



## The Fourth Annual Principal's Dinner



*The Hon. Margaret Norrie McCain*

The **Rev. Dr. George Sumner** was his usual ebullient self as he welcomed the 124 guests to the Principal's Dinner on November 9th.

Trustees, faculty, staff, graduates, friends and students gathered in Leonard Hall where, for the first time in that majestic setting, the dinner was held. It was truly a splendid evening and Leonard Hall, in the glow of candlelight and the embers of the fire provided a wonderful venue. Among those present were two former principals of the College, **Rev. Dr. Reginald Stackhouse** and **Bishop Peter Mason**; and three former Chairs of the College Council, **Dr. Robert Salter**, **James Kennedy**, and **Dr. Robert Haslam**.

**Roy Hogg**, the present Chair, had the pleasure of announcing the good news that the College received a bequest of two million

dollars from the late Chancellor Emeritus, **Reginald H. Soward**. Mr. Soward's niece, **Betsy Bertram**, and his good friend, **Bruce Rathbone** were present as Roy's guests. The **Right Rev. George Elliott**, a graduate of '79 said the Blessing, and this year's Senior Student, **Amy Bunce** spoke about life in the College.

Principal Sumner introduced the **Honorable Margaret Norrie McCain**, listing among her many accomplishments her years as Chancellor of Mount Allison University, and her service as Lieutenant Governor of New Brunswick. Mrs. McCain's address was entitled "**God's Ambassadors**". Much of the address concerned family violence, the issue to which she has directed much of her attention and energy during the past fifteen years. When she studied social work at the

*cont'd on page 16*

### INSIGHT

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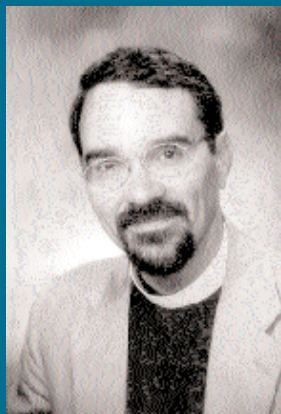
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# Words from the Principal

“Whom shall I send, and who will go for me?” says the Lord, and promptly, boldly comes Isaiah’s answer: “Here I am! Send me!” ([Isaiah 6:8](#)) The theme of calling, **vocation** from the Latin, runs through the Scripture. With equal boldness, though barely aware of what their response will cost, the fishermen Simon, Andrew, James, and John, heard the call and followed. Of course, in the Bible, the answer is not always so positive or enthusiastic; Jeremiah characteristically complains, and Jonah downright rebels, but in each case the divine call prevails, and the messenger sent. This same theme of vocation was important to the Reformers of the 16<sup>th</sup> Century, whose theology is central to our own tradition here at Wycliffe. They took the idea of calling and expanded it from the narrower understanding of priests and religious to include all Christians in the whole of their lives in the world. This wider vision is particularly apropos at the present, and the theme of calling in all its diverse forms runs throughout this issue of *Insight*.

At the broadest theological level, George Lindbeck, the renowned retired professor of theology at Yale, in his visit to Wycliffe reflected on the Church’s calling in Jesus Christ to be Israel. Also in a theological vein, you will read in this issue about our Scholarly Engagement with Anglican Doctrine conference, where we heard Drs. Ephraim Radner and Doug Harink discuss the challenges which contemporary culture presents for just such a self-understanding for the Church. Our own Professor Joe Mangina’s book on Karl Barth deals, in its own subtle way, with this same issue of the distinctive calling to be the Church in a deeply individualist and self-absorbed generation.

The issue of calling is central to our work at Wycliffe, and our issue also deals with related initiatives at the College. We continue to move forward in our youth ministry initiative, and Margaret Norrie McCain’s call to us to be “God’s Ambassadors” underscored this imperative. We are also very interested in pro-actively posing the question of vocation to Church leadership, lay and ordained, to young people, and we need the help of

Wycliffe’s friends, especially our alumni, in this work. So read here about our work in offering vocational discernment days. Along this same line, you can read the personal reflections about how God has called some of our present students.

The theme of calling can be intensely personal, and yet it is also corporate, and so we do well to look up and out at the larger global community of Christian faith which God is calling and empowering. Sue Oliver, in our M.Div. program, and Nancy Wells reflect on their summer study with Anglicans from throughout the world at Canterbury Cathedral.

My hope is that as you read this issue, your own sense of vocation as a member of the Body of Christ is strengthened, as well as your sense of connection with Wycliffe College and its ministry of “equipping the saints for the work of ministry.”

Peace,

George Sumner

# The SEAD Conference, September 2001

*A summary by Tim Elston*

*The fifth annual conference of SEAD (Scholarly Engagement with Anglican Doctrine) Canada was held at Wycliffe College 27-28 September. The topic was "Christian Unity in an Age of Church Shopping." Guest speakers were the Rev. Dr. Ephraim Radner, rector of the Church of the Ascension in Pueblo, Colorado, and Professor Douglas Harink of Kings' University College, Edmonton.*

In his first lecture, Ephraim Radner situated the market-oriented approach to the Church's life in the context of the quest for Christian unity. The early church, Radner argued, confronted its own "marketplace of ideas" in the ancient world. It triumphed over this marketplace by carving out a "space of Truth," secure and stable enough to allow individuals to move with a surprising freedom of inquiry. Yet this peace broke down in the wake of the sectarian religious violence that followed the Reformation. The only answer to violence, it seemed, was to make religion purely a matter of individual choice — a solution quickly endorsed by Anglicans like John Locke. While this liberal-individualist solution was understandable, even necessary, according to Radner, he argued that its results for the church have been disastrous. Christians have fragmented into myriad competing bodies (30,000 denominations, on

one count). Instead of a secure space of Truth, we have consumerist religion that mocks Jesus' prayer "that they might all be one."

