



WYCLIFFE
COLLEGE

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INSIGHT

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for Alumni/ae and Friends*

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EDITORIAL BOARD

Karen Baker-Bigauskas
Rob Henderson Angela Mazza
Bonnie Kung Thomas Power

CONTRIBUTORS

John Bowen Angela Mazza
Allison Chubb Rob Mitchell
Sonya Dykstra Kenneth Orsburn
Rob Henderson Thomas Power
Barbara Jenkins David Reed
Bonnie Kung George Sumner
Wei Yen Lai Gabriel Tan
Peter Mason Ginie Wong

DESIGN

wishart.net

INSIGHT is published twice a
year by the Development Office

Contact:

INSIGHT
Development Office,
Wycliffe College
5 Hoskin Avenue
Toronto, ON M5S 1H7

development@wycliffe.utoronto.ca
www.wycliffecollege.ca

INSIGHT

WYCLIFFE COLLEGE • WINTER 2012

From Wycliffe to Japan

BY STAFF WITH ADDITIONAL INFORMATION FROM JILL ROBINSON

JOHN COOPER ROBINSON graduated from Wycliffe College in 1886 and went to Japan in 1888 as the first Canadian sponsored Anglican missionary. He was also an obsessed photographer and, in the estimation of photography scholars, a very good one too. He had the great good fortune to be in a unique place at a unique time and documented the transition of Meiji-Taisho Japan from feudal society to the western industrial super-power it would become in slightly over one generation. As far as is known, the collection is the only comprehensive photographic record of this extraordinary period. In the words of the late Marius Jansen, former Head of the Department of East Asian

Affairs at Princeton, "these (photos) lay to rest many of the questions East Asian scholars have debated for years." Recently, a small sample of his photographs were published and when his great-granddaughter Jill Robinson contacted us to offer a copy of the book, we were indeed interested in meeting.

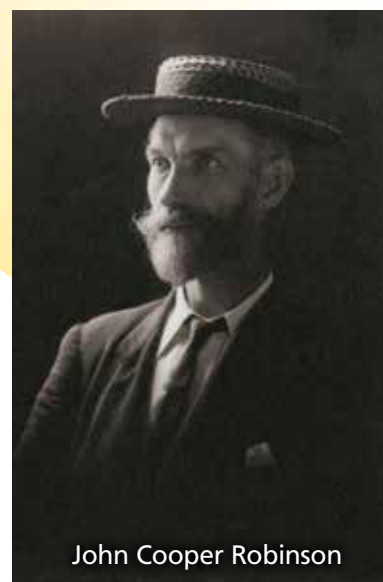
The photos we viewed had much to say. It is clear why so many institutions including the National Library and Archives have expressed enthusiasm about these more than three thousand images.

"Photography in Japan did exist when he went out," explained Ms. Robinson, "but it was largely posed and artificial studio shots. The value of this collection lies in candid nature. He travelled throughout Japan, even beyond his many postings over forty years and simply recorded everything he saw, so we see traditional living when seemingly everything necessary to support life was cleverly derived from rice, to modern images of oil derricks taken during Japan's earliest attempt to become energy self-sufficient. Japan's identity crisis at this time is clearly obvious: it was trying to align itself with whichever industrial society could best teach the lessons of modernity and one photo captures three men on a dock each wearing different hats, either German, English, or traditional, underlining the flux of identity the country was in at the time."

John Cooper Robinson was a man of boundless curiosity and "some sort of polymath," says Ms. Robinson. "In his teens he built his own violin, in his old age he became interested in motorcycles, then just invented. He couldn't get one in Japan so ordered a few parts from Harley-Davidson and

Photo credits:

The Estate of Stuart Cooper Robinson



John Cooper Robinson

continued on page 12



Principal's Word

THERE IS NO MORE TRENDY WORD in theology in the past generation than “marginal.” Liberation theology spoke of God’s “preferential option for the poor,” and in so doing reminded us how our Lord associated with outcasts and the least. In a more sociological vein, it has often been there that the gospel first gained a foothold, though in the first century it made quick inroads in the “house of Caesar” as well. Borrowing a concept from the world of the New Testament, scholars at the intersection of church history, mission studies, and demography have noted how a new kind of “diaspora” has spread Christians, and so the faith, throughout the world, not least at the edges of great cities like Toronto itself, as we were reminded at the recent convention of the International Association of Mission Scholars held at the College in August.

