

Accordance

– *Chris Seitz*

My former colleague Brevard Childs died this past summer. He was in his eighties but in reasonably good health. He had finished a book on the Letters of Paul and had been fixing shingles on the roof the day before he had an accident from which he never recovered, falling down the stairs at night. My uncle—a priest for over 50 years—choked on some food this past week and died. Life is fragile as one gets older.

Childs and his wife Ann had a house in Cambridge and because we were close friends he would visit St Andrews every year. Whatever one thought of him otherwise, Childs had a prolific career and his books and ideas were well known by my students. He was what the Germans call a 'Quelle' – a deep spring of wisdom and maturity. It never ceased to amaze me how much it meant to my students, what an enormous impact it had on them, to actually meet and talk with the scholar in person. To be an 'eyewitness' can have a huge and memorable affect. But of course without the books and the great ideas to go ahead of him, this effect would have been nothing. *Text and man* required one another for the effect to be registered.

And of course this can go in the opposite direction.

Paul tells us some people were surprised at how unimpressive he was when they met him! His letters led people to expect something he did not fulfill (at least as he experienced it on occasion).

Richard Bauckham (my colleague at St Andrews) has written an extremely learned and provocative book on eye-witnessing and the way that history was written in antiquity. He is trying to force a re-think on the formation of the Gospels and how the stories of Jesus emerged and were recorded. He stands in a line of British scholarship with special interest in the Gospel of John, which he believes was an eyewitness account provided by the beloved disciple, understood by him to be John the Elder. This 'John' is the unnamed disciple who with Andrew followed Jesus after his baptism and so was 'with him from the beginning.' He spent the day with Jesus, from four o'clock on, and learned from him, and he is the disciple that remains after Peter, as the end of the Fourth Gospel tells us.

In the course of his account, Bauckham is keen to emphasize the importance of testimony, what he calls oral history. But he does not interpret the accounts of Papias and Irenaeus, which



speaks highly of what it means to have direct contact with the first circle of witnesses to Christ, as standing over against written testimony. Both have their place and both are crucial. Papias and Irenaeus both produce written texts and prize their activity highly. The live report and the text are related in very important and highly significant ways, when it comes to passing on the truth of Jesus Christ.

I was struck by a phrase in Irenaeus that Bauckham does not highlight, but that seems to me very important as we train to be preachers of Holy Scripture and witnesses to the man Jesus Christ. Irenaeus is very proud to be one of the last people to have actually known those who themselves had a living memory of the first witnesses to Jesus Christ. As far as one can reasonably get, given life spans, from the original circle of witnesses is the middle of the second

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century. John the Elder probably lived into his eighties, like my colleague Brevard Childs and my uncle Bill. The Bishop of Smyrna could remember hearing about Jesus Christ probably from someone like 'the beloved disciple' – the 'John' Polycarp refers to Bauckham and others believe is the author of John's Gospel, who lived into old age and did not put down his pen or cease from testifying until God took him to himself.

Polycarp was himself an old man when Irenaeus relates his memories of him and the testimony to Christ he was able to give, based upon his direct link to the apostolic circle and memory. The affection he has for Polycarp is clear, and the preciousness of his memories of him and the privilege of hearing his testimony comes through in the brief account we have (*Letter to Florinus*, via Eusebius). He speaks of remembering the very place where blessed Polycarp sat, what he looked like, his manner of life, and of course the content of his discourses about Jesus, 'his mighty works and his teaching.'

What an amazing privilege to have this kind of

direct link to Jesus. But more amazing for me was that this testimony to Christ was not seen as somehow sufficient unto itself, as blocking out all that came before and might come after. Irenaeus will give his own testimony to Christ in his own terms, as the Holy Spirit moves him. The amazing thing is that both Polycarp, and Irenaeus as he remembers him speaking as an old man, gave testimony, we are told, '*in accordance with the scriptures.*' It was not enough to tell the story of Jesus, even hot from the sources, without relating this to the written testimony of Israel. When our creeds or the New Testament say Jesus Christ was 'in accordance with the scriptures' they are on a trail that was there from the beginning, and did not cease being crucial to how we might speak of Christ.

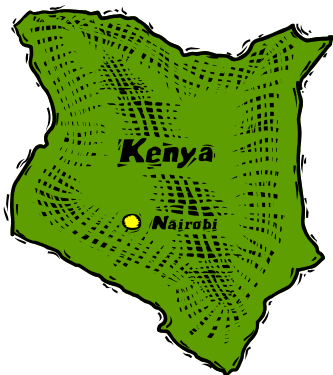
I have been preaching at St Matthews in Riverdale on Sunday evenings. The lectionary is the formal means by which the ancient 'according to the scriptures' sounds forth still today. Yet how often this accordance is ignored or left to the formal practice of simply reading the Old Testament but not commenting on the lesson or the psalm in the pulpit. (I

confess that the Revised Common Lectionary, which is meant to give the Old Testament a voice of its own, could produce the wrong effect, in that the accordance will now not be there, or if the OT is ignored in the pulpit, as before, the first lesson will sit there like a monument to things past and not much more; but that is a topic for another Morning Star).