In his second lecture, "**The Virtues of Staying Put,**" Radner offered a vision for how we might nonetheless live faithfully in such a time. If the peace of the ancient church cannot be recovered, and the modern peace divides us, there is yet a third way. The Church's hope for unity lies in the patient dispensing of its ancient wares as "the only apologetics — the only advertising, the only marketing, that will ever begin to match the breadth of a Truth whose hold is history itself." The way ahead is to "stay put," to "choose backwards." "Whoever we are, and to whatever church we belong, we can submit" to the Church's ancient forms of worship, discipline, and prayer; in this way we can "forego choice itself" and allow God to heal us in His own time.

Radner's emphasis on forms, discipline, and patient waiting is in many respects deeply Anglican. In his own talk, Professor Doug Harink offered a far more Anabaptist and apocalyptic ecclesiology — yet with some striking similarities to Radner. Drawing on some of the more recent scholarship on Paul, Harink presented "six Pauline points of resistance" to the consumerization of the church:

(1) Christians in North America must be reminded that they are,

in Paul's terms, mostly Gentiles — pagans grafted onto Israel by God's grace alone.

- (2) The Cross for Paul was God's apocalyptic, liberating invasion of the Gentile world. Far from confirming our native religiosity, it undoes it. Clinging to the modern smorgasbord of what we call "religious experience" can only mean a relapse into our pagan condition.
- (3) Modern Western Christians (and especially Protestants) have been obsessed with the issue of personal, subjective faith. But many scholars, e.g. Richard Hays, now believe that Paul's phrase *pistis Christou Iesou* should be rendered not as "faith in Jesus Christ" but as "the faith(fulness) of Jesus Christ." More than just an issue of translation, this insight serves to undercut our consumerist obsession with individual experience.
- (4) Against the private character of modern religion, Paul saw the *ekklesia* as a distinct socio-political reality standing under the lordship of Christ. It stands in stark contrast to the idolatrous politics of the pagan world. The church exposes the nations and other political structures "as corrupt and violent distortions and parodies of God's purposes for humankind."

*cont'd on page 4*

# The SEAD Conference *cont'd from page 3*

- (5) The church for Paul is “a kind of Israel,” not superseding Israel, but sharing in Israel’s destiny. Election to this destiny is wholly non-consumeristic: it is not about “our decision” for God, but about God’s election of a people.
- (6) Paul’s epistles show that the church, constituted in and by God’s action, is called to “participatory action.” The

church is “a real body politic” that “occupies a territory” for the sake of its mission to the nations. Such a vision, Harink concluded, is “a far cry from the view of the church as mall or marketplace which has ‘spiritual’ goods to consume and desires and needs to be met as choice and taste determine.”

The talks by Radner and Harink were followed by a spirited

discussion, including input from local clergy (John Hill, Linda Nicholls, and Judy Paulsen) who offered their insights on religious consumerism from a pastoral perspective. Many said that it was the liveliest SEAD conference in recent memory. ■

*Tim Elston is a doctoral student at Wycliffe and is the recipient of The Helliwell/Thompson Scholarship.*



## Celtic Christianity Tour

*Christ be with me, Christ within me,  
Christ behind me, Christ before me,  
Christ beside me, Christ to win me,  
Christ to comfort and restore me,  
Christ beneath me, Christ above me,  
Christ in quiet, Christ in danger,  
Christ in hearts of all that love me,  
Christ in mouth of friend and stranger.*

*Breastplate of St. Patrick*

Celtic Christianity is the contemporary term given to that period in and geographic location of a particular practice of Christianity in Ireland and Britain between the 5<sup>th</sup> and 12<sup>th</sup> centuries A.D. Much of the contemporary interest in this period in Christian history is characterised by misjudgement and a selective appropriation of the past into the present in order to fulfill personal spiritual needs. Thus there is a focus on perceived environmental, feminist, and neo-pagan attributes of the tradition very often to the neglect of its essentially orthodox and biblical underpinnings, especially its emphasis on the Trinity and the closeness of God.

From 21 June to 3 July, 2002 Dr. Tom Power of Wycliffe College will offer a history credit course on Celtic Christianity onsite in Ireland. This tour will present us with the

opportunity to experience Celtic Christianity by an examination of its material legacy in artifact, stone, and literature and will involve lectures and visits to key centres of Celtic Christianity. There will be an opportunity to visit Dublin where many of the artifacts and manuscripts are housed, including Trinity College Dublin (Dr. Power’s alma mater), the National Museum of Ireland, and the Royal Irish Academy. Other sites to be visited include Clonmacnois and the Dingle Peninsula in Co. Kerry.

A limited number of bursaries will be available to make it possible for eligible students to take the course. The course can also be taken for audit. Full details of the course and itinerary are available on the Wycliffe College website <http://www.utoronto.ca/wycliffe> under Celtic Tour. ■

# My Arctic Experience: Summer of 2001

by Stephen Chambers



Stephen with Rev. Hannah Alexie

Decades before my great-grandparents emigrated to a new home in northern Alberta in the 1890s, the Gospel had found a ready home even farther north, among the Gwich'in people of the Western Arctic. How curious it was, then, for me to spend two weeks last summer among the Gwich'in of Ft. McPherson, N.W.T., teaching theology through Wycliffe's "**Teaching Guild**"! In many ways, I learned as much from the Gwich'in as I taught.

