



Wycliffe
College

Insight

SUMMER 2016

Wycliffe's New Principal

*Introducing the Rt Rev'd Dr Stephen Andrews,
the 10th Principal of Wycliffe College*

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INTERIM PRINCIPAL'S MESSAGE

We are living in a season of great transition

BY THE RT. REV. DR. PETER MASON

AS THE LORD DROVE them from the Garden of Eden, Adam declared, “Eve, we are living in a season of great transition.” And this is such a time for Wycliffe College as the former Principal has departed for other pastures and a new Principal is waiting in the wings.

Transition – change – is a constant dimension of existence, although certain transitional moments occasionally stand apart from the normal ebbing and flowing of everyday life. Living positively through transition requires knowing what to preserve from the past and what to discard. It includes striking a balance between conserving and creating. Undoubtedly George Sumner’s principalship has left us a rich legacy of academic and professional excellence; but we look ahead to Bishop Stephen Andrews’ ability to discern, evaluate, and refine that legacy, and then create a fresh vision for Wycliffe over the next decade.

As Interim Principal, I presided over our annual Convocation, celebrating the achievements of some 44 graduates. I could not help but be impressed with the enormous diversity they represented. Many were Anglicans, including several recently – or

about to be – ordained. Some hailed from other denominations or church traditions. A few have achieved great distinction in advanced academic study, while many have honed practical ministry skills as church planters, evangelists, counsellors, community workers, and so on. Some have given up “the world” in order to serve “the church,” although they would be the first to recognize that the world’s most effective means of redemption comes via the gospel – the good news – of Jesus Christ. Each of these graduates, in his or her own way, would claim to have been motivated and shaped by their years at Wycliffe, and for those of us ‘of a certain age’ they become signs of hope and an incentive to invest in the college’s future.

One of Wycliffe’s well-known tag lines is “*Visionary Leaders with Good News for a Vibrant Church and a Changing World.*” At first sight it would seem obvious that our mandate is to *bring* the good news to the world. A college such as Wycliffe is, after all, a setting in which the gospel is defined and clarified in sophisticated and compelling terms. It is where the hands-on skills of leadership ministry are developed,

using wisdom and creativity in maximizing our effectiveness.

However our mandate far exceeds our capacity to bring the gospel into the world. Instead we are invited to *find* that Christ, the subject of the good news, is already present and at work wherever we find ourselves. Our *confidence* in ministry must be matched – even exceeded – by *humility and sensitivity* as we listen before speaking, receive before giving, and acknowledge Christ before sharing Him. Christlike character shaped by prayer, worship, scripture and mutuality, far outweighs all other dimensions of preparation and practice of ministry.

As my term draws to a conclusion, I give thanks for the privilege of serving Wycliffe College, and I pray for Principal-elect Stephen Andrews trusting God’s blessing upon him in the years ahead.

Yours sincerely in Christ,

Bishop Peter Mason
Interim Principal



Wycliffe's New Principal

*We would like to introduce you to the Rt Rev'd Dr Stephen Andrews,
the 10th Principal of Wycliffe College*

By Rick Maranta, Director of Communications

STEPHEN ANDREWS HAS WORKED in ministry, theological scholarship, and higher education for over 30 years. Earlier in his career, Stephen was a Study Assistant to the Rev. Dr John Stott and was ordained in the Diocese of Nova Scotia in 1986. He also was President, Provost and Vice-Chancellor of Thorneloe College, a founding member of Laurentian University in Sudbury, where he still serves on the Board

and teaches as an adjunct faculty member.

Most recently he has served faithfully as the Anglican Bishop of the Diocese of Algoma in Ontario. He earned his Master of Divinity at Wycliffe College and holds a Doctor of Philosophy from Cambridge University.

Stephen is a long-time friend of Wycliffe College with impeccable credentials and tremendous demonstrated leadership

ability in the area of theological education and church life. We look forward to welcoming Dr Andrews and are excited to see where he will lead Wycliffe College in the service of Jesus Christ and His Church.

Dr Andrews is married to Fawna, and and together, they have two adult children, Clare and Ellen.

Turn the page to eavesdrop on my conversation with Dr Andrews

Dr Stephen Andrews

By Rick Maranta, Director of Communications



a graduate of Wycliffe ('84) I have a long association with the College and remain an enthusiastic supporter, having served on its Board for the past five years.

RICK: *What in your past experience has prepared you for this new role?*

STEPHEN: Looking back, there are many things that relate to the College's mission and I marvel at the way that this opportunity has brought them together. I hope that my path through a variety of church traditions in the States will help me connect with non-Anglicans at the College, while my experience of Anglican evangelicalism in working with John Stott will benefit me in understanding the College's mission in its global context. My past life as a scholar and an academic administrator will be useful in supporting the needs of students and faculty, as well as promoting the College's interests in TST and U of T. And my positive relationship with my episcopal colleagues, both in Canada and in the Global South, will hopefully open doors for the College and give us the chance for a robust engagement in the question of how best to prepare leaders in the Church of today.

RICK: *What do you hope to achieve as you take on this new role? What is your hope for the College as we transition into this new period? What is your hope for the College as we move into this new period of transition and change?*

STEPHEN: I have a heart for theological education and a deep desire to see the Church grow in Godly discipleship. My ambition is to see Wycliffe play a vital role in promoting and resourcing these things at a time when, both locally and globally, the Church needs leaders capable of making Christ real to a spiritually hungry and confused world. Under my watch, I pray that the College will live up to its calling to be a 'seminary' – a place of planting, nurture, growth, rootedness, and formation – as it undertakes the work of scholarship both within and for the Church. I am honoured to be associated with one of North America's premier theological

colleges, and I am grateful for the chance to work with such an outstanding board, faculty and staff in a mission to serve the Church by preparing leaders who are godly, learned and able.

RICK: *How can Wycliffe College best serve Christ and the Church in the coming years?*

STEPHEN: Wycliffe must continue to cultivate the minds and spirits of its students, and produce clergy, lay leaders and academics who are theologically literate, mission focussed, and who model their lives upon the scriptures. This means that the College must continue to give priority to the teaching and preaching of the Word and listen attentively to the wisdom of the past that has shaped our tradition in the Church's formation and re-formation. We must be intentional in our attempt to fashion a community that fosters spiritual health and growth for individuals and families. I believe that it is only in the cultivation of a deeper discipleship rooted in a love for Jesus, his Word, and his mission, that future leaders will be effective in renewing the Church, and that the Church will be an effective instrument in transforming the world.

RICK: *Is there something you would like to say to the community you will be leaving as you move into this new time of your life?*

STEPHEN: I have written to my diocese to inform them of my decision to accept the position at Wycliffe and Fawna and I will look forward to the next few months when we can speak to them in person. Algoma is a beautiful diocese whose people exhibit a warm and genuine faith. Being a bishop here has been a fun and rewarding experience. We shall tell them how grateful we are for the privilege of serving Christ's mission with them, and we hope to encourage them as they look to the Good Shepherd for guidance and provision in the transition that lies ahead.

RICK: *What motivated you to take the role as Principal of Wycliffe College and why are you a good fit?"*

STEPHEN: I must say, I very much enjoyed my role as a diocesan bishop, but, as an episcopal colleague recently reminded me, there are many who may be qualified for the office of bishop, but fewer who have the prerequisites to lead a theological college. I see this position as a unique place that brings together my gifts, passions and experiences of leadership in the Church.

My experiences as both a teacher and administrator at Thorneloe University, along with my work in the Anglican Church of Canada at both parochial and national levels, and my unapologetic identity as an Anglican evangelical, make me a strong candidate for this position. Moreover, as

Student Focus

My Wycliffe Anglican-Evangelical Experience

By Lyndon Jost,
MDiv. (Hons) 2016



WHEN I ARRIVED at Wycliffe College in 2012, I was a “free church” evangelical non-Anglican, with very few previous encounters with Anglicanism of any kind. I was not quite sure what to make of it all—the explicit emphasis on church tradition, the prayer books, the robes and candles. It was foreign to me and my Christian experience.

To be honest, I wondered how “Christian” (viz. orthodox) my Wycliffe experience would really be. I had embraced a particular type of conservative evangelical reformed theology, and I was uncertain of whether or not this school would be friendly or antagonistic to this particular set of beliefs and practices.

My uncertainties could not be sorted

out without actual engagement with professors, fellow students and course material. So, I jumped in. What I found was a world that, though different from my home territory, was deeply engaged with, and shaped by, the historic Christian faith, continuous with the reformed tradition, and committed to its evangelical heritage.