So far all the uses of the term may seem to be “out there” somewhere, but other uses bring it closer to home for the ordinary Canadian parish. The influence of the church on society at large has diminished, and the very size of the church promises, in the coming years, to do so as well. Theologians, reflecting on the indifference of secular society toward the faith, or worse, have turned to the great examples of Christian community set in witness over mainstream society. In figures like Stanley Hauerwas (and in some of the brightest young Canadian Anglicans) we see what might be called the “Mennonite moment.” The church needs to be a distinctive community in faith and practice, even while it displays a deep sympathy for the society around it. In all of these senses, church life today is a “coming-to-terms with marginality” of one kind or another.

Now it may be hard to think that a college, even a modest sized one, on Queen’s Park and federated with a great university, should wear the term “marginal,” but there are important ways in which it should be central to our ministry. And, if you look for it, the theme is implicit in much you will read about us. We are in the process of planning an online indigenous theological education program for Anglican Canada. It will be collaborative, with much of the oversight resting with indigenous leaders. In

this way it is a new day in mission, and we can see the same thing in the kind of leadership that is modelled in our MTS (Urban and International Development) program. “Leading from the margins” is a way to capture this theme. Likewise I look forward to the help that the Rev. Canon Kim Beard will provide in reviving our international student and faculty summer exchanges. Anywhere you go people say “greet Kim Beard.” An important feature of these internships is the chance to learn from apostolic Christians who know what it is to witness with a personal cost. That offers invaluable lessons for the challenges that lie ahead of us as a church. Dr. John Bowen continues to provide leadership as we learn how to plant new congregations, how to listen to those who are restless seekers in our culture, and how we move toward the “mixed economy” of new and renewed congregations that the outgoing Archbishop of Canterbury, Rowan Williams, envisioned.

Some years ago I read a sociological study of Pentecostalism (by a conservative Anglican named David Martin) called *Tongues of Fire*. He said that new visions of the Christian life and its ministry are tended and sustained, as new sprouts, in alternative communities, often found off the beaten track. But such visions, like those of the desert fathers and mothers, or Francis of Assisi, or John Wesley, or Charles Simeon, though they start small, come by God’s grace to expand into the future. I believe that the challenges of our time are suited to the evangelical calling, and being such an incubator is just what a theological college like Wycliffe should be. But God is the only one who gives the growth. I hope you find encouraging examples of such new shoots in this edition of *Insight*.

Peace,

The Rev. Canon Dr George Sumner
Principal and Helliwell Professor of World Mission

Student Numbers Increase Again!

BY BARBARA JENKINS



September marked the beginning of a new academic year and saw 84 new students joining the Wycliffe community. We welcomed 20 new Advanced Degree students, 11 Th.D/Ph.D., an increase of 2 from last year, 4 MA and 4 Th.M. students and 1 D.Min, together with 64 Basic Degree students. We also welcomed two exchange students for the fall term from Trinity Theological College in Singapore, Gabriel Tan and Wei Yen Lai. (Two third year Wycliffe students, Ginnie Wong and Kenneth Orsburn, are studying in Singapore. *More on page 6*).

One of the foci for recruitment last year was M.Div. students and we have 19 new students this year including 7 to the M.Div. Pioneer Stream. This is only the second year of the program and we now have 9 students, 7 men and 2 women. The men have an average age of just over 26 years and come from a variety of denominational backgrounds. Our MTS

numbers continue to be robust with 10 joining MTS and 14 the MTS in Urban and International Development. Altogether we saw an increase of 12 students (16.7%) from the 2011-2012 incoming class and have a total student body of 270.

There is a continued trend towards part-time study as students in the basic programs try to juggle work and school, primarily because of financial reasons, so this increase will not translate into a similar increase in full-time equivalency.

We have 30 denominations represented with around 37% being Anglican and the second largest contingent are Baptist and the third, interestingly, is undecided.

Wycliffe is certainly a hive of activity again this year.