Some of that learning was delightful simply in a touristy sense. I heard stories about the old days before the Dempster Highway came through and changed everything. Delicacies such as caribou heart, Arctic char, and umpteen varieties of bannock

were set before me, and challenged my palate. And yes, I found that you really can read a newspaper outdoors after midnight in late July — though it might be a few days old by the time you get it!

Other discoveries I made were more explicitly spiritual. The Reverends Hannah Alexie

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*In many ways, I learned as much from the Gwich'in as I taught.*

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and Mary Teya, deacons at St. Matthew's Mission, read Scripture and prayed with me in Gwich'in (and, thankfully, English too!). Tattered old 19th-century copies of the Gwich'in service book and hymnal bore eloquent witness to the depth of the church's local roots. And Christians of varying ages shared with me not only their pride in their spiritual heritage but also their deep concern for its future.

For Christianity's future in their community is far from certain. Southern culture has been equally corrosive in Ft. McPherson as elsewhere — not only importing television and various other addictions, but eroding traditional practices and beliefs. Ironically, the very closeness of the bond between Gwich'in cultural identity and the Gospel that gave the church such strength in the past is now sapping that strength, as

Gwich'in culture — and, thus, Christianity too — struggles to remain viable and relevant.

Against that backdrop, the study of Luke's Gospel was wonderfully stimulating for me and my students. Jesus' ministry to people on the margins and people under pressure spoke directly to a number of local concerns and offered real hope. Perhaps, too, my presence — supplementing and enriching the ministry which their own deacons were able to provide — was an extra gift of encouragement to the people of St. Matthew's.

And so, I think it was a bit of a toss-up, as to who benefited the most. Visiting an aboriginal village, learning about Arctic Christianity, and translating my academic training not only into practical terms but across a significant cultural divide as well — all of this was rich recompense to me personally, for whatever good I was able to impart. ■

The purpose of Wycliffe's Teaching Guild is to provide doctoral students with opportunities to develop their teaching skills and to participate in the teaching mission of the College.

*Stephen is in his fourth year of the Th.D. program at Wycliffe. Before coming to Wycliffe he was a Lutheran minister for nine years.*

# The Church as Israel and the Future of Ecumenism

by Chris Holmes



Dr. George Lindbeck

*On Tuesday, October 23rd, the Wycliffe community had the privilege of hosting Dr. George Lindbeck, professor emeritus of historical theology at Yale University. Dr. Lindbeck is the author of “The Nature of Doctrine”, one of the most widely discussed texts in recent theology, and is recognized as one of the founders of the theological movement known as post-liberalism. Both Principal Sumner and Professor Mangina studied under Dr. Lindbeck at Yale.*

Dr. Lindbeck lectured on the theme, **“The Church as Israel and The Future of Ecumenism.”** He argued that a corrected understanding of the Church as Israel is necessary if the ecumenical movement is to move forward. The church must learn anew to view herself once again in Old Testament and Jewish categories, read in the light of Jesus Christ.

Such a way of speaking of the church might seem unthinkable, Lindbeck noted, in so far as “Church as Israel” discourse has almost always been anti-Jewish and encouraged supersessionism — the teaching that *only* the church is Israel, and therefore that the Jews are *no longer* such. In order to set the context for a possible future for such discourse, Lindbeck offered an overview of “the Church as Israel” in four periods of Christian history: the first three centuries, Christendom, the Reformation, and Modernity.

By the end of the third century the church, having rejected Marcion’s destructive anti-Jewish outlook, had become increasingly “re-judaized.” The unconditional election of God’s supremely covenanted people was central to the church’s self understanding as Israel; hence the church soon began to think of herself as a people. Lindbeck attributes Christianity’s rapid growth in this period to its dependence on a

specific text: the Jewish Bible typologically interpreted in Christian terms. Thus the early Christians experienced the people and unity-creating power of the Jewish scriptures in much the same way as its sister and chief rival, Rabbinic Judaism. The church’s “Israelhood” was central to pre-Constantinian Catholicism’s communal self-understanding and success. However, in the Christendom of the later Middle Ages the practice of describing the church as Israel weakened, and sometimes the name was dropped entirely. (An exception would be Aquinas, who speaks of Israel as the prototype of the people of God.) During the Reformation the conflicting parties laid exclusive claim to the title Israel, and the resulting polemics discredited any conception of Israelhood. In the modern period Christianity no longer saw itself as a people that had replaced another people, the Jews, in God’s plans for the world’s salvation, but as a universal religion that had outgrown its anachronistic adherence to the Old Testament particularism and was now becoming more and more a universal, independent, tolerant, individualistic and thus superior faith.

In light of much of Christian history’s dubious usage of the Church as Israel discourse is there any hope for its possible future? Lindbeck answered with a

resounding yes. If the church is to rescue Church as Israel discourse it must recognize the harm supersessionism has done, not only to Jews, but also to Christians. Few theologians and ecumenists have failed to recognize, with Lindbeck's perspicacity, the harm done to the church and to intra-Christian unity by supersessionism. Supersessionism is, simply put, antithetical to the faith. The supersessionist church is unable to freely acknowledge the full extent of its misdeeds; it cannot acknowledge God's unconditional love and forgiveness; it cannot admit it ever flatly turns away from God for then, like the Jews, it would no longer be God's elect. "Supersessionism's logic in effect deprives the church of any comparable consolation and therefore of any comparable self-criticism." In short, unless election is irrevocable for Israel, Christians cannot see their communities as

the prophets saw Israel, as the adulterous spouse whom the Lord God may cast off for a time but has irreversibly promised to never cease loving, never divorce. The supersessionist church thinks itself the church by virtue of its own faithfulness; for Lindbeck there is no churchly mentality that breeds supersessionism like that which points to some property within.