Again, though not the same in all respects as the world from which I came, it soon became apparent to me that Wycliffe was a community which is determined to know and to wrestle with the gospel of Jesus Christ as revealed in the Scriptures, and as articulated throughout the history of the church, from the early

church, through medieval and reformed theologians, to the present day.

Through this experience of engagement with the Wycliffe community, I have been challenged in many ways to rethink some of the basic assumptions and categories of my own faith tradition, challenged to articulate my faith in a way that opens up dialogue with other traditions, and seen that the Christian landscape is far more varied and vast than I had ever imagined.

Lyndon Jost (MDiv., '14) is studying for his Ph.D. in Theology at Wycliffe College, and is serving as a Pastoral Intern at Grace Toronto Church. He and his wife, Lami, and daughter, Naomi, live in Toronto.



By Nate Timothy, MTSD, 2016

WHEN I ENROLLED in Wycliffe's International and Urban Development program, I knew that I wanted to grow in my love for the Triune God, and to be equipped to engage more fully in the healing of the world. But I didn't have a great idea of how those two things might come together. Wycliffe challenged and expanded my understanding of the scope of God's redemptive work in Christ, which I have come to see has in its purview the healing of souls, bodies, communities, institutions, and all of creation itself. Many of my assumptions have been exposed about the relationship between proclamation and social action, the nature of Christ's coming Kingdom, and the political and social elements of Scripture. With some answers, and many more questions, I have caught a glimpse of the richness of the church's rationale, strength, and hope for engaging in God's work of restoring individuals and communities. As I pursue a career in International Development, I am excited to inhabit the rich Christian development narrative more fully, one that accounts for the holistic transformation our hearts ultimately long for.

Nate is hoping to pursue a career in International Development



A large group of approximately 40 people, including students and faculty, are posed for a group photo on the steps of a building with large wooden doors and stained glass windows. The group is arranged in several rows. In the front row, there are four individuals: a man in a light blue shirt, an older man with a long white beard in a black suit, a man in a purple clerical shirt with a pectoral cross, and a man in a dark blue suit. To the right of the group, a blue banner with the Wycliffe College logo and name is visible. The overall atmosphere is formal and celebratory.

Graduating Class of 2016

Congratulations

THE DEGREE OF DOCTOR OF MINISTRY

Andrew Mark Barron

THE DEGREE OF DOCTOR OF THEOLOGY

Dane Neufeld
David Paul Aikins Ney
Christopher James Schoon

THE DEGREE OF MASTER OF THEOLOGY

Maria Lourdes Nacpil

THE DEGREE OF MASTER OF DIVINITY, HONOURS

Aidan Hunt Armstrong (*Pioneer*)
Elizabeth Anne Fisher
Lyndon Micah Jost
Jeffrey Scott Potter (*Pioneer*)
John Deepak Sundara (*Pioneer*)
David James Thompson

THE DEGREE OF MASTER OF DIVINITY

Philip Charles Hamilton
(*Pioneer*)
Sea Young Lee
Yi Kai (James) Liu
Patricia Lynn Miller
Robert Philip Montgomery
(*Pioneer*)
Philip Radley Stonhouse
(*Pioneer*)
Timothy Ahilan Sreedharan
(*Pioneer*)

THE DEGREE OF MASTER OF THEOLOGICAL STUDIES IN URBAN & INTERNATIONAL DEVELOPMENT

Sharon Elizabeth Abel
Nathan Timothy Jost
Josephine Hope Newman
Edward Jonathan Pallek
Rebecca Sarah Elizabeth Sawyer
Katherine Semkiw

THE DEGREE OF MASTER OF THEOLOGICAL STUDIES

Felice Mario Caracciolo
Karen Nicole Friesen
Richard James Hicken
Janet Kaye
Troy David Kenny
Michelle Joanna la Fleur
Darcey Leadbetter
Thomas Manimuthu
Cassandra Elizabeth Swick
Man Sze To

THE GRADUATE CERTIFICATE IN MISSIONAL LEADERSHIP AND FORMATION

Kellina Marie Baetz
Joan Cavanaugh-Clark
Dawn Elizabeth Mary
Henderson
Robert William Hurkmans
Peter John Mills
Michael V Mondloch

CERTIFICATE IN ANGLICAN STUDIES

Andrew Sean Davidson
Samir Gassanov
Gordon Walter Pontifex

DIPLOMA IN CHRISTIAN STUDIES

Shui Lam Yang

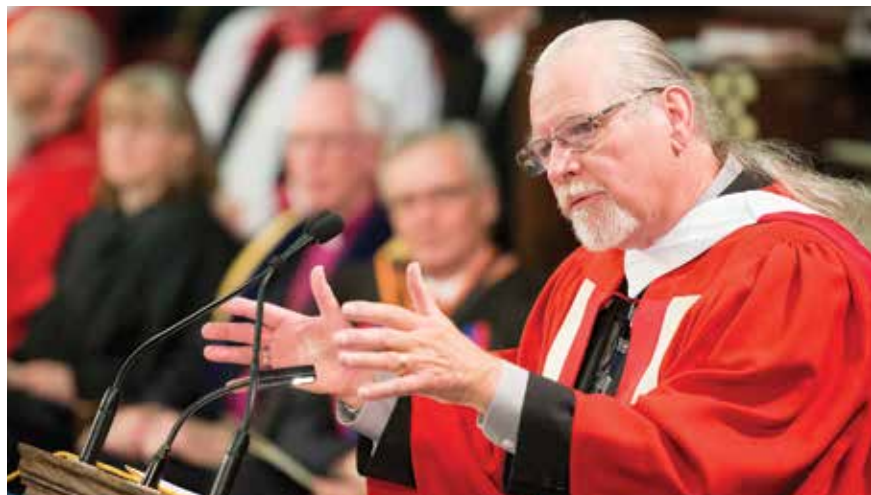
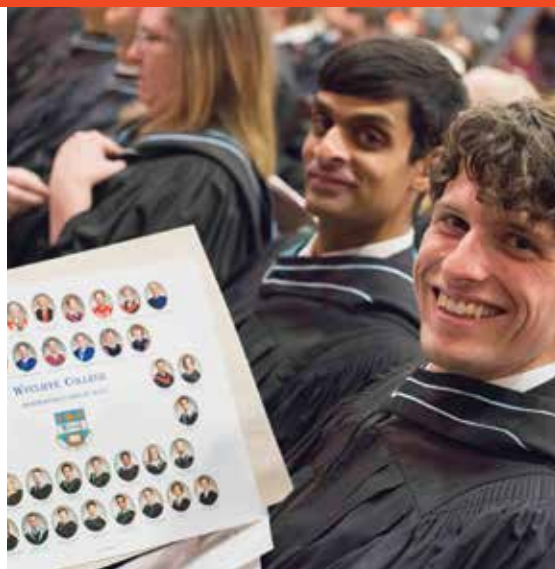
THE DEGREE OF DOCTOR OF PHILOSOPHY UNIVERSITY OF ST. MICHAEL'S COLLEGE CONFERRED NOVEMBER, 2015

Domenic Ruso

THE DEGREE OF MASTER OF ARTS IN THEOLOGY UNIVERSITY OF ST. MICHAEL'S COLLEGE CONFERRED NOVEMBER, 2015

Cole Hartin





Honourary Degrees Conferred in 2016

THE DEGREE OF DOCTOR OF DIVINITY (*HONORIS CAUSA*)

The Reverend Dr. Gary Wayne Alfred Thorne

THE REVEREND Gary Wayne Alfred Thorne grew up in Nova Scotia in a family of seven, living in urban poverty. He spent his high school years as an active federalist and socialist, and then studied philosophy at Acadia University. His conversion took place at the Manning Chapel in 1972 at the university, and he received Confirmation in the Anglican Church in 1973. Thorne studied metaphysics at Aberdeen University, Scotland, and from 1976-1981 he married and earned two Masters Degrees at Dalhousie University in contemporary

philosophy and ancient classics, as well as an MDiv. at the Atlantic School of Theology. He was ordained in 1981, and spent seven years in a rural parish in Hants County, then two years as Assistant Curate at All Saints' Cathedral. Thorne then spent sixteen years at Saint George's Round Church in the inner-city of Halifax, where he led a \$6m restoration campaign, established a youth outreach program, and spearheaded a successful initiative to offer university level education to those living in material poverty and/or with mental illness who

would not otherwise be able to study such things as philosophy, poetry and literature. In 2006, Thorne became chaplain at the University of King's College, and Anglican Chaplain at Dalhousie University. Thorne was a reservist military chaplain for 23 years, and in the last six years of his Canadian Forces involvement, he oversaw all chaplains in Atlantic Canada and was involved in the burial and ministry to families of twenty-four soldiers killed in action in Afghanistan.