Precisely to the degree the proclamation of the church focused on Jesus, and rightly so, to that same degree the *accordance with the scriptures* came into equal prominence. We see that in Polycarp and in Irenaeus's memory of him, at a moment when all the emphasis is on Jesus and on his teaching and mighty works. And undoubtedly, that is because the church remembered this as Jesus's own chief concern as well, when after his resurrection he have the apostles a Bible study they would never forget (Luke 24).

Sermons surely need personal stories, extensions, and illustrations – an old pro told me that 20-30% was about right, spread out, and carefully thought through so as not to distract or overpower and lead away. The Bible is an exciting and penetrating book. It can cut

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A message for those planning on going to Kenya this August... Please keep the people of Kenya in your prayers at this time of unrest. Wycliffe will not make a decision regarding the trip until after Reading Week. If you have any questions please speak with Merv Mercer.

Editorial (cont.)

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its own swaths into heart and mind if the preacher will let it do its thing and let its word come to life. Accordance is that conviction that what God is doing now, he did forever in Christ, and prepared carefully for in his way in Israel. The trail back to Jesus, brought alive by the Holy Spirit's utilization of the stories about him, takes us straight into the Old Testament. The Living

Voice of Jesus in the church is the Living Voice of the scriptures which conveyed an account with which everything about him was in some form of accordance.

Jesus did not die on Groundhog Day but on a day prepared from before all time, rooted in Israel's time and God's time with her. For the beloved disciple it the mystery of unbroken bones and the pierced side of a man already

dead that signals the God who controls all time and all events is here at work so as to start all things new in his son. May a measure of that sense of accordance animate our preaching and put us properly into the time God has for us in our day as his eyewitnesses, thanks to the witness of Prophet and Apostle.

Library Notes

This is a column where I will highlight significant resources for theological study either in the Graham Library or the UTL system generally. We begin this week with a brief overview of Bible Works.

Value

Save time looking up verses and lexical meanings. Bible Works has a powerful search engine that is easy to use. In Bible Works, at the click of a mouse on a word in the original Greek or Hebrew, the lexical entries can be viewed for the word in your favourite lexicons, plus a morphological analysis of the word. You can view a list of all the places in reference works where the verse is cited. For book study, topical study, exegetical paper, or sermon preparation you will find Bible Works a useful tool.

Content

BibleWorks is a Bible Study software program which includes 112 Bible translations in 30 languages, 14 original

language texts with 18 morphology databases, 12 Greek lexicons and dictionaries, 5 Hebrew lexicons and dictionaries, plus 30 practical reference works. Together these resources allow for concordance searches, lexical entries, statistical analysis tools, grammars, morphological analysis summaries, and primary reference works.

BibleWorks integrates its databases with the most powerful morphology and analysis tools. U of T's subscription includes the BDAG (Greek-English Lexicon of the New Testament by Bauer, Danker, Arndt, and Gingrich) and HALOT (Hebrew and Aramaic Lexicon of the Old Testament by Kohler, Baumgartner, and Stamm) modules.

Help Animations

The help section of Bible Works contains a series of animations that will assist you

with the searching of the different modules.

Important Technical Information

To use this resource on your own PC you must install a 'Citrix ICA Client'. To install it see the instructions here: <http://wf.library.utoronto.ca/instruction.html>

Bookmark Link

Here is a permanent link to Bible Works for you to bookmark: <http://simplelink.library.utoronto.ca/url.cfm/1502>

Remember if you are accessing any UTL e-resources remotely, you will be prompted for your UTOR ID, so have it handy. If you do not have a UTOR ID, create one here:

<https://www.utorid.utoronto.ca>

Questions

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This Wednesday @ Wycliffe

This week TST is celebrating the **Week of Prayer for Christian Unity**. "Pray without Ceasing" Ecumenical Service will be held at Trinity College Chapel at 1:30 p.m. on Wednesday, January 23—Dr. Margaret O’Gara is the guest speaker. There will be a time for refreshments and fellowship following the service.

@ 3:30 p.m. Wycliffe will hold its annual debate in the Principal’s Lodge.

Resolved: “The Emergent Church is the Future of the Church”

Debaters: Chris Roth and Jonathan Cranç

(Tea and sherry will be served)

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Yes, it is now the bleak mid-winter. We hope that everyone is able to stay warm through this intensely cold week. Remember, long johns are great for that extra layer of warmth and comfort.

A reminder that the spirituality resource library is up and running. It is located in the prayer room by the offices on the second floor. The books are centered around spiritual practices, and the spiritual life in general. Students and residents are free to borrow the books, provided they return them promptly so that they are available for other students.

Contemplative Compline time is 9:00-9:30 p.m. It is a quiet time to pray together silently and practice a spiritual discipline. Also, on Wednesday nights we will be doing an Anglican Rosary service 9:00-9:30 p.m. Everyone is welcome.

