that he serves you now before your heavenly throne. We pray that you would bless this room in his memory, and all those who will enter it. Bless their conversation, and fill the events that take place here with your joy. And may the*



*Peggy Cornish (Reg. Soward's Sister-in-law),  
Bruce and Pamela Rathbone*

*blessing of God the Father, Son  
and Holy Spirit be with all of us,  
now and forever.*

*Amen*

# Wycliffe Graduates Remember . . .

*In celebration of our 125th anniversary, we published (in the June 2002 issue of Insight) some of our graduates' memories of time spent at Wycliffe. Here are more, and we encourage others to send their stories, attention Irene Rucklidge, for inclusion in future issues of Insight.*

**WE WERE STUDENTS IN THE 1965-1969 ERA** when “facial hair” was “in” one day and “out” the next. One of our classmates was married, had children and lived in Merlin (of which Chatham is a suburb). He lived in residence during the week and went home on weekends. On one occasion, he was piled up with work and arranged to spend a weekend at the college. S-O-O-O he decided to grow a beard! He had shaved on the Sunday before he left home and by a week from the following Friday, he had grown hair in spots on his face and it looked like... well!! We told him we didn't think his wife would appreciate it but later we discovered that she was more understanding than most wives. However, when he returned to classes on Monday, he was clean-shaven. When asked, he said “My wife was tolerant but my 8 year-old daughter told me I looked like a dirty rag with eyes.” He is clean-shaven to this day as far as I know. My sin is not in being remiss in keeping in touch as I ought, but that the last picture I have of him (1999) is still on my desk. I won't reveal his name but he is a 1969 grad now retired and living in Hespeler.

*Rev. Canon George Sandilands, W69,  
Stroud, Ontario*

**LONG BEFORE THE CHURCH HAD DREAMED OF ACPO**, one could turn up at a theological college with only the slight glimmer of a vocation. Encouraged by the Rector of the Parish I had attended after the change of voice cast me forth from a Cathedral Choir, I arrived at Wycliffe an Anglo-Catholic knowing little of the great gulf that was Hoskin Avenue. I well remember the Dean suggesting that the Sign of the Cross was “not done in Wycliffe chapel” (which prompted me to higher ostentation!); that fish was faithfully served in the refectory on Thursdays; and that various earnest classmates held a prayer meeting with the intention that I be delivered from the vile habit of tobacco! (That I have appreciated, and did give up my pipe thirty years later.) But there were joys: of the gentle wisdom of Tom Millman, the brilliant mind (and sometimes confusing use of German and Hebrew) of Jacob Jocz, the warmth and learning of Ramsay Armitage — even arguments with Ronald Ward, who accused me of being by religion, only an historian. Still, the germinating vocation bloomed sufficiently to sustain a parish ministry in various places and bring me back to Wycliffe 30 years later to study for a D.Min. That rebirth as a student/alumnus led to a couple of terms as Alumni/ae President, a renewed pride in wearing the Wycliffe crest on my blazer, and relief that I could, with a clean conscience, hang that blazer in my closet with all my chasubles. Now in the 42nd year of living out the vocation, I continue to believe we do have Good News to share, and that the Good News is centred on Jesus the Christ. Does that make me a Wycliffe Evangelical? I hope so.

*The Rev. Canon David W. Sinclair, W62, Picton, Ontario*



*David Sinclair*

**I ARRIVED AT WYCLIFFE IN THE FALL OF 1976** having been away from academic studies for more than five years. I was still wrestling with my vocation to ordained ministry and, as a result, not totally convinced that being at Wycliffe was the right decision. After three or four weeks, I found myself completely overwhelmed. My mind was reeling with the new vistas unfolding in my courses, especially New Testament and Church History, to say nothing with the growing list of reading that seemed impossible for me to complete. I was ready to leave. I will always remember David Luck, the Dean of Residence, somehow arriving at my door, just to see how I was doing. After listening to my tale of woes, he offered words of encouragement. “If this is where God has led you, then it will all work out. Keep plugging away at the reading, you will soon be able to keep up.” How true his words were and how very much I appreciated the support David offered me that day and throughout my time at Wycliffe.