CONTINUING EDUCATION OPPORTUNITIES FOR WYCLIFFE ALUMNI/AE

There are three new courses being offered in the Winter Semester of the 2012-13 academic year for you to consider. Individual alumni/ae can audit for \$150 or register as an occasional student if you would like to take courses for credit as part of your continuing education plans.

For more information please contact Megan Enns (416-946-3547 admissions@wycliffe.utoronto.ca) or visit our website for full course descriptions www.wycliffecollege.ca.

Politics, Planning and Parishes: Making the Most of Church Facilities

Principal George Sumner and
Rev. Steve Shaw
Mondays 2pm-4pm. Beginning Jan. 7, 2013

This course will examine and explain the political, physical and social context of an urban parish church ministry and the processes and polity of their urban community. Rev. Shaw has extensive experience in urban planning, having worked in the Planning Department of the City of Toronto and with the Greater Toronto Airports Authority. This course would also be excellent continuing education for church leaders in the GTA who are interested in maximizing the use of their church facilities.

Teaching as Formation in the Life of the Church

Prof. Peter Robinson
Mondays 11am-1pm. Beginning Jan. 7, 2013

This course will explore a broad understanding of teaching in the church which not only incorporates a wide variety of methods and practices but grapples with the relationship between knowledge and character formation. We will engage with the place and role of continuing education (catechesis) primarily for adults in the context of the life, witness and mission of the local church community.

Community Development: The Art of Facilitation and Workshop Design

Prof. Clayton Rowe
Tuesdays 2pm-4pm. Beginning Jan. 8, 2013

Based on both the theory and practice of adult learning and the biblical principles of discipleship, participants will develop their personal capacity to facilitate both trainings & meetings and design workshops to move the community a step closer to peace and well-being. This course is also valuable for lay and ordained leaders in the church who may be called to lead adult Christian education courses, focus groups, or other organizational meetings.

My Journey to Ramallah, West Bank

BY SONYA DYKSTRA (MTSD STUDENT)

ALWAYS HAVING AN adventurous spirit to explore the world, I remember sitting in my Toronto apartment back in 2009, considering what place I might set off to next. Ramallah came to mind, as I have a keen interest in the Middle East and it was a place I had not yet seen. But instead of packing my bags, I tried something different: I prayed to God for guidance as to my future direction. The desire to leave Canada was strong, but my desire to grow deeper in my relationship with God was stronger. And pray, I did. A year later and still in Canada, I found myself enrolling in Wycliffe College's new MTS (Urban and International Development) program. I wasn't thrilled about staying in Toronto, but I was open to where God was leading me.

God challenged my thinking during my time at Wycliffe. I began viewing the church as God's mission rather than seeing development as separate from the church. It also became clear to me that there was as much work to do right in my own backyard, as there was internationally.

It also became clear to me that there was as much work to do right in my own backyard, as there was internationally.

With these two unfolding ideas, I began my internship at my own Toronto parish, St. George the Martyr Anglican Church. The desire, however, to be abroad had not subsided, so I decided to reach out to a local church in the Middle East to explore the possibility of completing my internship there. I emailed an Anglican priest in Ramallah and was delighted to receive a receptive response. He connected me with the principal of the Arab Evangelical Episcopal School, which welcomes volunteers to serve the students and school.

In my day to day life, the school starts at 7:30 am and finishes by 2:40 pm at the latest. I do guest lectures in the senior religion class (grade 12), as well as teaching simple English hymns in the grade 2 and 3 music classes. I also assist in the grades 1, 3, and 4 English classes and sometimes prepare something for the more senior counseling classes (for example, asking them to write out what it means to be a Christian or Muslim). Every day is different. I also prepared a special presentation for the church adult Bible Study and am working on a prayer series, which I hope to do with the same group. I taught one of the classes an English song for their school anniversary and put together a slideshow for this assembly. On occasion, I spend some time with the kids in the boarding home which is in the same school complex.

I have been in Ramallah since September of this year and am learning an incredible amount about the Christian faith here. For example, the number of Christians in the Holy Land is dwindling as many of

them are immigrating to the West for better opportunities. Like all too many places, the West Bank suffers from some harsh realities. Most individuals living in Ramallah must have a special permit to visit cities like Jerusalem, a town not more than 15 km away or Haifa, a town on the Mediterranean. Many Palestinians have never seen the Mediterranean as permits are not easily obtainable. The cost of living is extremely high with many prices on a par with North America, yet their salaries are no way near the equivalent of North American wages.