From left to right:
Dr. Richard Foster, Bishop Peter Mason, Interim Principal,
and The Reverend Dr. Gary Wayne Alfred Thorne

THE DEGREE OF DOCTOR OF SACRED LETTERS (*HONORIS CAUSA*)

Dr. Richard James Foster

BORN IN ALBUQUERQUE, New Mexico, Foster spent his teen years in Southern California where he committed his life to Christ. He received a B.A. from George Fox College in Newberg, Oregon, in 1964 and a Doctor of Pastoral Theology with a major in Biblical Studies/Social Ethics, Fuller Theological Seminary, Pasadena, California, in 1970.

Richard is an author, best known for his book, *Celebration of Discipline*, but he has

written and edited articles, books, audio sets and other video curriculum. Over the years, he has served the Evangelical Friends Church as a pastor and taught at several post-secondary institutions and seminaries, including George Fox College, Friends University, Fuller Theological Seminary, Azusa Pacific University, and Spring Arbor University. He has spoken around the world about the spiritual life and on spiritual form-

ation in various venues and conferences.

He founded Renovaré, an effort working for the renewal of the Church of Jesus Christ in all her multi-faceted expressions. He also founded The Chrysostom Society and The Milton Center, both efforts emphasizing quality writing by Christians.

Richard and his wife, Carolyn, have two grown children, Joel and Nathan, eight grandchildren, and live near Denver, Colorado.

Recent Ordinations

TO THE DIACONATE:

- Jason Postma — November 2015, Diocese of Huron
- David Thomson — Diocese Oklahoma
- Aidan Armstrong — January 2016, Diocese of Algoma
- Dereck Neal — January 2016, Diocese of Algoma
- Gordon Pontifex — January 2016
- Jeff Potter — May, 2016, Diocese of Toronto
- Richard Webb — May, 2016, Diocese of Toronto
- Monique Taylor — May, 2016, Diocese of Toronto
- Tyler Wigg-Stevenson — May, 2016, Diocese of Toronto

TO THE PRIESTHOOD:

- Jason Postma, May 2016
- David Thomson, July 2016
- Aidan Armstrong, July 2016



Following the Light and Finding the Path

By Rick Maranta, Director of Communications

Dhoui Chang and Sophia Chen came to Wycliffe College a few years ago and both serve faithfully at Wycliffe. Sophia works as the Accountant and Dhoui contributes by using his considerable photography gifts. Many of his photos have been used on our web site, promotional materials, and are featured weekly through social media.

RICK: Please tell us a little bit about your backgrounds. How did you meet?

DHOUI: I'm from Laos, and came to Canada when I was five. After graduating from U of T, I went to Taiwan to teach English. During my second year there I met Sophia at an Alliance church, which was one of the few churches to offer an English service. We eventually got married in July of 2003 and both started our studies for the MDiv at Tyndale that fall.

RICK: Sophia, you took your MDiv in Biblical Studies, but you work in accounting at Wycliffe. Did you get an accounting degree somewhere along the line?

SOPHIA: Yes, social science and literature have always walked hand-in-hand in my life. I always liked literature, but there was

pressure on me to develop a 'practical' profession. In my undergrad I actually took two programs at the same time: finance and accounting, and English literature.

When we decided to get married and go for ministry, I thought: 'Ok, theological studies has nothing to do with accounting or literature.' But after a semester I was introduced to Biblical Studies, which emphasizes the Bible's literature as a function in our understanding of theology, and understanding of God.

RICK: After graduating from Tyndale you continued your studies at Wycliffe, and then took some time off. Tell us about that period of your life.

SOPHIA: After two years I took leave to work. At that time we were young, and we

were rethinking how we could continue to serve God, raise a family, and feed ourselves. That was a time of struggle. I started with a part time job, also working in an accounting firm as an accounting assistant. But actually what I did was moving boxes in a warehouse for two months.

It was quite a humbling experience because I graduated from the top school in Taiwan and I was also accepted to law school, but gave it up. All of the sudden, I came here and nobody would recognize my credentials from back home.

A few jobs later, my new company was thinking of giving me a promotion. But I felt an inner struggle between what God wanted me to do, and what society expected me to be. I was not happy in my work, but my boss was very happy.

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One night I felt so suffocated that I couldn't sleep. I woke up, started to pray: 'God show me some light.' All of a sudden my bedroom door opened and light streamed out from the hallways into the room. It was Dhoui, who couldn't sleep that night. I told God, 'Not that kind of light!'

But then Dhoui went downstairs to check our email, and saw a message from Marion Taylor asking me: 'When are you coming back to study? If you don't come back, TST is going to suspend you.' I replied, 'I can't come back. I need to work now that I have an accounting designation'.

She said, 'You know what, we are looking to hire a person exactly like you!' It had been five or six years after I put aside my studies; I never thought that I would come back to study and at the same time use my professional skills to help the school.

RICK: How did you become involved in ministry for international students?

SOPHIA: Last year, George Sumner and Karen Baker-Bigauskas approached Dhoui asking him if he could minister to international students.

DHOUI: I was initially quite surprised that George and Karen would approach me. I didn't come to them with a job application for it, and at the time my church ministry



had stopped. But Sophia and I were international students at Tyndale, and experienced how that kind of ministry supported us and got us to the finish line. I wanted to pay it forward to another group of international students. There is a great need for someone to help bear your burdens, be an encouragement, or just share a meal and talk. At Tyndale we had our community, but we didn't feel like we were part of the entire school. But here, I think we're trying to make that a reality; we try to help students connect with other students, especially international students.

As a family, we try to help students relax a little and put things into perspective. We introduce students to the school, the campus, and to the city. We've even taken

them to a maple syrup festival, to-bogganing, and given them a taste of cottage life.

RICK: What lessons from your past experiences do you apply to this new ministry?

SOPHIA: After these years of journey, we understand that to be God's servant really means serving God as who we are. In the past 12, 13 years what I've learned is God can make your path change all of a sudden. I've learned to go with where God leads me, and try to pass that advice on.

One of the keys in caring for the international students is to reveal our vulnerability as well. So when they share their struggles, we share our struggles with them.

RICK: Now that you are central to the Wycliffe community, give us your thoughts on it.

DHOUI: Wycliffe is a welcoming community. Not only to locals, but also to international students. I think the more we reach out to our students the more people will understand what a wonderful place Wycliffe is.

SOPHIA: Our hope is that the broader Christian community here in Toronto understands Wycliffe. How unique the College is, and how the professors here take seriously their belief and their teaching as nurturing faithful Christians, evangelical Christians.



(L-R) Sharon, Kristin, Hyelee, and Daniel

Wycliffe and the Intersection of Calling and Learning

By the Alumni at The Yonge Street Mission

WYCLIFFE HAS BEEN an integral part of our academic and spiritual journeys. The courses, counsel, readings and assignments have challenged us, and allowed us to refine and redefine our theology of God, humanity and creation.

It was the selection of courses offered in Wycliffe, the Toronto School of Theology, and the University of Toronto that allowed us to customize our learning according to our passions, career aspirations and calling. In the classroom, we had the opportunity explore our interests in urban and international development,

while maintaining a strong theological framework. We were given the tools and exposure to a variety of different urban and international ministry settings, and for that we are so thankful.

Wycliffe inspired all four of us to realize that theology can be lived out practically, and it changed the way we understand ministry, our Christian faith and its responsibilities. It was the wisdom and teaching of professors that have forged within us not merely a theology, but an all-embracing set of learning that we bring to our work at The Yonge Street

Mission. It is here, that our faith, calling and learning intersect. It is here that our theology becomes whole. It is our daily reminder that God is at work in a person, a neighborhood and a church, far before we become involved.

Sharon Abel (MTSD, '16), Kristin Kersey (MTSD, '13), Hyelee Jo (MTSD, '13) and Daniel Bondi (MTSD, '13) are all Alumni of Wycliffe College who work at The Yonge Street Mission.

For more information visit www.ysm.ca

Alumni/ae news



My dear Friends,

Wycliffe College grads are a far-flung lot, scattered across the country and around the world, serving in a variety of denominations, exercising a wide range of ordained and lay ministries. I am delighted once again to share with you a sample of some of their endeavors, and invite you to uphold them with your prayers and good wishes.