*The Rt. Rev. George Elliot, W79, King City, Ontario*

**WHEN I LEFT WYCLIFFE COLLEGE IN 1989**, I left with much more than an M.Div. degree. I left the College with a desire to serve Christ and to make him known, having been well equipped for ministry by the teaching I received. But I also left Wycliffe with a wife who, coincidentally, happened to be the daughter of the principal (some people will do anything to graduate!). Sarah and I got married after I left the College, and we now minister together in the Parish of Shanty Bay, just outside of Barrie. My favourite memories of Wycliffe are all connected with the people I met there. I enjoyed playing on our sports teams, especially the volleyball team that won the inter-mural championship in 1989. I appreciated the passionate Christian faith I saw in the faculty and in others studying with me, and I can honestly say that my two years at Wycliffe were two of the best years of my life.

*The Rev. Stephen Peake, W89, Shanty Bay, Ontario*

**CATHERINE AND I ARRIVED AT WYCLIFFE IN THE FALL OF 1989**, my having completed “suicide Greek” in the spring at Knox. We had much to be thankful for in starting this new journey of Christian faith, not least of which were the many new friends at the college who warmly welcomed us. We were also thankful for the “nativity event” that was going to take place in the winter — our first child. On February 3rd, 1990, Catherine gave birth to our son, Theodore Holden, at



*Ted & Catherine Bartlett*

Women’s College Hospital nearby. Forty minutes later, following the skilled and valiant attempt by doctors and nurses to save him, Holden died. We were devastated. But the college and its wonderful faculty, staff and students rallied around us and gave us tremendous support in prayer, fellowship and compassion. The following days and months were excruciatingly hard, but we survived our personal tragedy in no small measure because of the love poured into us by God through his servants at Wycliffe. Again, we want to say thank you to all our brothers and sisters in Christ who were there at that critical time when we needed you.

*The Rev. Ted Bartlett, W92, Ajax, Ontario*

# A Wycliffe Connection in PEI

by *The Rev. Dr. Alan L. Hayes,*  
*Professor of Church History at*  
*Wycliffe College*

In a particularly picturesque part of central Prince Edward Island, between New London Bay on the North Shore and Kensington, stand four Anglican churches with strong historic connections to Wycliffe College. Founded between the 1820s and the 1850s, the four congregations now comprise two

College), meticulously accumulated large amounts of data, located an impressive number of photographs, and gave conspicuous attention to layout and production. The result is a worthy one, and I hope it can inspire other parishes to the same purpose. Those wanting to order a copy can visit [www.kennet.pe.ca/pages/anglican](http://www.kennet.pe.ca/pages/anglican).

What connects this PEI pastoral unit with Wycliffe? For one thing,

and teachers. The donor of the land for St. Stephen's, Burlington, a farmer named Thomas Millman, was an ancestor of Thomas R. Millman, who graduated from Wycliffe in 1933 and taught at Wycliffe from 1954 to 1975. Millman was my predecessor as Professor of Church history. And the founder of St. Elizabeth's, Springfield, an innkeeper named Thomas Haslam, was an ancestor of Albert Haslam, who graduated from Wycliffe in 1912 and lectured at Wycliffe in the 1940s. Wait; there's more: Albert married Jean Hoyles, a daughter of one of the early presidents of the Wycliffe College Council; and from Albert and Jean Haslam there descends Robert Haslam, the past chair of the Wycliffe board.

Like many parish church histories, this one has been largely sanitized of controversy. As an historian I regret the reticence, although as a priest I can understand why a rural PEI parish where everyone has been related to everyone else for a hundred years might not want to spill its blood all over the printed page. Nevertheless, the authors have indulged some occasional telling comments, and these suggest one further similarity between New London/Springfield and Wycliffe. Frequently over the decades the parishioners of these churches have had a delicate time of it seeking to maintain their commitment to orthodoxy and their evangelical outlook against adverse trends and unsympathetic



parishes, and the two parishes comprise one "pastoral unit", and the one pastoral unit, with 750 members, accounts for something over ten percent of the Anglicans on the Island.

A few months ago a committee of this pastoral unit published a 500-page book entitled *A History of the Pastoral Unit of New London and Springfield: early 1800s until 2001*. The committee must have worked hard. It won funding from both the federal and provincial governments, contacted helpful people for assistance (such as Cindy Derrenbacker of Wycliffe

the same mission society helped us both. "The real founder" of New London parish in the 1850s was a missionary of the Colonial Church and School Society, which under a slightly different name also gave funding to Wycliffe in the 1870s. The evangelical platform of this society was openly abhorred by several British North American bishops. Second, several graduates of Wycliffe served as clergy in New London and Springfield, especially in the 1930s and 1940s. Third, the founders of two of the four churches are forebears of distinguished Wycliffe graduates

bishops, clergy, and synods. And yet, curiously, there are signs that the parishioners have been more loyal to the larger institution than some of their clergy. Of the last seven rectors of New London, two have apparently left the Anglican Church of Canada.