One day, a lovely Christian couple from Wales came to visit the school. I learned that they do annual treks to the Holy Land, not to see the buildings and sites, but rather to visit with the "living stones," the remaining Christians in order to encourage and support them. I realized how vital a ministry this is as the Christians greatly appreciate such visits and feel connected to their brothers and sisters around the globe, especially at a time when they feel many in the world have abandoned them. I encourage those planning trips to the Holy Land to prayerfully consider incorporating such a visit – it uplifts and encourages Christians in ways we cannot even imagine.

I feel truly blessed to be here and my experience is beyond what words can describe. It may have taken three years to get here, but I learned through prayer and patience that God's time is far better than anything I could attempt in my own time. I am connected to an amazing Christian community and am witnessing a strong and vibrant faith being lived out in the land where Jesus walked and lived. I have been keeping a blog and invite any who are interested in getting a small glimpse into the life here to follow along at www.fromramallahwithlove.weebly.com

THE MORNING STAR SEMINAR

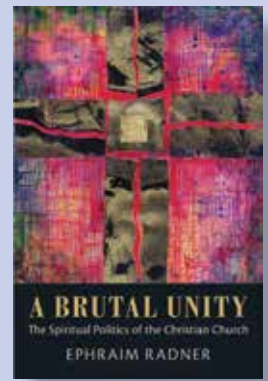
In the midst of the frenetically paced world and church, it is a rare luxury to spend three days reading and reflecting on Scripture, immersed in the rhythm of morning and evening prayer and in the fellowship of other believers. Yet this is precisely the luxury enjoyed by 25 Wycliffe Alumni/ae at the first Morning Star Seminar, held 22-24 October at St. Paul's Parish in Westport, ON. An initiative of the Wycliffe Alumni/ae Association supported by the College, the Alumni/ae Association and the



Clergy College of the Diocese of Ontario, the seminar aims to provide graduates and friends of Wycliffe with an opportunity to read a book or portion of Scripture through the lens of a classic commentator, guided by a member of Wycliffe faculty. For the first seminar, St. Paul's Epistle to the Ephesians was read alongside John Calvin's commentary. Professor Ephraim Radner ably guided participants through the texts.

It is the intention of the planning committee that the seminar be held in a different location of the country each year. Planning has already begun for next year.

The Rev. Rob Mitchell W2002
Associate Priest
St. Thomas's Anglican Church, Toronto



A BRUTAL UNITY: THE SPIRITUAL POLITICS OF THE CHRISTIAN CHURCH

(Baylor University Press, 2012)

by Ephraim Radner

To describe the church as "united" is a factual misnomer—even at its conception centuries ago. Ephraim Radner provides a robust rethinking of the doctrine of the church in light of Christianity's often violent and at times morally suspect history. He holds in tension the strange and transcendent oneness of God with the necessarily temporal and political function of the church, and, in so doing, shows how the goals and failures of the liberal democratic state provide revelatory experiences that greatly enhance one's understanding of the nature of Christian unity.

Ephraim Radner is Professor of Historical Theology at Wycliffe College

"Radner's *A Brutal Unity* is a book of startling insight, extraordinary erudition, and is replete with theological implications. His ability to help us see connections between Christian disunity and liberal political theory and practice should command the attention of Christian and non-Christian alike. *A Brutal Unity* is a stunning achievement."

Stanley Hauerwas,
Duke Divinity School

SENIOR STICK BY ALLISON CHUBB

With the 2012-2013 year well underway, student council is once again busy with social and spiritual matters at the College. We had a great retreat to begin the school year, when students and faculty got to know one another in an environment quite different from the usual classroom setting. It was a great opportunity to have as our speaker the Rt. Rev. Mark MacDonald, the National Anglican Indigenous Bishop. The incoming class this year is an enthusiastic one with a higher-than-usual number of M.Div. students. They have joined the upper classes in a variety of activities, including a fall carnival with games and square-dancing, theological debates, a regular late-night service of Compline, intermural sports teams, pizza lunches, and potlucks.