Furthermore, if the church is to retrieve her "Israelhood," she must recognize, as in Judaism, that salvation is primarily communal and secondarily individual. God's unconditional election applies primarily to the community and secondarily to individuals. The individual exists as part of a community, not first and foremost for their own personal salvation, but in order to contribute to the world's redemption by their membership. That community is to be light to the nations — primarily by the quality of their communal

life. And integral to the quality of that communal life is the visible unity of God's diversified people spread throughout the world. And herein lies Lindbeck's chief concern with the contemporary ecumenical situation: If each of the separated bodies is already the church, why bother to unite? Such a situation breeds contentment with division; instead the church must recognize that no church in the present fissiparous situation is anything except dreadfully inadequate.

In conclusion, Dr. Lindbeck challenged us to see the church in the mirror of Israel; in so doing the church will recognize the permanency of the covenant rooted in the generosity and kindness of God. For Lindbeck, such recognition is necessary for ecumenical health and the retrieval of an Israel-like ecclesiology. ■

*Chris Holmes is a second-year student in the Th.D. program at Wycliffe.*



## Field Education/Lease Car Program

Seven students enjoyed the benefit this summer of our Internship Lease car program.

We are very grateful to the following dealers for their generous contribution of cars allowing Wycliffe

students to be placed in appropriate ministry settings. Our special thanks go to **Ralph Phillips** of HAML All Makes Leasing who arranged the contacts:

Edgetown Ford Lincoln Mercury, Bobcaygeon; Georgetown Pontiac Buick, Barrie; HAML All Makes Leasing, Scarborough; Knight Chev Olds Cadillac, Belleville; and Tomlinson Pontiac Buick, Richmond Hill. ■

# Vocational Discernment Conferences



*by Merv Mercer*

*Merv Mercer (left) in Fredericton*

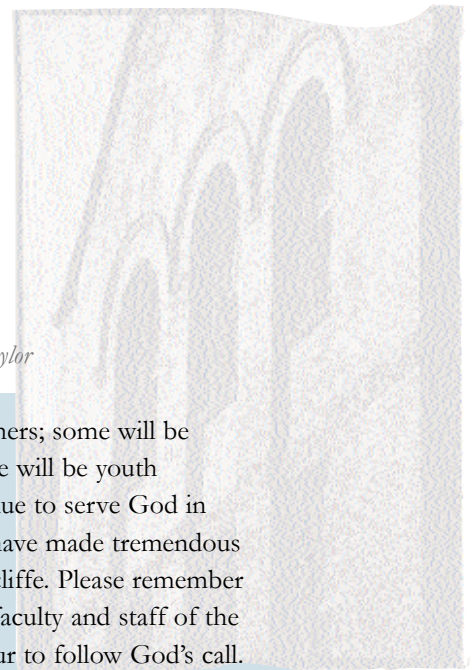
For some time now Wycliffe College has cooperated with a variety of Anglican dioceses in the sponsoring of vocational discernment conferences. These events are designed to encourage those who are considering ordained ministry to make themselves known to the bishop and to hear a little of what might be involved in their pursuit of such a calling. Such conferences give the Bishop an opportunity to speak of the nature of leadership he or she feels the church in that area requires and to describe the postulancy process in that diocese; often other diocesan personnel are also involved in this, especially candidates' committees. I usually speak about the things one can expect to encounter in theological education at Wycliffe and some of the college's priorities in preparing candidates for leadership ministry in the church. Sometimes I make comments about the nature of discernment itself. Whenever possible, I will involve a student who is already at Wycliffe College in the conference program. It is always good to hear first hand what the experience of theological education in Toronto is like. There is always a lot of opportunity for informal conversation, in the breaks or over meals, with those who are quite serious about pursuing theological studies. We always follow up such enquiries after I return to the college.

These conferences vary in their form; some are one day in length while some use the context of an overnight retreat. To date, we have participated in conferences in Edmonton (with representatives from Athabasca and Saskatchewan), Ontario, Fredericton, Algoma and Toronto (York). Toronto (Trent Durham), Toronto (York Simcoe), and Ottawa have also expressed interest in such an event. I particularly value the opportunity to connect with the church "on the ground" and with bishops who freely express their joys and concerns about theological education and the issues of leadership ministry their dioceses.

In conjunction with the Diocese of Toronto (York Region) and Trinity College, Wycliffe College hosted a Vocational Discernment Day on Saturday, November 3. The Ven. Colin Johnson from the Diocese of Toronto joined the Rev. Dr. Merv Mercer to lead the day's events. More than twenty people from the Greater Toronto Area came to consider in more depth the question "Am I called to be a priest?" Dr. John Bowen presented a sample lecture entitled "Old Testament Foundations of Evangelism". The day was completed with tours of both Trinity and Wycliffe, as well as the Graham Library.