The book narrated some achievements, some sacrifices, some romance, some surprises. I think of the worship service of July 1860 where Bishop Binney presided; the overflow crowd had to stand and listen through the open windows, and the service lasted *five hours*. I think of the saintly rector William Meek who couldn't attend on the Prince of Wales in Charlottetown because he was too busy ministering to the poor, feasting "on dry bread and tea without sugar". He wrote

afterwards, "*While I have lost sight of the Prince, I have thought of the promise: Thine eyes shall see the King in his beauty.*" I think of the many shipwrecks, for until the 1870s New London Bay was used as a harbour; and at these times the Church was there to offer pastoral care to those of all creeds and to those of none. I think of the faithful clergy who on some Sunday mornings crawled through fifteen-foot snowdrifts on hand and knee in order to take their services.

No doubt much of the book is really addressed to parishioners, and many of us on the outside would wish that less attention were given to the names of wardens, the renovations of buildings, and the résumés of rectors, and more to the spiritual trends, the devotional

literature, the sermons, the theological conversations, the social demographics, the ministry of women, and the political and economic contexts which shaped the daily faith of ordinary folk and influenced the wider world. But almost everyone will find something helpful in the re-print of Thomas Millman's 1959 history of New London and in the architectural assessments contributed by Robert Ruck, and there are many other little gems as well. **This is a happy addition to the growing collection of Anglican parish histories in the Graham Library.** ■

*If you would like to donate a parish history to the library, contact Tom Power at [thomas.power@utoronto.ca](mailto:thomas.power@utoronto.ca)*

## Continuing Education Survey

Many alumni completed and returned the paper or on-line survey we made available to determine your needs in the area of Continuing Education. If you have not yet submitted the survey, you can do so on-line at <http://www.utoronto.ca/wycliffe/gradsurvey.html>. We value your response as it will help us to gain some direction in this vital area. ■

## Good News!

We are happy to report that we expect another "bumper crop" of students starting at Wycliffe this September. It is particularly exciting to welcome 24 new Master of Divinity students, most of whom will be studying full-time. We also have a record number of entering Advanced Degree students, 19 in total. Our new students (80 are anticipated) come from near and far – from Newfoundland to British Columbia, as well as from the USA, South America, and Africa. We believe this diversity will greatly enrich the Wycliffe College community. ■

# Our Pilot Project in On-Line Education

by *The Rev. Dr. Alan L. Hayes,*  
*Professor of Church History at*  
*Wycliffe College*

*Does theological education require a classroom and face-to-face meetings, or can good courses be designed for groups meeting on the Internet? Should Wycliffe continue to gear its degree courses to students who can come regularly to Toronto, or can it extend some of its offerings to people across the country and even around the world?*

To begin to answer these questions, this past summer I taught a pilot on-line version of my course “Christianity to AD 600” for full degree credit. The results far exceeded my expectations.

In running the course, I had lots of help. After becoming Assistant

Principal, **Merv Mercer** had pressed for an on-line experiment of this kind, and he became the chair of an oversight committee. He hired **Gordon Mintz**, a student who, in a previous career, had taught information technology. (He is now a priest in the diocese of Ontario.) Gordon did a brilliant job designing page graphics, and he also encoded most of the data and administered a whole load of electronic tasks too numerous to list. **Tom Power**, our librarian, researched links and images, and encoded my quizzes. Merv also recruited his wife **Dawn** and the College’s long-time friend and trustee **Ralph Sykes**, both of whom had considerable experience with on-line teaching.


We spent several months developing the course. We decided on a seven-week course with daily on-line meetings Monday through

Friday. Students could log in from any computer with an Internet connection, any time of day. I wrote a web-page for each day, introducing the readings, presenting historical contexts, and posing questions. Since there were no lectures as such, I required a bit more reading than I do for the in-class version of the course, and since keeping up with the readings was particularly important, I wrote a quiz for almost every day.

We admitted only ten students to this test run. They were selected for their diversity of ages and backgrounds: among them they represented four degree programs, five colleges, ages from early 20s to 50s, and a spectrum of experience with computer learning.