Bishop Peter Mason, Corresponding Secretary

From the 1950's

The Rev. Dr. John T. Townsend, W52. John served as Professor Emeritus of New Testament, Judaism, and Biblical Languages at the Episcopal Divinity School in Cambridge, MA, and taught Jewish Studies at the Harvard Divinity School until 1994. Although presently retired, he continues to write and celebrate the Sunday morning Eucharist at a local Episcopal church.

The Rev. Peter Niblock, W58. Although it has been 23 years since his retirement, Peter's days are not idly spent. Over the course of his 60 years of ordination and marriage, he has preached in 130 different church settings ranging from Canada, to the United Kingdom, to Australia. His post-retirement endeavors have included interim positions, volunteer work at a Cancer Lodge, involvement with diocesan and provincial archives, and composing hymns.

From the 1960's

The Rev. Canon David Sinclair, W62 & 91. Canon David finished a stint on the Leadership Team of St. Paul's Cathedral, Kamloops after Easter. He relished the Cathedral's many ministries, as the appointment also provided opportunities to learn about Aboriginal communities as well as joint and ecumenical ministries in the Territory. An added delight was to have a visit with classmate the Rev. Doug Stanley (W62 & 70) and his wife in Kelowna. David and his wife the Rev. Georgia Copland have now returned to their home (and retirement) in Ste. Anne des Lacs, Quebec.

The Rev. David Bloom, W68. David and his wife Phyllis moved from Winnipeg after retiring from full-time ministry in September, 2000. Their new home is situated on a beautiful lake located

south-east of Kenora, Ontario. And their many grandchildren are creating wonderful memories there. "Friends, both far and near, have visited and it's been our joy to welcome them to share in the surrounding beauty of God's creation."

From the 1980's

The Ven. Canon Terry Leer W82. It took nearly 31 years after graduating from Wycliffe, but Terry has landed in the perfect ministry for him. He was called and appointed as Archdeacon for Mission Development for the Diocese of Athabasca in 2013. The goal of his ministry is the transformation of the ecclesial culture of the diocese, moving towards becoming more effective ambassadors of God's mission both as individual members of the family and as the Body of Christ. Terry is carrying this same focus in his ministries with the Diocesan Executive Council, the Diocesan Clericus and the Council of General Synod. Terry and his wife Elaine now live in Peace River in the quaint Malvern Cottage.

The Rt. Rev. Linda Nicholls, W86, 2002 & 2008. The Rt. Rev. Nicholls was elected, on February 13, 2016, as the Coadjutor Bishop for the

Diocese of Huron. She has left her ministry as Area Bishop of Trent-Durham in the Diocese of Toronto where she has served since 2008 to begin her new ministry in Huron on May 1st, 2016. Please pray for Linda as she begins her work in a different part of God's vineyard!

The Rev. Andrew Hewlett, W88. Andrew is serving at the Rector of Open Gate Church (ANiC) in Western community of Victoria B.C. He and his wife Lucy, who leads the "Kidzone" program in the parish, have two children at the University of Victoria. Sadly, their dog Deacon passed away a few years ago, but he is survived by his friend Tucker. Rev. Hewlett also serves as a part-time Chaplain for the Naval Reserve Unit, HMCS Malahat; he enjoys the chance to minister and mess around in boats at the same time.

The Rev. Canon Kimberley Beard, W89. Perpetually in missional motion, Kim's spring plans included leading a group of 15 pilgrims on the Camino in Northern Spain, and hosting the Rt. Rev. Grant LeMarquand (W02) at St. Paul's on the Hill for a presentation on his work in the Diocese of Ethiopia and the Horn of Africa. The address focused on the challenge of ministering to over 300,000 South Sudanese refugees now in Ethiopia; it resonated with the parish of Saint Paul's, which is actively involved in sponsoring refugees to Canada and in supporting the work in Ethiopia.

In August, Kim will lead a team of 12 to work in partnership with the Deanery of Thailand to build the new church of St. Peter's. The project will provide training for 20 local young people, who will be able to utilize their newly-gained construction skills towards future employment.

He also plans on leading a pilgrimage in May 2017. It will include a four day walk from Nazareth to Capernaum. This is open to anyone who is interested. Please contact Canon Beard at beard3300@rogers.com for more information.

The Rev. Brian Campbell, W89. In 2015 Brian celebrated the ten-year anniversary of Christ the Redeemer in Norfolk, Virginia, a church he planted within AMiA (and has since become integrated into the ACNA as a member of the Diocese of Christ Our Hope). In May,



The RT. Rev. Linda Nicholls



The Rev. Philip Der, W94

2016 he will receive his Doctor of Ministry from Trinity School for Ministry in Ambridge, PA. The project for the D.Min. was focused on factors impeding the discipline of others by older men. Brian hopes to continue focusing on discipleship and catechesis, while raising up and mentoring the next generation of church planters for south-eastern Virginia.

From the 1990's

The Rev. Philip Der, W94. After six years of hard work, Philip will graduate from Fuller Theological Seminary, Doctor of Ministry program on June 11 in Pasadena, CA. Over the course of his studies at Fuller he has been involved with the \$2.8 million church extension program at St. Elizabeth's in Etobicoke, Toronto, which recently celebrated the dedication service of a 7,500 square-foot expansion. Philip also serves at St. Christopher's, which will celebrate its 25th anniversary in the fall. In preparation for this important milestone, parishioners are encouraged to engage in 25 hours of community service. Ultimately, Philip hopes to help the parish in putting down roots into the community and to love its mission field. After all, as Theodore Roosevelt said, "People won't care how much we know until they know how much we care."

From the 2000's

The Rev. Michael Clarke, W02. (Receiving the Queen's Diamond Jubilee medal from Norman Jewison) Michael was ordained an Anglican priest in 2003 and is currently serving in the Diocese of Niagara at St. Stephen's Hornby. Among other work with the urban poor, he has served as the director of Yonge Street Mission's Evergreen Centre for Street

Youth in Toronto, co-founded The Dam Youth Drop-in Center in Mississauga, and was the executive director at The Scott Mission. He has three children: Aaron, who is a professor in visual neuroscience in Ankara, Turkey; Amy, a trained chef; and Sarah, who graduated from the University of Toronto. Michael married Tina in 2001

and together they live in Brampton where Tina loves working in a florist shop and is very active in church and other community activities. Michael has received the Order of Canada, the Queen's Golden Jubilee Medal, and the diamond jubilee medal for his work with marginalized youth. Congratulations Michael!

The Rev. Sr. Constance Joanna Gefvert, W05. In addition to teaching at Wycliffe and working on the diocesan Postulancy Committee, Sister Connie serves as the Vocations Coordinator for the Sisterhood of Saint John the Divine. She is now in the midst of preparing for the first group of young women in their 20s and 30s who will join the SSJD in September as Companions on the Way: a free opportunity for women to spend a year "living in God's rhythm," an idea for someone in a gap year in their studies. For more information, visit www.ssjdcompanions.org

The Rev. Dr. James Pedlar, W05. James continues to enjoy teaching theology at Tyndale Seminary in Toronto and serving on the pastoral team at Wesley Chapel in Scarborough, along with Rev. Sabrina Jordan (nee D'Rozario, W95). His first book, *Division, Diversity, and Unity: A Theology of Ecclesial Charisms* was published last year. James will be travelling to the UK for the summer along with his wife Samantha and their daughter, Moira. He'll be spending his days digging around the Methodist Archives at the Manchester Wesley Institute, researching the origins of Primitive Methodism.

Ms. Vanessa Rottner, W05. As Vanessa reflected into ways to utilize skills in her ministry further, she happened to glean through Proverbs and this verse jumped out: "Commit your works to the Lord and your thoughts will be established" (Proverbs 16:3). She has been directed to two passions: outreach and social justice. She uses her hand for God by donating handmade

cross bracelets in Jerusalem olive wood beads to shut-ins, seniors, clergy, friends and others to give comfort. Vanessa's lay ministry consists of mentoring to family, friends, listening, and serving as an active member of St. James Cathedral Toronto Altar Guild.

From the 2010's

The Rev. Pilar Gateman, W10. Pilar and her husband, a pilot for an international medevac company, celebrated 20 years of marriage in May with their three children. She currently serves as full-time Incumbent at Christ Church in Fort Macleod, Alberta and Regional Dean for the High River Deanery and standing in for the Dean of Lethbridge/Medicine Hat. Outside the parish Pilar co-chairs the diocesan working group of Children/Families and Youth, volunteers as an RCMP chaplain and chaplain at two hospitals, and works on the Bishop's Committee on Ministry formulating new processes for Licensed Lay Ministry in the Diocese.