# Why I Came to Wycliffe

by Marion Taylor



In September, a record number of new students began theological studies at Wycliffe. They come from the east and the west, from the north and the south. They come from richly diverse cultural, ethnic and religious backgrounds. They are young and they are not so young. They are both women and men. They have in common a sense of God's call on their lives. Some will be

priests; some will be teachers; some will be pastoral counsellors; some will be youth workers; some will continue to serve God in their work places. Many have made tremendous sacrifices to come to Wycliffe. Please remember to pray for the students, faculty and staff of the college as we all endeavour to follow God's call.

## *Nicole Poitras, a first year Master of Divinity student from Sudbury*

How can this be, Lord? And if me, why? This was my initial response as I began to discern God's call to ordained ministry. There was no doubt that my life had been transformed since I had made a commitment to Jesus Christ some years earlier — but could God really redeem those years I had wasted walking away from him? My sense of inadequacy was matched only by my deep desire to hang on to the richness and stability in my life at that time. Except for the occasional bump in the road, life was good and comfortable. Yet, a seed of restlessness was growing in me, and God's still small voice was asking me to prepare (myself and my family) for a major shift in our lives. As I began to share my discernment with my loved ones and others, my call was overwhelmingly affirmed. God opened doors and provided the financial means for me to leave the

family practice and establish a residence in Toronto for my three years of study at Wycliffe. But now, two months into the first semester, I can honestly say that doing God's will has not been easy. We realize how totally dependent we are on His love and grace as we settle into our new life. I believe that my call to ordained ministry is part of the bigger call that I, as a Christian, must choose to answer daily — that is to be a faithful servant of God in all that I am and do.

## *Grace Ko, a first year student in the Th.D. programme in Old Testament*

After practicing as a pharmacist for a number of years, I felt the urge to serve the Lord in a full-time capacity. So I gave up my career and went to Tyndale Seminary to prepare myself to serve him better. My years at Tyndale have led me into the fascinating world of serving the Lord with my mind. This prompts me to realize that there is a need to bridge the gap

between the scholarly world and Christians who have this suspicion and fear of scholarship, and to tell them that mind and faith need not be in conflict. Moreover, I also see the need to dialogue with those who have different views of the Bible, and to convince them to recognize the authority of the Bible. Hence, I come to Wycliffe to further equip myself as I engage in this "bridge-building" process.

## *Terence Chandra, a first year Master of Divinity student from New Brunswick*

I consider myself a so-called "cradle Anglican", having been baptized, confirmed and churched at the same small town parish in the Diocese of Fredericton. My earliest exposure to the Christian faith came from my mother who led me in the occasional prayer of "Gentle Jesus" and read to me from an illustrated children's Bible given to her by the Jehovah's Witnesses. By the time I began high

# Why I Came to Wycliffe cont'd from page 9

school, I began to take my prayer life seriously and even claimed to have a very personal relationship with Christ. It was not until the beginning of my undergraduate degree that my faith took on a far greater level of personal meaning. I began to seriously consider the possibility of directly incorporating my service of Christ into a future career. Being a psychology major at the time, my first consideration was somehow entering into the field of Christian counselling. Having learned that such a ministry is usually carried out by priests and ministers, I vaguely and hesitantly began to consider the possibility of pursuing a Master's degree in divinity. After much thought, time and prayer, I eventually chose to carry out this plan and study theology here at Wycliffe College. Although I am still unsure of the precise nature of my future ministry, I thank the Lord for guiding me to this school and blessing me with the opportunity to study that which is deeply important to my life.

*Sean Martin, first year M.Div from Vancouver, sponsored by the Diocese of the Rio Grande in New Mexico*

My sense of call has been developed through my personal relationship with Jesus Christ, through the Bible, and through the people of God. It all began the day I became a Christian. I was overwhelmed with joy in the knowledge of being right with God. I prayed to God and told Him that my life was His. As I

grew as a Christian, my sense of call was shaped by passages like the great commission in Matthew 28:19-20. As I read and studied I prayed asking God how I would fulfill these exhortations — whether through full-time ministry or as a lay person. As I got involved in Bible studies and leadership in various ministries, my sense of call developed and was affirmed through God's people. I am strongly committed to share the good news of the gospel with others. I am thankful for the training I am receiving at Wycliffe that will enable me to follow my sense of call to ministry.

*Adebusola Onabajo Onayemi, an anesthetist from Barrie in the MDiv program.*

I was born into and raised in the Anglican tradition. Indeed, I grew up in a vicarage and attended Anglican Mission Schools up to College level in my native Nigeria. In recent years, I became acutely aware that I have taken for granted my Christian faith in general and my Anglican heritage in particular for much of my adult life. Religion, in essence, had become rote. I have also observed with keen interest the phenomenon of “church shopping” amongst myriads of my fellow cradle Anglicans who “make the rounds” only to return still dissatisfied to the fold. This led me to conclude that while I have been suffering from inaction, others have succumbed to distraction. My journey to Wycliffe is to discover anew a deeper understanding of

the Christian faith with a view to furthering my personal spiritual growth. I am confident that my journey here will banish my inaction and bring Christ back into my life in a more meaningful way and through me to others irrespective of religious background.

*Roger Whalen, second year MDiv transferred from Queen's College in St. John's Newfoundland*

“Hey Roger! This is God speaking. Put that work aside and listen to Me. I've got something I want you to do. I want you to leave your job, leave your home, your family, and your wife behind in Newfoundland, and head up to Toronto to study at Wycliffe College. Trust me, this is going to be a great experience! You are going to love it!” In retrospect, that is what I feel God has said to me. Now, even if He had put it that plainly to me in the first place, I probably would not have listened! God has been calling me for a while now, but sometimes I just wouldn't listen. Then when I started to listen, I really needed some time and help to discern what He was calling me to do. So far, my discernment has led me here to Wycliffe College, but I know this is not the end. Coming to Wycliffe is a step — a major and important step, but still just a step in the discernment of my calling. I know that God is only just starting with me, and sometimes I have to wonder what will be next.