The heart of the course was the discussion forum. The students discussed every reading by posting

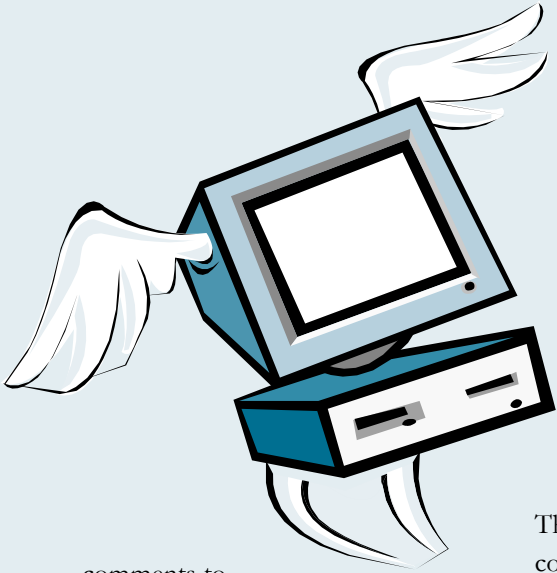
## Faculty News



Several faculty writing projects have, or are about to, come to fruition. **John Bowen’s** *Evangelism for Normal People*’ is now available from Westminster; **Joe Mangina**, on sabbatical in Princeton, has completed his second book on Karl Barth, commissioned by Ashgate, as well as an article on bioethics; and

**David Reed** is completing his work on doctrine and division in the Pentecostal Church. **Marion Taylor** is the recipient of a Lilly Foundation grant that will allow her extra time in the coming academic year to work on her book on women interpreters of the Scriptures in the 19th century. **Terry Donaldson** is in the midst of a book on Jewish proselytism and **Ann Jervis** on suffering and

discipleship in the New Testament (under contract with Eerdmans). **Principal George Sumner** has completed a book entitled *The First and the Last: the Claim of Jesus Christ and the Claims of Other Religious Traditions*, which will also be published by Eerdmans. A very productive period of faculty writing! ■



comments to which the other students and I responded. They also related the readings to their personal journeys. For instance, the journal of the martyr Perpetua (in the early 200s) inspired discussions of persecution, dreams, and the work of the Spirit. A Gnostic Gospel inspired reflections on new-age religion and the importance of orthodoxy. By the end of the course we had accumulated almost 700 such postings.

One of my surprises was how quickly we built up personal relationships with one another, although few of us had ever met.

By the end of the course, the students were eager to see each other in the flesh. We had a pot-luck dinner at my house, and it felt like a reunion of long-lost friends.

The students' evaluations of the course were overwhelmingly positive. The experience was intensive and demanding, but all the more rewarding for that. Introverts who would have felt shy in a person-to-person tutorial shared freely on-line. Those who usually had their best ideas only after they left the classroom appreciated a format where they could reply to a "thread" or line of discussion after a day's reflection. Those who found ways to connect the reading with their own faith, and who might not have found an

opportunity to talk about that in the classroom, could post to the "spiritual journey" forum, which was a very popular one.

Will it be typical to have such a positive response? We don't know. Every teacher knows that some classes work well and some don't, even when they cover the same material. How much of the success of this course should be attributed to the particular chemistry of the people involved? How much depended on restricting the course to a small group? How much, on the other hand, will be replicable in other situations with a larger number of students? As we analyze the data from this course and begin to offer others on-line, we'll be able to answer these questions better. ■

## Wilkinson Book Donation to The Graham Library

The Graham Library has recently received a major book donation from **Kay Wilkinson**, widow of the late **Rev. Maurice Wilkinson**. There are over 1,000 books ranging from the 1600s to the late 20th century. It is a very rich collection reflecting Maurice's diverse interests including his work for the Canadian Council of Churches' Committee on Foreign Affairs. More broadly, there are historical

works on Canadian history that tell about the early church in Canada and England. Many of the books in the collection belonged to **Bishop Beverley** and **Bishop Sweeney** of Toronto (1857-1940). Commenting on this donation, the Librarian of the Graham Library, **Linda Corman**, says that "we are very pleased to be able to strengthen significantly our holdings in Anglican church

*history in general and Canadian Anglicanism in particular. Unpacking these volumes is a great joy as we discover fine copies of not only 'classic' works in the field, but of more obscure publications related to Dr. Wilkinson's long and distinguished career in the Church, materials that will prove invaluable to future scholars in many fields."* It is a most generous and thoughtful gift to the Joint Theological Collection of Trinity and Wycliffe Colleges.