Ms. Angela King, W11. Angela began her chaplaincy with the Good Samaritan Society (GSS) in 2013, first working in the South Okanagan, British Columbia. She achieved Specialist standing with the Canadian Association for Spiritual Care in 2015 and recently transferred to Edmonton, Alberta, to work full-time as a chaplain for GSS. Angela's passion is working with people who are living with dementia. Angela has been presenting workshops on dementia care for two years and will be one of two keynote speakers at the Good Samaritan Society's Annual Spirituality & Wholeness Workshop offered in Edmonton September 30th.

The Rev. Robert Porter, W11. Robert is currently serving as associate priest in the regional ministry of Grenville North - primary priest of St. James, Kemptonville and the parish of Oxford. He and his wife Tira had a baby girl on May 19th.

The Rev. Pam Trondson, W11. Pam was appointed as the Incumbent of Christ Church Scarborough Village in July of 2015. It is a welcoming, Anglican church located at Eglinton and Markham Road. She would be happy to have people visit; services are 8:30 and 10.

The Rev. Steven Setzer, W13. Steve's past year has been defined by two important blessings. He married Yoana Sampayo on May 23, 2015 and was also called as associate rector to Christ Church Christiana Hundred in Wilmington, Delaware.



Receiving the Queen's Diamond Jubilee medal from Norman Jewison





Synod Office staff, with John Gee, W15 in the centre

John Gee, W15. John graduated from the MTSD program in 2015. He has been working for the Diocese of Edmonton since then as a community development facilitator, a vocational deacon since last June and was appointed treasurer in May of this year. "This position will make use of my previous experience in finance as well as my Wycliffe theological training, which gives me an appreciation of the pastoral and missional purposes of the Diocese's work."

The Rev. Ron Kwon, W15. Since graduating from Wycliffe, Ron has been serving as the Young Adults Pastor at Bridgeway Church, an inter-generational and multi-ethnic church that serves in the North York area by Steeles



Ave. and Hwy. 404. He has traveled to various university campuses across Ontario and different places of work to offer pastoral care and support as they journey through life and faith. In addition, Ron was recently ordained as a pastor in October 2015 under the Korean Presbyterian Church Abroad and has had the privilege to administer Communion as well as perform a marriage recently. "It has been an amazing journey so far and I look forward to what God has in store for the future!"

Mr. Steven Van Dyck, W15. Steve is teaching courses in theology and financial management for church leaders at Universite Shalom de Bunia, in the eastern region of the Democratic Republic of Congo. Shalom officially became a university in 2007, and its seminary draws from a wide variety of denominational traditions. The DRC has seen considerable instability starting with the fallout from the 1994 Rwanda genocide, and including civil war during the early 2000s, but the region around Bunia has since experienced greater stability, and as a result, significant economic growth, and an environment conducive to mission. Steve and his wife Margaret have previously worked in Zimbabwe and Kenya, as "tent-makers", and have now returned to Africa as members of SIM International.



Steven Van Dyck

In Memoriam

Mrs. Barbara J. Barclay, *Widow of Alumnus*

The Ven. Mary Ann Boote, *Class of 2002, MDiv.*

The Rev. Canon Beverley Brightling, *Class of '52, Licentiate of Theology*

Dr. Glenn Drover, *Class of '60, Licentiate of Theology*

The Rev. Canon Walter J. Dyer, *Class of '54, Scholar in Theology*

The Rev. Canon Peter Gratton, *Class of '56, Licentiate of Theology*

Dr. James F. Kennedy, *Doctor of Sacred Letters (Hons) '98, Former Board Chair*

The Ven. Robert H. Leckey, *Class of '66, Licentiate of Theology, Bachelor of Theology*

Mr. John Lowe, *CLE Alumnus*

Mrs. Harriet Newman, *Widow of Alumnus*

The Rev. Brian K. Prideaux, *Class of '96, Th.M.*

The Rev. Canon Derwyn S. Shea, *Fellow*

Prof. John Webster, *Former Professor*

The Rev. E. R. Wooley, *Class of '53, Licentiate of Theology*



Mr. Dion Oxford presented with the Archdeacon Harry St. Clair Hilchey Award by Alumni Executive President Simon Davis (and Prof Marion Taylor)

Alumni/ae Annual General Meeting

On Friday, May 6th our Alumni/ae travelled from near and as far as Saskatchewan to gather for the Wycliffe Alumni/ae Association's Annual General Meeting and the *Refresh!* Conference. We welcomed over 50 graduates and honored graduates with anniversary years ending in numbers 1 and 6, including the Rev. Arthur A. Bromley who celebrated his 55th anniversary.

Mr. Dion Oxford was presented with the Archdeacon Harry St. Clair Hilchey Award for Distinguished Service in

advocating and journeying alongside people on the margins of society. The Association also honored the Rev. Ben Phillips and the Rt. Rev. Mwita Akiri, Diocese of Tanzania with Honorary Alumnus Membership status.

For questions about the Alumni/ae Association, please contact President the Rev. Simon Davis at simon.wynn.davis@gmail.com

View upcoming Alumni/ae events on page 24.

FRIENDS OF WYCLIFFE

Mrs. Barbara Ferguson, *Friend of Wycliffe*

Mr. Alan Hockin, *Friend of Wycliffe, Commitment for Tomorrow, Chair 1990*

Mr. Robert McKegney, *Friend of Wycliffe*

Dr. Isobel Moon, *Friend of Wycliffe*

Mr. Christopher Riggs, *Friend & Advisor to Wycliffe*

Mrs. Carol (Beatty) Spence, *Friend of Wycliffe, Wife of Bp. Ralph Spence*

Wycliffe Serves! builds new bridges and makes new friends

By John Bowen, Director, *Wycliffe Serves!*



One of the highlights of my year was when I saw the list of co-sponsors on the poster for our big event, “*What’s Behind It All? God, Science and the Universe*” on March 19. For me, it was significant to have sponsors like Faith Today, Power to Change, Ravi Zacharias International Ministries, and InterVarsity Christian Fellowship. Part of the mandate of *Wycliffe Serves!* is to build bridges to evangelical churches and parachurch agencies, and these four agencies are a pretty good start. The lecture invited 1,000 people who crammed into Convocation Hall, as well as fifty groups across North America who watched through live streaming.

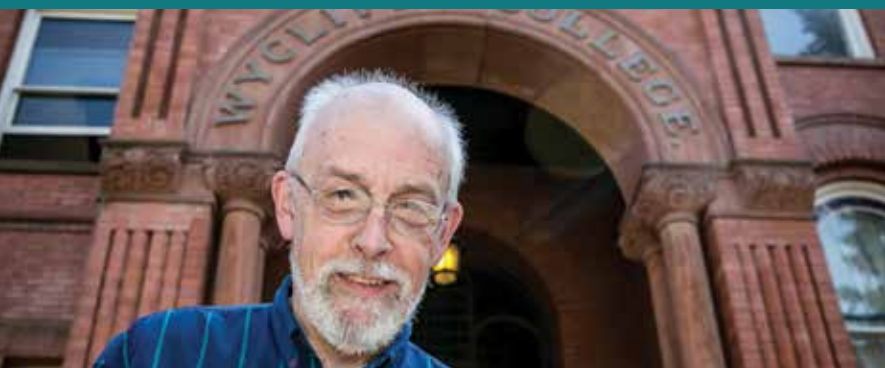
OUR **REFRESH!** CONFERENCE on May 6th – 7th told a similar story: For this, we partnered with the Evangelical Fellowship of Canada, the Langham Partnership, the Anglican Foundation and Imago (a Christian art organization). Our speakers also spanned a wide range of denominational backgrounds.