*Linda Whittle is an M.Div. student from the Diocese of Edmonton*

It seemed as though I have been in the process of being nudged, prodded, pushed and maneuvered toward this vocation. A year or two ago, I found an old piece of foolscap with an assignment for my grade ten English teacher. It asked the question what did I see as my vocation. Amused, I started to read

it and it said that I thought I would be a United Church minister. This was in the 50's when there was no thought of women being ordained. So I pursued another profession, nursing. I married, raised a family and always there was a feeling that there had to be more. Something was missing from my life. More recently, two very serious surgeries and a near encounter with death gave me time to contemplate what

really mattered to me and what I wanted to do in my life. I realized that I wanted to study theology and learn about my God whom I had taken for granted all these years. I took a sabbatical year to study, ACPO and CPE and my Bishop's blessing, and here I am at Wycliffe waiting for my next adventure. God is good! ■

## Youth Ministry Initiatives at Wycliffe

*Throughout the 2000-2001 academic year, Wycliffe undertook a major initiative to determine what educational role the College could take for the future of youth ministry in the Anglican Church of Canada. Under the direction of Dr. John Wilkinson, people were surveyed from coast to coast, both in person and by mail. As a result of that work, Wycliffe will soon offer a Master of Theological Studies degree with a youth ministry emphasis. To kick off this exciting new initiative, Dr. Peter Ward, a lecturer in youth ministry at Kings College in London (UK), will teach an intensive Masters-level course called Liquid Church, in May 2002 at Wycliffe. Currently, we continue to offer courses both at the Masters level and at the non-credit diploma level, at Wycliffe and off-site. Here are a couple of testimonials:*

In *Ministry with Adolescents*, David Overholt gives real tools to aid in the creation of a youth group. He has set a backdrop of the emotional and physical reality of teenagers and shown us effective ways that we can reach them. He is also very practical in understanding that this will not be for everyone but with his own group of over 500 teens, he does speak with authority. David has shown that personal attitude is one of the critical character traits any good leader needs. He is enthusiastic about youth and about teaching on the subject of youth ministry. I would recommend this course to all potential youth leaders.

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Steve Smith, Third year  
M.Div. student

When I took on youth ministry at my parish church, I felt totally out of my depth. Although there are a multitude of books out there,

I found it hard to find good, relevant training. That's why Wycliffe's youth ministry courses are a God-send! *The Adolescent Experience and Christian Formation* helped me to understand how to design programs that will reach the different developmental stages of youth. The course, *Postmodern Media's Impact on Young People*, was also excellent. My teachers are definitely experts in the field and the topics more than relevant. ■

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Erica Walter, Youth Workers,  
St. John the Evangelist Anglican  
Church, Niagara Falls

For information about courses and applying to the Master of Theological Studies program, please contact **Paula Thomas** at (416) 946-3525 or [pj.thomas@utoronto.ca](mailto:pj.thomas@utoronto.ca).

# Comings and Goings – Wycliffe's Faculty



During the summer, **John Bowen** completed a manuscript on evangelism for Augsburg Fortress publishers. In October, he organised and led a consultation on church planting in the Anglican Church of Canada which took place at Wycliffe. He preached at two events regularly attended by hundreds of students, the Church in the John (a pub at McMaster University), and the Church in the Box at Redeemer University College in Ancaster. With students from the college, he is currently heading up "Tuesday Night Church", a weekly outreach programme of St. Paul's Anglican Church, Bloor Street, in Toronto.

**Terry Donaldson** led a study session in October for the annual clergy day of the Trent-Durham region, Diocese of Toronto. The theme was "Paul and James: A Case Study in Unity and Diversity". Terry's recent publication is:

"Introduction to the Pauline Corpus," in John Barton and John Muddiman, eds., *The Oxford Bible Commentary* (Oxford University Press).

**Alan Hayes** is preparing a pilot on-line course in early Church history, which should be ready to launch in May 2002. He is writing articles for a new Oxford Companion to Canadian History.

**Ann Jervis** returned from sabbatical and is once again enjoying teaching and college life. She has signed a book contract with Eerdmans — the book will be titled *At the Heart of the Gospel: Discipleship Suffering in the Early New Testament*. Ann has been asked to be the Jean Fortner Ward lecturer at Greensboro College, NC this spring — previous lecturers have included Walter Brueggemann and James Cone.

**Tom Power** has been appointed as regular faculty in the Historical Department of the Toronto School of Theology, and is currently taking online a one-year certification course in distance education through the University of Wisconsin-Madison.

As a member of the Primate's Theological Commission, **David Reed** published the first volume in a series, *Longing for God: Anglicans Talk about Revelation, Nature, Culture, and Authority* (July 2001). He was interviewed on CBC's "Metro Morning with Andy Berry", on

the idea of extending C.S. Lewis' Narnia series for a broader audience (June 2001).

After finishing a half-year of internship at St. Theodore of Canterbury with the Rev. Dr. Dean Mercer, **Glen Taylor** was ordained deacon at All Saints, Huntsville, on July 28<sup>th</sup> by the Rt. Rev. Ronald Ferris. Glen will nonetheless remain as Old Testament Professor at Wycliffe and will help out in Algoma in the summertime. He has been appointed Honorary Assistant at the Church of the Resurrection, Toronto.