# Celtic Christianity Summer School Course in Ireland

by Tom Power



*“Lord your sea is so wide, and my boat is so small.” (Inscription on a boat in Kerry, Ireland).*

Between June 22 and July 2, ten participants including current Wycliffe students **Angela Emerson** and **Sean Otto** and graduates, **Allison Cline** W2000, and **Rev. Gordon Kinkley** W70, with other students from TST colleges, auditors and others from as far as Newfoundland, participated in a summer school course on Celtic Christianity in Ireland, with **Dr. Tom Power** as instructor.

Based in three locations, Dublin, the Irish midlands, and the Dingle peninsula in Kerry, lectures were provided in classroom settings, en route to historic sites (note-taking proved a challenge to some on the Irish roads!), and on-site at ecclesiastical locations. Highlights in Dublin were visits to the National Museum of Ireland, the Royal Irish

Academy, and Trinity College Library, where the Book of Kells was viewed along with other examples of early Irish gospel books.

In the midlands, which was a hub of Celtic monasticism, a visit to the ecclesiastical remains at Clonmacnois, Co. Offaly (founded by St. Ciaran in the mid-sixth century) was noteworthy for the extent and complexity of the material remains, and the monastery’s riverine situation. (Near this location time allowed for an impromptu one-hour, guided rail tour of an Irish turf bog, which was much enjoyed by all, including the instructor who was cajoled into digging a sample of turf from the bog!)

In the Dingle Peninsula, among many highlights was a visit to Gallarus Oratory (an 8th century stone church in the shape of an overturned boat) where we took shelter from the rain, and a boat trip off Valentia Island when, in the middle of a shower the group broke

into spontaneous singing (We were literally “singing in the rain”). We were at all times in the capable hands of our van driver, Liam Phillips, who provided us with plentiful conversation and wit.

Participants found the course to have met expectations, one observing that it was a “rich and enriching experience that has and will continue to inform and challenge both my own spirituality and teaching”. Another commented that “It has helped me to understand how Celtic Spirituality has been romanticized by popularists and twisted to suit their needs.”

One of the most poignant moments occurred in an abandoned, roofless church on Cloghane, Co. Kerry when an open air Eucharistic service was held on the final Sunday together, conducted jointly by Rev. Frank King, Rev. Frances Darlington, and Rev. Gordon Kinkley, with other members of the group (which included Anglicans, Roman Catholics, and a member of the Society of Friends (Quakers)), participating. It proved to be a fitting conclusion to our time of learning and growing together. ■

Watch our website at <http://www.utoronto.ca/wycliffe> where it is planned to mount a selection of photos taken on the trip.

*Tom Power, a native of Ireland, is a graduate of Trinity College, Dublin.*



# BookBound

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

by Reginald Stackhouse

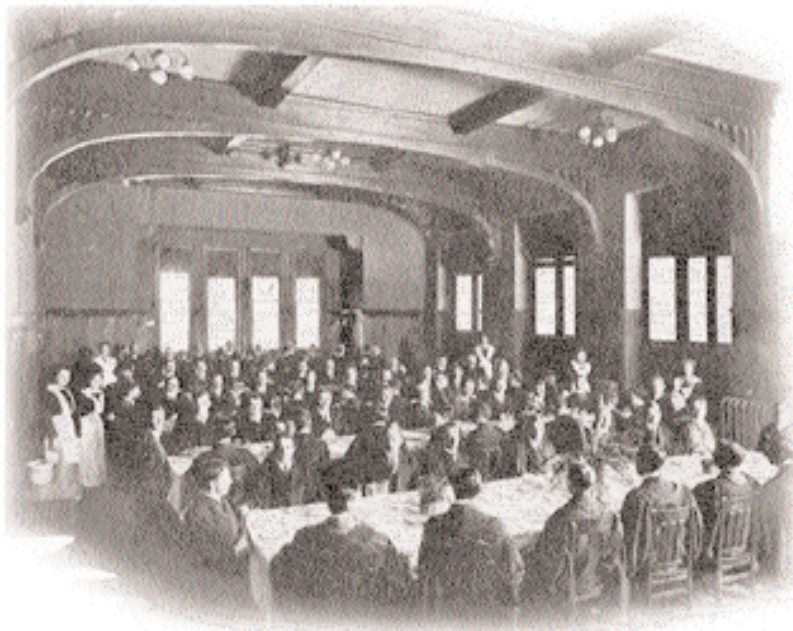
*This is the second excerpt from Dr. Stackhouse's new book to be launched on October 1 at 4:00 pm at Wycliffe College. We invite you to join us for refreshments and to meet the author.*