Since there are more Wycliffe students living off campus this year than usual, we also welcome a range of residents from other disciplines into the life of our community.



Wednesday dinners are especially fun as the students and families from off-campus spend time with one another and with the residents. Looking ahead, we'll soon decorate the College for Christmas and we're planning a dinner and talent show for the night of the Christmas celebration. We've also begun to talk about an "international potluck" for January, as well as our annual At Home dinner and dance at the beginning of February. It's a full year!

Allison Chubb is a 3rd year M.Div. student and is this year's Senior Student.

Greetings from Singapore!

Two Wycliffe students, Kenneth Orsburn and Ginnie Wong are spending the fall semester at Trinity Theological College in Singapore.

Kenneth Orsburn

When Principal Sumner approached me about the possibility of an exchange last fall, it did not take much prayer before I felt very comfortable making this commitment. As a chaplain candidate in the US Navy Chaplain Corps this sort of long distance cross-cultural exchange is good practice for any future deployments I could have in the Navy.

Before departing, I read many articles about Singaporean culture and history. I thought that I would be well prepared for life here at Trinity Theological College (TTC). However, perhaps nothing can fully prepare a person for such an interesting blend of east and west as displayed by Singapore. Coming from a very rural region of the United States where Christianity, whether nominal or sincere still dominates, to such a pluralistic nation with a large diversity of religions has provided much opportunity for reflection. My time in Singapore has been helpful in articulating a vision of Christianity that remains evangelical, classically Anglican, and yet vibrant enough to confront the growing cultural and demographic challenges that will face the faith in this critical century.

As I compare Wycliffe and TTC, the major differences are obvious. TTC is a union college with members of numerous Christian churches and professors that reflect this diversity. TTC has provided me with a perspective of Asian theology through courses such as, Third World Theology and Asian Religions that would be difficult to replicate in the North American context.

Nevertheless, there have been struggles here in Singapore. Although the weather in Singapore is similar, even cooler, than Oklahoma's typical mid-summer, the lack of variety in weather is finally taking its toll. Everyday is Groundhog Day in Singapore, 33 for the high and 25 for the low with little variation. With every slightly cooling breeze that I feel, my body gets the sense that fall must be around the corner. Alas, tomorrow will be 33.



Ginnie Wong

My time in Singapore has been a great experience. I have learned that Justin Bieber fever is really an international phenomenon. I remember feeling very proud to be a Canadian as I walked past a poster of him in a mall; I have an accent and Canadians do say, "eh"; and you can't escape Nickelback on the other side of the world.

Besides observing cultural differences, I've been enjoying my time with my classmates and new friends. One of my favourite things about being in Singapore is getting to spend time with my classmates and hearing their different stories. Similar to Wycliffe's student body, Trinity Theological College is also very diverse. During the school's annual cultural night I counted 19 different national flags, which represented the different countries that students have come from. With such a diverse student body, I've been able to hear different classmates describe the specific challenges that the church faces in their home countries as well as how God is uniquely working in those nations. Their stories reminded me of how big God is and how faithful he is to the world. These friendships have also reminded me of the importance of unity in the church.

My friends and I have contextualized Christianity differently, and being in community with them has helped me grow and expand my understanding of the faith. Being in community with them and learning about the church in the South has been my greatest experience in Singapore. I hope from this experience I can continue to maintain my relationship with my new friends and maintain an ecumenical global conversation of faith. We are one Body with one hope in the one Lord.

SINGAPORE EXCHANGE: Gabriel Tan and Wei Yen Lai at Wycliffe College



We are Gabriel Tan and Wei Yen Lai and we are second year students of Trinity Theological College from Singapore doing our MDiv. On exchange at Wycliffe College this semester, we find ourselves benefiting from the wide array of courses which not only teaches us cognitively but also aids in our spiritual formation and equips us with skills for our future ministries.

We greatly appreciate the thorough and extensive help we have been given to ensure that we had as smooth a transition as possible. We felt very welcome even well before our arrival. Many of the faculty and students would periodically enquire about our well-being and Principal Sumner personally saw to it that we had an opportunity to visit Niagara Falls, which is just one of the many ways that reflected great hospitality.