Apart from the *Science and Faith* event and *Refresh!*, we estimate that 2,000 people came through the doors of Wycliffe College during this academic year for other special occasions:

- We hosted a **book launch** for Andy Bannister and his new book, *The Atheist Who Didn’t Exist*.
- We participated twice in a worldwide event called **Q Commons**. For these events, three talks by well-known speakers are live streamed from the United States to local centres like Wycliffe, and then each local centre adds three local speakers of their own.
- **Peace in the City** was the second conference hosted by the Urban and International Development program at Wycliffe, co-sponsored with World Vision. Those who attended came from a range of ministries, including Yonge Street Mission, Youth Unlimited, CityKidz, Toronto City Mission, The Scott Mission, A Rocha, the Shalem Network, and Urban Promise.
- We organised three events where **Linda Mercadante** spoke. She is an expert on the “spiritual but not religious” phenomenon in North America, and author of *Belief without Borders*.
- Just before Christmas, we hosted **lunch for the pastors** of our students. Anglican, Orthodox, Baptist, Lutheran, and Alliance churches were represented.
- In January, we co-operated with evangelical campus ministries to host nine **evangelistic talks** for university students. 1300 people came through the doors of the college to attend the talks. Four people came to Christ through the week, and others are engaged in ongoing conversation.
- We organised three events featuring **Denis Alexander**, a leading world authority on issues of science and faith: one for university faculty, one for Christian faculty and grad students, and one evening dialogue with an atheistic molecular biologist.
- **Preaching Day** is now an annual tradition of the college, and *Wycliffe Serves!* was able to provide administrative support. The speaker this year was prolific author and speaker, **Bishop William Willimon**. The denominations of those attending included Pentecostal, Brethren and Anglican.

IT IS ENCOURAGING to read people’s positive comments for these events. For many, it was their first visit to Wycliffe, and the events often exceeded their expectations. Traffic to our website has also increased as a result of these events, as well as interest in taking courses at Wycliffe. None of this would be possible without the dedicated and gifted team of staff, and friends of the College.

Thank you!





WHEN JESUS INSTRUCTS US to pray “Your kingdom come,” what did he intend? What did his first followers understand? How were these words then repurposed a generation later in the gospels? And what are we actually praying today when we utter, “Your kingdom come”? I have three reflections here.

FIRSTLY, BOTH ANCIENT and modern peoples are wary of kingdoms and often long for something better. The many pathways to understanding “kingdom” remind me of a time when we were doing development work in Kenya and our local team was going house to house in a cluster of villages, conducting a baseline survey for a health and education program. This team of Kenyans thought the task would be straightforward: go in, get the data, analyze it, and report. The government and the donors wanted a baseline of how rich or poor people were. Then they would be able to ask our development agency in three years: “How well did you use our money? Did these projects increase household incomes of the poor?” The team quickly discovered that in the local culture, when you knock on someone’s door and ask: “How much money did you make last year?” it doesn’t go so well. It’s a very personal question, often posed by your government. In essence, information demanded by a kingdom. Asking someone their opinion on the local “kingdom” is about as awkward as asking about their income. Imagine yourself as a village development worker, conducting a survey in northern Palestine in the first century and asking: “How would your rank the performance of the Roman emperor in Palestine in the past year?” We are wary of kingdoms and empires, in part because of what they have done to us and our ancestors, and in part because of their character as empires.



Prof. David Kupp

SECONDLY, THIS PETITION in the Lord’s Prayer, as Jesus gives it to us, is a dangerous one. The kingdom of God, or the kingdom of heaven (as Matthew often calls it), is the central theme in the praxis and teaching of Jesus. It was not a device invented by the

“Your Kingdom Come”

BY PROF. DAVID KUPP

This sermon was preached as part of an ongoing series during our morning chapel services

gospel redactors to give Jesus a coherent public relations voice. Kingdom of God is his voice, for it permeates all of Jesus' words, deeds and signs with notable clarity. Many residents in first century Palestine were weary and wary of their Roman rulers, of the Herodians, and of a long line of kings and overlords. So they were excited about Jesus' continued references to the Kingdom of God. They longed for its coming, were eager to pray for it, and to seek in it real change, even revolution. The prophets had talked about YHWH coming to defeat the evil empire, free the people, create a new exodus, and return them to Zion. So here is Jesus apparently with the same battle cry: “your kingdom come!”

So why is this dangerous? It is because virtually no one understands Jesus' version of the kingdom. A whole cast of characters misconstrue it, including his closest followers, the crowds, the Jewish leaders, and the Roman rulers. Jesus did not represent for almost anyone in his Palestinian world the sort of messiah and the sort of kingdom that they expected and wanted. That is what got him killed. It is notable that Jesus says: “Pray then in this way: ‘Our Father in heaven... your kingdom come.’” Not Jesus' personal fiefdom. Not our envisioned political revolt. The Scriptures, the gospels, our communities and churches, are full of kingdom makers, kingdom builders, and kingdom pretenders. Jesus in Matthew and Luke sweeps them all aside, including his own disciples, who were always jockeying for position. “Let God's kingdom come!” he insists.

The prayer is also dangerous, because when Jesus is teaching his community to pray to God “your kingdom come” he is teaching them to pray for the end of the world, as they know it. Jesus is telling his disciples not to pray merely for changes in history but for a complete end to history and for the new world of God to be inaugurated. So this is a dangerous prayer, a dangerous teaching by Jesus, a call for divine liberation and transformation of God's people, of their soil, their vineyards, their lands, their

livelihoods, their communities, their world.

Equal, then, to how dangerous this prayer is, would be the ambivalence and angst to follow, when the first generations of Jesus' earliest followers begin to die natural deaths without the full arrival of God's kingdom. At Easter the petition seemed to be working for the early church, but then for centuries thereafter Jesus' followers have wondered and debated to what degree that kingdom is coming or has arrived; is present and visible, or absent and disengaged; is spiritually resident in the hearts and lives of his followers, or tangibly and powerfully evident in slow and gradual penetration of the earth and all creation. So we adjust, wonder, despair, debate, and hope. And still we pray “Your kingdom come.”

The petition is also dangerous because it is neither merely spiritual nor merely political and social but rather it is all of these. It is both heaven and earth, now synchronized. The scope of Jesus' ministry is nothing less than the whole earth, from the smallest, quietest place of personal piety to the farthest reach of the cosmos. So we talk about justice, building peace, and love. And also about corruption, the marred identities of the poor and the God-complexes of the non-poor. But this petition does not seek space for you and I to try forcibly to drag God's kingdom into place. No, we are to petition “Your kingdom come!”

*“The Kingdom of God,
or the Kingdom of Heaven
(as Mathew often calls it), is the
central theme in the praxis and
teaching of Jesus.”*

THIRDLY, JESUS' VERSION of the kingdom of God is the un-kingdom, or the upside-down kingdom. If we're honest, we never quite finish sorting out the difference between our highest aspirations for the kingdom, and our ego interests in empire, in many forms, personal and corporate. Donald Kraybill in *The Upside-Down*

Kingdom clarified that kingdom is the opposite of empire. He reminds us that in Matthew, the Lord's Prayer sits surrounded by the Sermon on the Mount. We know of course that it is no accident that Matthew's Jesus looks like Moses here: he ascends a mountain and, in five sermons, delivers the ground rules of his new community. He delivers texts of transformation, of radical discipleship, texts that later spell trouble for advocates of church empire. He delivers a new form of governance, accountability and community life, characterized by the Sermon's “Jesus people” who are humble, suffering, hungry for justice, pure-in-heart peacemakers; who are salty saints who glow in the dark, intimate with the heart and pulse of the law and prophets; who are shocked by the fires of lust; who are careful about the impact of divorce on women within patriarchal systems; who are non-retaliating, enemy-loving, generous and anonymous givers, that pray in secret; who are happy, secret fasters whose lives are not full of stuff; who are clear-eyed, focused citizens of God's version of full life citizens not 21st century consumers. They dwell in a kingdom where the manifold and repeated waves of anxiety beating on the shores of our lives stop, and our fears about our clothes, food, drink, careers, reputations, pathologies, and being stripped naked in the public space, are replaced by the warm, calm contemplation of the lily in the field.

When we pray “Your kingdom come” are we truly begging for an altered cosmology? With what content do we fill that? Is this a physical, geographic, spiritual, social, political, economic kingdom that fills the entire known universe with the principles and practices of God's reign? There is no greater challenge than to discover that pearl and to throw everything we have at gaining it.

Prof. David Kupp teaches community development at Wycliffe College and coordinates the Urban and International Development program (MTSD).



GILEAD,
HOME &
LILA

(Author: Marilynne Robinson,
Farrar, Straus and Girou, 2014)

REVIEWED BY Cindy Hayley

The first book in this trilogy, *Gilead*, is written from the point of view of Rev. John Ames who is writing a journal to be later read by his young son. He has married and had a child late in life. His health is failing and knowing that he may not be around to see his son grow up, he writes down all the things that he wants his son to know, the things a father would tell his son as he grows and matures. He tells of his friendship with his best friend and pastor of a neighboring church, Rev. Boughton, and of his relationship with the Boughton children especially his godson, Jack, the prodigal son. Mystery surrounds how Lila comes to church one Sunday and the subsequent courtship and marriage of Lila and Rev. Ames.