### Jubilee 1927 – Something to Shout About!

When the people of Wycliffe approached the year 1927, the only word that seemed to fit the College's golden anniversary was "Jubilee", the kind of bust-out celebration that ancient Israel gave itself every 50 years just to rejoice for all the good things God had given his people. (Leviticus 25).

Wycliffe had much to be jubilant about as it turned 50. It had impressive buildings at the heart of a leading university instead of having to use a borrowed classroom at St. James' Cathedral. Its full enrolment demonstrated the steady advance it had achieved from the original nine students. The prominent positions

held by so many graduates confirmed the credibility Wycliffe had achieved in both Church and country. Could its people feel good about it? Many thought they should feel 'great'. They wanted an



*The dining room, now the refectory, in the late 20s.*

anniversary celebration that would be jubilant. And they had it.

To promote attendance, the College trustees agreed to pay the railway costs within Canada for each graduate and wife coming to the celebration — and to arrange hospitality too. To seek guidance and empowerment, prayer cards were

sent to all graduates in the year ahead, inviting them to pray for God's blessing upon the College. To make their coming to Toronto worth the trip, a committee planned a four-day program with prominent

speakers, fellowship gatherings, banquets and luncheons, and even sightseeing trips.

It was a smash. The event drew the largest alumni attendance seen until that time — and since. St. Paul's Church was filled to capacity for a service of thanksgiving with a sermon by the Right Reverend John Taylor

Smith, recently retired as Chaplain-General to the British Army, and adorned with such honours as Knight Commander of the Order of the Bath, and Commander of the Victorian Order. Lectures and speeches filled the days at the College, some speakers exhorting the graduates to recognize how Wycliffe had saved the Church from

*cont'd on page 16*



# BookBound cont'd from page 15

ritualism, and was even now needed more than ever to save it from liberal humanism.

A pilgrimage took the conference to the graves of James and Rachael Mary Sheraton in Mount Pleasant Cemetery to honour the erection of a monument in memory of the College's first Principal and his wife who had done so much to shape Wycliffe in his foundation years. A Convocation not only filled Convocation Hall to confer five honorary degrees but made it a sight to behold when 250 robed graduates processed into the hall for a

ceremony addressed by the Primate of All Canada, the Premier of Ontario and the President of the University, each of these distinguished leaders showing by his presence how far the College had come in just 50 years.

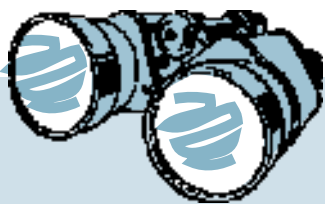
The great celebration ended with a Jubilee Dinner in Hart House's Great Hall, the overflow audience rising to its feet to cheer Henry John Cody, rector of St. Paul's and Canada's leading after-dinner speaker, when he exhorted the Wycliffe community to not only cherish its own principles but to "*let other people have their own beliefs*". Even when

it was time for this international assembly to depart, however, the Jubilee was not over. Bishop Taylor Smith and others went on a speaking tour to carry the Jubilee message to people in other parts of Canada who had not been able to come to Toronto.

And not to overlook the College's need for financial support, 125 canvassers approached Toronto church people for contributions. Wycliffe people knew how to 'party' in 1927 — and how to work too. ■



The December *Insight* will be a special full-colour issue commemorating the visit of the Archbishop of Canterbury.



## Looking Ahead!

The American Academy of Religion will meet in Toronto in late November, which will mean that thousands of religious academics will be descending on Toronto! Wycliffe will play host to the Society of Anglican and

Lutheran Theologians (SALT) during this event.

**November 26, Professor Kathryn Greene-McCreight**, (who will be in town for the AAR) will give a lecture at Wycliffe. She has written on the relationship between orthodoxy

and the challenge of feminism. The lecture will be sponsored by SEAD Canada, and so will represent our (more brief) offering for 2002. For more information, please call the college at **(416) 946-3535**. ■