We find the daily morning and evening prayers help us focus on God in both an individual and communal perspective. The regular liturgy gives us a sense of familiarity and helps build up our tenets of the Christian faith. The structure is helpful to draw and orientate ourselves to God especially after a long, tiring day.

Our exchange at Wycliffe offers a rich experience which is refreshingly different and yet warmly familiar. We will be encouraging our classmates to come and experience what Wycliffe has to offer when we go back home.

RECENT ORDINATIONS



Seated: The Rev. Ada Rochford W2012 (ordained Deacon) and The Rev. Rob Porter W2011 (ordained), surrounded by friends from Wycliffe College



Left to right: The Rev. Leslie Gerlofs W2012 (ordained Deacon), The Rev. Deanne Patchett W2011 (ordained), The Rev. Connie Phillipson W2002 & W2012 (ordained Deacon)



Left to right: Lynda Mee W2008 (ordained vocational Deacon), Rt. Rev. Michael Bird, Nina Page W2008 (ordained vocational Deacon)



Chinese Christianity

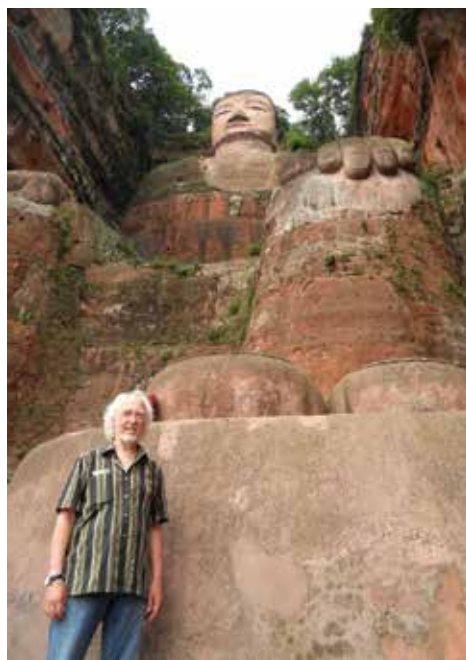
“Out of the Ashes”

BY DAVID REED

China is far, far away—geographically, psychologically, politically and religiously. Like most of us, my image of Chinese Christianity was shaped by stories I heard—old missionary stories of hardship and endurance, testimonies of persecuted “underground” Christians, and recent reports of “China’s Christian million.” During my five visits to China since 2008, I have only begun to fill out the Chinese Christian story. But it is a story I am honoured to share.

The first record of the Chinese Christian story begins in a museum in Xi’an. There stands the ten-foot Nestorian Tablet, proudly displaying the inscribed account of the arrival and first 150 years of mission work by Nestorian monks from Persia, beginning in 635CE. Eventually they and their churches disappeared. The Jesuits arrived in the 16th century, and the first Protestant missionary, Robert Morrison, arrived in 1807.

For the next hundred years, western missionaries flooded into China. By 1905 there were thousands of missionaries and 250,000 Christians. But by the 1930s the tide had turned so that by 1949, under the new Communist government, most missionaries had left and there were fewer than a million Chinese Christians.



The Cultural Revolution of 1966-1976 was the government’s war on all things cultural and religious, including the eradication of religion. An unintended consequence, however, was the decision of key Christian leaders to refuse to accept the church’s death sentence.

So they organized “underground” networks and worship cells for the dual purpose of surviving and evangelizing.

When the church emerged from its forced isolation, two things happened. First, the government re-established the church and returned all property. It granted the church freedom of assembly (within certain limits), but required congregations to register with the government. A number of leaders refused, claiming they would not submit to the authority of an atheistic government. The result was a non-denominational (by western labels) Protestant church divided between registered and unregistered churches. Added to these are the Roman Catholics (perpetually suffering under a tug of war between Beijing and Rome over appointing bishops) and Independent Chinese-founded churches.

Second, another unintended consequence was the surprising rapid growth of Christianity, now expanding faster than in any country in the world. There are more Chinese Protestants in church on a Sunday than in all of Europe combined. Estimates vary,



but a mid-range estimate is 80 million Christian believers, nearly 50 million in the unregistered churches. The official church now supports 18 seminaries and publishes over six million bibles yearly.