**Marion Taylor** has been busy on a new project related to women interpreters of the Bible. She is enjoying teaching a very keen class of ten and eleven year old kids at the Church of the Resurrection who know very little of the Christian faith.

## *Staff Changes:*

**Jim Lawson**, Director of Development left the college in September to begin a new appointment with LOFT (formerly known as Anglican Houses). We welcome **Karen Baker-Bigauskas** to the Principal's Office. Karen is the Assistant to Principal, George Sumner. ■



# BookBound

## Karl Barth on the Christian Life: The Practical Knowledge of God

by Joseph L. Mangina

New York: Peter Lang, 2001

Reviewed by Elin Goulden

All too often, dogmatic theology is thought to have little practical import for everyday Christian living. In this study of Karl Barth's theology, Professor Mangina aims to show how far this is from being the case. Mangina examines several of the distinctive themes of Barth's work to show their implications for an ethics that is firmly rooted in the God who is revealed to us in Jesus Christ.

Throughout his work, Barth emphasizes that theology can only start with God as he has revealed himself, not from human beings. Nor does he believe that human beings can maintain an objectively neutral stance in relation to God: we cannot encounter God without being directly engaged. Moreover, Barth stresses that God's grace

engages the whole person — mind, body, emotions and will, located in time and space in the particularity of his or her circumstances, relationships and commitments. For Barth, therefore, the knowledge of God is participation in the life of God within our everyday lives. And as always in Barth's theology, both the life of God and the corresponding pattern of our participation in it is revealed to us in the life, death, and resurrection of Jesus Christ.

As Mangina demonstrates, these themes of Barth's theology cast all human activity in terms of response to what God has done. Sin is "put in its place" as the negative response, a rebellion against the very grace which has already overcome it. The positive response of the Christian life is surveyed in terms of gratitude and prayer. Both gratitude and prayer are genuinely human responses which correspond to the graciousness and faithfulness of God. Mangina argues that they are central to the Christian life in bringing us into the proper orientation towards God, so that

our actions as well as our attitudes correspond to God's work, not attempting to displace or deny it but rather to reflect and witness to it.

While Mangina offers a number of examples to illustrate Barth's conception of the Christian life, the scope of the book does not allow for an extensive exploration of the ways in which this life is to be lived out. Where this book is helpful is in sketching the landscape of Barth's ethics and its connection with his dogmatic theology, as well as in challenging some of the common assumptions which have led many to think Barth has little to say about the human dimension of Christian existence. For this reason, this book will be welcomed not only by those with a particular interest in Barth, but by all who are interested in tracing the links between Christian theology and the Christian life. ■

*Elin Goulden is currently working toward completion of an M.A. in Theology at Wycliffe.*

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## The Leonard Retirement Fund

Retired clergy (or surviving spouses) who are Wycliffe graduates could be eligible to receive a small gift from the Leonard Retirement Fund at Christmas. However, it has become difficult to identify new retirees since Church House is no longer able to supply us with

these names due to privacy restrictions. If either you or someone you know has recently retired, or is about to retire, would you please let us know. Contact **Irene** at **(416) 946-3524**; email: **i.gale.rucklidge@utoronto.ca**

# Wycliffe Students at Canterbury Cathedral

by Tom Power



*Susan Oliver (right) at Canterbury*

Two students from Wycliffe College, **Susan Oliver** and **Nancy Wells**, attended a three-week course on Anglican Spirituality hosted by the Education Centre at Canterbury Cathedral this past August. They were part of a group of 27 seminarians from 15 different countries around the world: from Zimbabwe to Malaysia, from Hong Kong to South Africa. For the duration of the course they lived, worked, learned and prayed together in the historic setting of the Cathedral complex. The course was led by Dr. Michael Battle of Duke University assisted by other lecturers from South Africa, India, and the United States.

As a learning experience the trip was invaluable. Susan and Nancy learned about African and Indian spirituality as well as the history of

Benedictine spirituality on which the spiritual life of the Cathedral is based. A highlight of the course were the regional briefings when students from a particular geographic region made a presentation to the larger group about the situation of the Anglican Church in that country. The academic content of the course was excellent but for Susan and Nancy it was the people who they met that most impacted them: “I met some incredible people on this course”, Susan relates. “Through conversations inside the classroom

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*She remembers Barnabas, a recently ordained young man from Zimbabwe, who offered her insights into African culture, faith and traditions, and who at the end of the course offered her three cattle for her hand in marriage!*

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and out, I was impacted by their stories, their faith and their lives.” She remembers Barnabas, a recently ordained young man from Zimbabwe, who offered her insights into African culture, faith and traditions, and who at the end of the course offered her three cattle for her hand in marriage! There was an incredible sense of community among the group as they shared their faith stories and prayed for each other.

Susan summed up her experience as follows: “God occasionally offers us life changing experiences. Going to Canterbury was such an experience for me. My thinking about the global Anglican church has been permanently altered by spending time learning and in community with fellow Anglicans from around the world.” She felt more confident and excited about her future in the Anglican Church than ever before. Both students felt that less attention was given to evangelical spirituality and Bible study in contrast to the other areas. For Susan there was also a concern that the articulation of Anglican spirituality as it relates to the secular search for spirituality was not adequately addressed. The lecturers were from a very liberal background and there was a feeling that this was unrepresentative of global Anglicanism

Their attendance was in part supported by bursaries from the Friends of Canterbury Cathedral in Canada, a charitable organization, now devoted to sponsoring the attendance of Canadian theological students in going to Canterbury. It is hoped that in future other theological students, especially those intending ordination, will avail of the courses offered at Canterbury. ■



# A Message from the Business Side of Wycliffe

Most of us can remember how in those first few days after September 11<sup>th</sup> everything seemed to

move in slow motion. We were stunned, felt mortally wounded and everything seemed surreal.