The second book, *Home*, is written from the perspective of Gloria Boughton, one of Rev. Boughton's daughters who has returned home to care for her elderly father in his failing health and limited mobility. During this time Jack returns home for an extended visit after a twenty year absence from the family. Memories surface from times past for Gloria and she finds herself caring not only for her father, but for her brother as well. Memories shared from her perspective shed a different light on the story first revealed in *Gilead* by Rev. Ames — memories of family strife, hurts that need to be healed, forgiven, and family secrets that still have ramifications in the present.

The third book, *Lila*, is my summer reading selection. It is written from the perspective of Lila. What will it reveal about Lila and her life before coming to Gilead? How will it shed further light on events revealed in the previous two books? I can't wait to get started reading!

In this trilogy the reader is reminded that things are sometimes not as they appear and that reasons for behaviour are sometimes hidden from view. The author masterfully shows the reader that family hurts are deep, hard to forgive, and take a long time to heal. The true story, the real motives of those involved may never be known.

**WEARING GOD:
CLOTHING, LAUGHTER, FIRE,
AND OTHER
OVERLOOKED WAYS OF MEETING GOD**
(Author: Lauren F. Winner,
HarperOne, 2015)

REVIEWED BY Caroline J. Mackie

What is God like? Trying to answer that question has always left the people of God groping for metaphors. God is like a shepherd. Or a king! Well, yes...but what about a piece of clothing? Or laughter? Or a pregnant woman? In *Wearing God*, Winner challenges her readers to move beyond the most common metaphors for God and consider some of the more obscure images through which Scripture writers have attempted to describe God. The result is eye-opening, both in what it reveals about God and in what it reveals about ourselves. Why am I more comfortable with certain images than others? Why does the Christian tradition that I find myself in tend to emphasize one metaphor over another? What could it mean for me to consider God in new ways? Winner's highly readable prose makes for a challenging, spirit-enlivening summer read. And for a picture-book complement to Winner's book, I highly recommend Marie-Helene Delval's *Images of God for Young Children*. Using the simplest of language, Delval accomplishes a similar task to Winner. Both books serve as a reminder that talking about the divine is a task that by its very nature demands an infinitely fertile vocabulary.

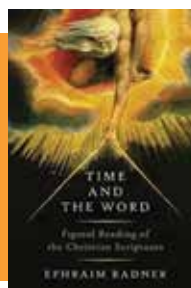
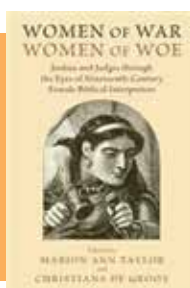
**FIERCE CONVICTIONS:
THE EXTRAORDINARY LIFE OF HANNAH
MORE POET, REFORMER, ABOLITIONIST**
(Author: Karen Swallow Prior,
Thomas Nelson, 2014).

REVIEWED BY Heather E. Weir

I find that if I read a book with some background knowledge, it often means I see problems and have questions that others don't have. This was true for me when reading this book. I didn't agree with everything I found in Prior's portrayal of Hannah More, but that doesn't mean I am going to tell you to ignore this book, because it is an engaging portrait of More. Prior shows her readers that an ordinary woman from an ordinary family can do extraordinary things, even in a culture that discouraged greatness in women. Hannah More's life, work, and faith deserve more attention than can be given in a relatively short thematically-organized biography written for a general audience. This is, however, a good beginning. Start with Prior, then use her notes (there is, unfortunately, no bibliography or recommended reading list) to learn more about More and the people around her. The eighteenth century was not a boring place — let it enliven your summer!

These and other great books for
summer reading are available from
CRUX Books: www.cruxbooks.com
416-599-2749 or
Toll-free 1-(866)-607-3348

NEW FACULTY BOOKS



Christopher Seitz. JOEL (Bloomsbury, 2016).

The book of Joel is held to be one of the latest prophetic witnesses; it cites other books of the book of the Twelve prophets with a density that distinguishes it from its neighbors. The concept of the “Day of the LORD” which runs throughout the Minor Prophets as a whole reaches its zenith in Joel and its co-mingling of ecological and military metaphors advances Hosea on the former and anticipates later texts on the latter. In this volume in T&T Clark’s International Theological Commentary Series, Seitz starts from a foundation of historical-critical methodology to provide an account of Joel’s place and purpose within the book of the Twelve prophets as a whole. He examines the theology and background of Joel, and shows how Joel’s theological function can provide a major hermeneutical key to the interpretation of the wider collection, and teases out the precise character of that role.

Christopher Seitz is Senior Research Professor, Wycliffe College

Christiana Degroot & Marion Ann Taylor WOMEN OF WAR, WOMEN OF WOE: JOSHUA AND JUDGES THROUGH THE EYES OF NINETEENTH-CENTURY FEMALE BIBLICAL INTERPRETERS (Eerdmans, 2016).

The stories of Rahab, Deborah, Jael, Delilah, Manoah’s wife, Achsah, Jephthah’s daughter, and the Levite’s concubine raised thorny questions for these

female biblical interpreters – questions that they addressed candidly in their writings. Could a Victorian woman use her intelligence to negotiate like Rahab? Was the seemingly well-educated Deborah an appropriate role model? Or did Jephthah’s daughter more correctly model a pious woman’s life as she submitted to her father’s vow? The voices collected in this book offer thoughtful reflection on, and responses to, these questions and more. This volume gathers the writings of thirty-five nineteenth-century women on the stories of women in Joshua and Judges. Recovering and analyzing neglected works by Elizabeth Cady Stanton, Harriet Beecher Stowe, and many others, the volume illuminates the biblical text, recovers a neglected chapter of reception history, and helps us understand and apply Scripture in our present context.

Marion Taylor is Professor of Old Testament, Wycliffe College

Ephraim Radner TIME AND THE WORD: FIGURAL READING OF THE CHRISTIAN SCRIPTURES (Eerdmans, 2016).

Radner presents the first significant theological account of the foundations and methods of the figural reading of Scripture, reintroducing contemporary scholars to a traditional approach to biblical interpretation that dates back to Jewish practice from before the time of Jesus. Figural interpretation continued in prominence through the early church, the Middle Ages, and into the early modern period before being forcefully rejected

with the rise of historical criticism. Embracing “spiritual,” “allegorical,” and “prophetic” ways of understanding the Bible, figural reading once offered a broad approach to reading Scripture – an approach that Radner here engages through a foundational theological lens. The book first uncovers the theological presuppositions of figural reading, historically and philosophically, focusing especially on the Christian understanding of time and the divine. It then moves from the theoretical to the concrete, looking at examples of how figural reading of the Bible gives rise to specific doctrinal claims about God and informs Christian teaching and preaching. *Ephraim Radner is Professor of Historical Theology, Wycliffe College*

Richard N. Longenecker THE EPISTLE TO THE ROMANS (Eerdmans, 2016).

This highly anticipated commentary on the Greek text of Romans by Richard Longenecker (a retired professor of New Testament at Wycliffe College) provides solid scholarship and innovative solutions to long-standing interpretive problems. Critical, exegetical, and constructive, yet pastoral in its application, this monumental work on Romans sets a course for the future that will promote a better understanding of this most famous of Paul’s letters and a more relevant contextualization of its message.

These books may be purchased through CRUX Books: 416-599-2749 or 1-800-607-3348 or cb@cruxbooks.com

Richard N. Longenecker’s Book Launch

On April 6th, 2016 Wycliffe College hosted the book launch for Dr. Richard Longenecker’s commentary on the Epistle to the Romans which is the culmination of a lifetime of prayer, study and reflection and will be a valuable resource to our students for years to come. Dr. Longenecker came to Wycliffe College in 1972 as professor of New Testament, where he taught until 1995. During his career he has authored numerous books and articles, and directed many students on their way to scholarly ministry in Canada and abroad.





The Rev. Stephanie Douglas-Bowman, left, with Rebecca Hanson-Symes, who plans to take the course at Wycliffe College. Photo by Michael Hudson

New course teaches Christian basics

By Stuart Mann

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THE REV. CANON Judy Paulsen was on a flight to the Maritimes when the idea came to her. For some time, she had been troubled by the lack of basic Christian knowledge among some of her students at Wycliffe College, an Anglican seminary in Toronto.

"There were students coming into the college, offering themselves for leadership in the church, who were really missing what I think are basic catechetical pieces," she says. "They may have had a very spotty understanding of scripture or may not have known anything about the spiritual disciplines."