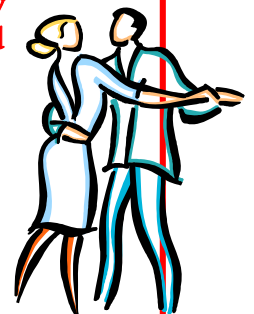
ATTENTION DAY STUDENTS!!!

Check in with us and let us know how your year is going! How is the commute? How are classes? How is the Day Students’ Lounge? HOW ARE YOU? Bring your lunch and drop into the Day Students’ Lounge on Wednesday, January 30th from 1:00-3:00. We’d love to hear from you!

WEEK OF CHRISTIAN UNITY

Welcome to the Week of Christian Unity. We will be joining with the other TST schools for a large service on Wednesday, at 1:30 p.m. But another opportunity to worship with the ecumenical community is at 8:30 a.m. all this week at the TST building. All are welcome to join the larger Christian community.

The Carnival At Home is just around the corner! Please make sure that you RSVP by this Friday (sign up lists are in the Porter’s Lodge). All members of the Wycliffe community are welcome, and they can bring one guest. It will be held on Friday, February 1st with reception starting at 6:00 p.m., followed by dinner at 6:30, and dancing to start at 8:00 p.m. Remember to bring your food item, a pair of socks or a toonie for a donation. We look forward to seeing everyone there!



Chapel News and Notes

Day	Morning Prayer/WBB	Evening Prayer/Eucharist
Monday	Katie Silcox	Catherine Keating
Tuesday	WBB: Jeff Hooper MP: John Anderson	Evening Prayer & Praise: Mark Regis
Wednesday	Anglican Liturgics Class	“Pray Without Ceasing” - Service of Prayer for Christian Unity Trinity College Chapel @ 1:30 p.m.
Thursday	Preacher - Catherine Keating MP - Michael Caines	Adam O’Brien
Friday	Rich Clark Holy Eucharist	Rev. Chelsy Stevens

Music Workshops

Wycliffe’s Music Director, Jack Hattey, will once again be leading Music Workshops this term. They will be required of all first year students and open to all others. Topics to be covered are: Singing the Offices, Using the Hymn Book, and more! The date are: Wednesdays January 30th, February 6th and 13th and will take place in Founders’ Chapel. Workshops will run from 1:30-2:30 p.m.

Please Pray for...

Prof. John Bowen as he recuperates from major surgery on Thursday, January 17th, at St. Joseph’s Hospital in Hamilton.

The people of Kenya during this time of political unrest.



Calling all musicians ~
Guitar, keyboard, flute, violin
~ players of instruments of all kinds
There will be a meeting on Wednesday, January 23 in the
Refectory during lunch regarding service music for chapel.
Please join us!
Bishop Victoria Matthews, Chapel Warden
Rev. Alex Meek Sharman, Peggy King Scott ~ Sacristans

What's New in 2008

2008 Wednesday Event Schedule

Each Wednesday the College plans events for the Wycliffe Community. These Wednesday Events are a chance to connect with other members of the Community over tea and cookies, and to listen to a speaker connected to the Anglican Church, or ministry in general.

- Jan 23—Debate
- Jan 30—SAMS Presentation
- Feb 6—Bishop G Bruce—Ontario
- Feb 13—Bishop V Matthews—Bishop-in-Residence
- Feb 20—Reading Week
- Feb 27—Bishop M Bird—Niagara
- Mar 5—Exit Interviews—Graduating Students
- Mar 12—Bishop G Cray—United Kingdom
- Mar 19—Peter Widdicombe—Lecture
- Mar 26—Faculty Advising/Grad Reception
- Apr 2—Eleanor Clitheroe—Prison Ministries

Eggs 'n Exegesis

At Thursday Morning Prayer this term members of the Faculty and 3rd Year Class will be preaching on the book of Romans. Staff, Students & Faculty of the University Community are invited to join the Wycliffe Community for breakfast at 8:00 a.m. and Morning Prayer in Founders' Chapel at 8:30 a.m. Here is the schedule:

- Jan 24 – Catherine Keating – Romans 3
- Jan 31 – Seung Kook Paik – Romans 4
- Feb 7 – Glen Taylor – Romans 5
- Feb 14 – Joseph Mangina – Romans 6
- Feb 21 – Reading Week
- Feb 28 – Chris Seitz – Romans 7
- Mar 6 – Alan Hayes – Romans 8
- Mar 13 – Victoria Matthews – Romans 9
- Mar 20 – Terry Donaldson – Romans 10
- Mar 27 – Ephraim Radner – Romans 11
- April 3 – Marion Taylor – Romans 12

JANUARY/FEBRUARY 2008

Sun	Mon	Tue	Wed	Thu	Fri	Sat
20 <i>Last Day to drop classes for full refund</i>	21	22	23 Christian Unity Service 3:30 - Debate	24	25	26
27	28	29	30 South American Mission Society	31	1 February AT HOME CARNIVAL	2