In the Wycliffe Chapel service that week we heard God's message through the words of Professor Joseph Mangina, appropriately enough from the New York area. Amidst the tears he reminded us that God's city, the New Jerusalem for which we yearn, is not New York any more than it was Rome two

millennia ago. God's city is beyond the reach of terrorists and will never fall. He also reminded us that as Christians, our place is to stand with the marginalized whether they be in New York or in Afghanistan.

As we left the Chapel we still felt the pain of the moment but we were no longer disoriented. Our feet were suddenly again planted on the Rock. Thank God for that Rock and for those in this place who help us reconnect to it at certain moments in our lives.

As you support the College again this year, you are ensuring that it continues to produce outstanding leaders, both lay and ordained, for

the church. You are also ensuring that its voice is heard in the land.

As you would expect, the trust funds from which we support many of our programs have been affected by the market downturn. As our student numbers grow, so does the need to provide bursary assistance and to support those who are teaching.

Wycliffe College needs both your financial and your prayer support — please give both generously.

Yours, in Him,

Peter Patterson  
Business Director



*Tom and Mary Robinson*

## *In Memoriam* by Paula Thomas

### The Rev. Canon Tom Robinson, D.D. 1928-2001

Mary Smyth. That same year, the newlyweds headed over to London, England, where Tom was the first overseas student to be hired by John Stott at All Souls, Langham Place.

In 1962, with three children and a fourth on her way (and a fifth not far behind!), Tom and Mary returned to Toronto for further parish ministry. Spanning six decades of devoted service, Tom's ministry also extended to Quebec City, Saint John, and Halifax. In addition to parish responsibilities, his mission work took him to the Columbia Coast, the North Shore in Labrador/Quebec, the Yukon and Gaspé Bay. Tom

served on numerous boards including World Vision, and was instrumental in the founding of both Barnabas Anglican Ministries and Essentials.

One of Tom's two honorary degrees was the Doctor of Divinity, awarded by Wycliffe College in 1996. Just over two years later, Tom and Mary came to Toronto where Tom was an Interim Associate at St. Paul's, Bloor Street for several months.

Tom, the gentle giant, influenced the lives of innumerable people, and he will be lovingly remembered for his quiet, faithful presence, and a passionate, unwavering commitment to the work of God's kingdom. ■

1957 was a momentous year for Tom Robinson: he completed his year as President of InterVarsity Christian Fellowship at the University of Toronto and Senior Student at Wycliffe College, and married

# The Fourth Annual Principal's Dinner *cont'd from page 1*



*Bruce Rathbone and Betsy Bertram present a cheque to Roy Hogg*

University of Toronto in the 1950s, “spousal abuse, sexual abuse and emotional abuse were not yet on the radar screen...It was only in the ‘70s and ‘80s, spurred by the women's movement, that family violence came out of the societal closet...We now know that, in the words of the United Nations, the most widespread form of violence throughout the globe

occurs in families. It knows no boundaries. It happens in all cultures, to all races, in all socio-economic groups and all faith communities. It has a serious consequence for those exposed to it, and it is a clearly demonstrated fact that children who live with abuse are predisposed to become violent adults.”

Said Mrs. McCain: “Family violence is as prevalent in our Churches as it is in the communities we serve. The conspiracy of silence about it must be ended. We must speak about it from the pulpit, in all Church groups, youth groups and Sunday School, thereby creating a safe, non-judgmental place where victims feel comfortable disclosing the abuse they are suffering. We must listen to victims, believe them, offer them hope and spiritual support.”

Mrs. McCain's challenging message was followed by a prayer led by the Rev. Andrew Chisholm, president of the Wycliffe Alumni/ae Association. As the guests moved from their tables to make their way homeward, one man was heard to say to his wife: “What a wonderful evening — everything was perfect.” It was the first time they had attended a Wycliffe dinner but it will certainly not be the last. ■

## OUR WEBSITE HAS CHANGED

Our new website address is now  
<http://www.utoronto.ca/wycliffe>



## Looking Ahead!

May 16 to May 19, 2002, Wycliffe College, in conjunction with **Regent College**, will be hosting a conference entitled **New Frontiers: Claiming the Vision — Vocation and Formation in the Church**. The aim of this conference is to raise the question of vocation to ordained ministry for young people and to

encourage them about mission and ministry in the Church. Speakers will include: The Rt. Rev. Victoria Matthews (Edmonton), The Rt. Rev. Tony Burton (Saskatchewan), The Rev. Dr. Oliver O'Donovan (Christ Church, Oxford), Dr. Maxine Hancock (Regent College), Dr. Jeffrey Greenman (Tyndale College & Seminary), The Rev. Dr. George Sumner (Principal, Wycliffe College).

For further information, please contact **Paula Thomas** at Wycliffe College — (416) 946-3525 or [pj.thomas@utoronto.ca](mailto:pj.thomas@utoronto.ca).

- **March 5 – The Meilaender Lecture**  
Gilbert Meilaender is the author of *Bioethics: A Primer for Christians*.
- **May 13 – Convocation** in Convocation Hall, University of Toronto.