Christian Foundations will give participants a basic introduction to Christianity. A workbook will also be available for churches to use.

A former parish priest, Canon Paulsen had observed this in some of her parishioners as well. Although they attended church regularly, they had a very limited understanding of the Christian story – one of the main reasons why they didn't try to share it with others.

"There's more people today who don't have any church background," she says. "For those who do, they often feel guilty that they don't know the Bible better or they think everybody knows it better than they do. In church, we often throw words and phrases around that are Greek to people."

On the flight, she started to think about creating a simple course that would teach the basics of Christianity to lay people. It would be designed so that those who took the course could later teach it to others.

Back in Toronto, she shared her idea with

some colleagues and was encouraged to act on it. On behalf of Wycliffe College's Institute of Evangelism, where she is the director, Canon Paulsen applied for, and received, a \$25,000 grant from the diocese's Our Faith-Our Hope campaign to get the course off the ground. "The diocese was really generous in giving us the money to pay for its development," she says.

THE COURSE, called Christian Foundations, will be held at Wycliffe College on nine Saturdays in 2016 and 2017. At the end, there will be a commissioning service in the college's chapel.

The course will give participants a basic introduction to the Old Testament, the Gospels, the Book of Acts and the Epistles, the creeds and canon of scripture, church history, Christian disciplines and vocation and service. They will explore these subjects through a series of questions, including: How can I know God? What is the story of Israel? Who is Jesus? How did the church get started? What do Christians believe? Why are there so many sorts of Christians? How can I grow in my faith? What is my part in the Kingdom of God?

Although anyone can take the course, Canon Paulsen hopes that churches will send people who will want to teach it to others when they return to their parishes. "The material is at a basic enough level that if somebody has a heart to see people learn more about the faith, that's really all they need to facilitate it back home," she says.

Several churches have already expressed interest in the course. The Rev. Stephanie Douglas-Bowman, incumbent of Christ

Memorial Church in Oshawa, hopes to send two people. "What I like about Christian Foundations is that it's equipping lay people to lead," she says.

With a congregation of about 150, her time and energy are limited. Lay people who can teach the Christian basics in adult confirmation classes and other programs means more ministry can happen in the church, she says. "What I like is that I can send them on this course, they will receive all the training they need, and then they can come and teach in the parish. My hope is to have lay catechists in this teaching role in the church." She adds, "There's only so much bandwidth a cleric has, and so you look for courses like this. I don't think we have to reinvent the wheel every time. If there's a good group like Wycliffe who has put together this program, I'm really happy to use it."

Canon Paulsen says that churches that already have people who can teach the faith and do not need to attend the course can simply use the course's workbook. The workbook, which costs \$30, is attractively designed and includes maps, photographs, prayers, short narratives, interactive exercises and commentary that links scripture to contemporary issues.

"If churches want to just order the workbook and take it and lead it, that's great," she says. For people or parish groups that want to take the course but can't make the trip to Wycliffe College, there will be an option to participate in the classes via WebEx, an online conferencing service.

The course material was written by Canon Paulsen, her husband Pat Paulsen, who is an experienced teacher of the Bible and church history, and the Rev. Canon Susan Bell, the diocese's canon missionary and the chaplain of Havergal College, an independent girl's school in Toronto. They will be teaching the course as well.

For those attending the course in person at Wycliffe College, the cost is \$500, which includes the workbook and lunches. Canon Paulsen says it's a worthwhile investment for churches. "Our hope is that it's not just about information – it's about transforming the people taking the course," she says. "Our goal is that they feel confident telling the story."

For more information about Christian Foundations, visit www.wycliffecollege.ca/christianfoundations.



In the Shadowlands

By Andrew Barron, DMin. 2016

IN THE BOOK, *The Last Battle* by C. S. Lewis, he chose the imagery of *Shadowlands* to describe the world we find ourselves in: A vale of distress through which even our Messiah must pass. My five year Doctor of Ministry journey at Wycliffe College also drew parallels to this illustration.

I often despaired over my thesis because I felt cramped in a valley of ambiguity. So much of who I am went into my thesis for it engaged me with issues I had been researching for 30 years. Even still, I often wondered if I was circling around and never hitting the target. I was afraid I would “hit the side of a barn”, draw a circle around the issue, and yell “bull’s eye”! I ultimately pulled myself out of the shadow, but even the finished product seems inadequate because there is always more to learn.

In this struggle, I found myself loving my time at Wycliffe and, strangely enough, having affection for what I endured and learned! Because so much of my work is oppositional, I benefited tremendously from sharing and listening to ideas from students at the Toronto School of Theology with differing world views or theologies of ministry.

As I look back, I cherish the friendships I’ve made and the opportunities I’ve had to learn and grow. I hope that I can give back to the school that gave so much to me.

Andrew Barron (BS, MA, DMin.) is the Director of Jews for Jesus Canada. He and his wife Laura live in Toronto with their three children. He is a speaker, writer and martial artist.

The best thing I was never trained to do!

By The Rev. Judith Alltree
MDiv. 2016



“We didn’t train you for that, did we?” was Professor Merv Mercer’s response to the description of my work at the Mission to Seafarers Southern Ontario, my ministry for the past four years. Of course, Wycliffe College did not train me how to respond to emergency phone calls about humanitarian crises on board a ship, but it did teach me about pastoral care and parish leadership. I might not be in a church office, but I still apply the lessons on the ship that I learned in seminary.

Being a Mission to Seafarers Chaplain is like being missionary. Our congregation

sails in for eight hours or six days at a time, and we climb up the gangways to the ships, dressed like longshoremen in our steel toed boots, safety vests and hard hats. Ours is the “Ministry of Small Gestures” consisting of a kind word and a willingness to listen, helping with daily tasks, taking the time to share a cup of coffee, meeting their family on Skype, or sharing a sorrow.

Approximately 90% of everything we buy comes to us in a ship, and global commerce depends on the work of only 1.7 million men and women who guide

the ships to port. They are largely invisible to the world except for their families, and for the chaplains around the world at the many Seafarers’ Missions. The human connection we provide reminds them they are not forgotten, that their work matters, and that we care. It is the best thing I was never trained to do!

The Rev. Judith Alltree is the Executive Director of The Mission to Seafarers Southern Ontario, and the chaplain serving the ports of Toronto and Oshawa.

The Morning Star Seminar 2016

Chalcedonian Christology in Luther, Calvin and Hooker

The Morning Star Seminar is a three-day retreat for study, fellowship and theological refreshment for Alumni/ae and friends of Wycliffe College. This year's seminar on Chalcedonian Christology will be led by The Rev'd Canon Dr Gary Thorne, chaplain at the University of King's College and to Dalhousie University.



Reserve a spot today at:
katie.clogg@wycliffe.utoronto.ca
 or 416-946-3524

Presented by the Wycliffe College Alumni/ae Association.

Please visit www.wycliffecollege.ca for more details.

WYCLIFFE COLLEGE Social Stats

- New Web site launched!
- 20% more new visitors
- 40,000 Page Views/Month
- 20 Countries
- 800,000 + Minutes Watched on YouTube
- 202 YouTube Subscribers
- 645 + Facebook Likes
- 650+ Twitter Followers
- Thousands Engaged and Growing!

NEW SCHOOL YEAR Alumni/ae BBQ



If you plan to be in Toronto on **Thursday, Sept 8th, 2016**, please join us in welcoming all returning and new students to Wycliffe. This will be a great opportunity for alumni/ae to meet future graduates, show our support for them and even offer some sage advice! Please RSVP if you will be attending.

RSVP to Katie Clogg at
katie.clogg@wycliffe.utoronto.ca
 or 416-946-3524

VISION Planning or revising your will?



Wycliffe College is pleased to offer a unique workbook that can help you plan your will or enhance the one you already have. It is free and yours for the asking. With over half of Canadians reporting that they do not have a will, the Wycliffe College Will Planner is designed to help people start that process or refine plans already made.

To receive your free copy, please contact Rob Henderson by phone at 416-946-3538 or email rob.henderson@wycliffe.utoronto.ca

SAVE THE DATE

SEP 8TH
Welcome Back BBQ

SEPT 10TH
Christian Foundations Course Starts

OCT 12TH
Founders Day Memorial Lecture

OCT 15TH
Women's Breakfast (Tentative)

OCT 21ST
Scripture and Theology Colloquium

OCT 31ST — NOV 4TH
Creation Care Week

NOV 3RD
Principal's Dinner

NOV 4TH
Installation of New Principal

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