Why such phenomenal growth? Tony Lambert (an evangelical Anglican expert on the Chinese church and author of *China’s Christian Millions*. Oxford, 2006) speculates that with the failure of the Cultural Revolution came the collapse of trust in Communist ideology and a spiritual vacuum that is leading a generation to seek what the Christian faith has to offer. To date, that growth continues.



Much is happening at the Institute of Evangelism these days.

After a year and a half spent developing and field-testing this new, made in Canada, free resource, *Reimagining Church: shaped for mission* is finally available!



The five session course helps churches start the conversation around what it might mean to be a church shaped by and for God's mission in our world. It is intended for those who realise that the church is facing serious challenges and who want to play a part in its re-shaping.

Bishop Linda Nicholls is currently teaching the course for the fourth time (with fellow Wycliffe graduate Rev. Ryan Sim); it was taught earlier this Fall by Bishop George Elliott, and is presently being taught by Bishop Philip Poole.

The first three sessions look at changes in our Canadian culture, the spiritual resources the church has to respond to the challenges, and what it means these days to be a "Christian." Then, in the fourth session, participants explore some of the ways churches are already changing and adapting in order to be more effective.

Finally, participants are asked to consider what this might mean in their own situations.

Reimagining Church involves lots of group discussion, colourful visual presentations, thought-provoking video, Bible discussion, opportunities for prayerful reflection, and refreshment.

Reimagining Church materials (teaching files, notes for the instructor, handouts, etc.) are downloadable free of charge from the Fresh Expressions Canada website, www.freshexpressions.ca/courses.

Pioneer Stream November 2012

I live in an area of Hamilton where there are lots of old trees, some sixty or seventy years old. But one by one they are dying. Three big old trees on our old street have come down in the last year. The street is not as shady as it once was. And even where new trees are finally going in, it will take them twenty or thirty years to reach maturity, and to restore the character of the neighbourhood. It's very sad.

I believe the same is true of our churches. Most are ageing, many are shrinking. In every part of the country, some churches are closing.

Should this alarm us? I believe not. Churches, like people, have a natural life span. Every day, many people are born and many people die. Churches too are born: some live a short time, others a long time, and yet other churches die. Of the seven churches to whom John writes in the Book of Revelation, not one exists today.

For many years now, the goal of ordination training has been gifted, energetic pastors and teachers who can lead existing congregations into renewed worship and witness. Wycliffe College continues to do that, and (I believe) do it well. Yet even twenty years ago, Bishop

Lesslie Newbigin was warning us that that is not enough:

it seems clear that ministerial training as currently conceived is still far too much training for pastoral care of the existing congregation, and far too little oriented towards the missionary calling.¹

For the past couple of years, Wycliffe College, following the example of Anglican seminaries in the UK, has sought to address that imbalance by adding to the basic M.Div. program a "pioneer stream," to help train leaders for that "missionary calling."

What is the goal of that training? The goal is to train leaders to begin new

Christian communities—but not just clones of existing ones. This is how Newbigin explains the need: "It is not enough . . . for the Church to say 'Come—all are welcome.' . . . We ought [also] to expect that there is brought to birth . . . outside the walls of the church as it is now, a community which is the first-fruit of the Gospel in that place. It should have its own proper character as distinct from that of the community from which the mission came."² This is the difficult but timely challenge we face.

Numbers in the first two years of the pioneer stream were modest: three in each year, with others dipping their toe into the waters. This year, no fewer than seven first year students, from six different denominations, are registered in the pioneer stream. Word is getting out. People are recognising the need.

The unofficial motto of the Fresh Expressions movement in the UK is "We're making this up as we go along." So we will review, revise and improve year by year, as we continue to learn more about this much-needed "ancient-future" form of ministry.



MDiv. Pioneers 2012

¹ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans 1989), 230-231.

² Lesslie Newbigin, "What is 'a local church truly united'?" *The Ecumenical Review*, Volume 29 Issue 2, April 1977, 123



The Call to Ministry: Some Eighteenth-Century Advice

BY THOMAS POWER

RECENTLY I HAVE BEEN reading an edition of the letters of John Newton (1725-1807). Readers will be familiar with him as the author of the famous hymn, *Amazing Grace*. He came to have an important ministry as a spiritual director, primarily through his letter writing. Many people wrote to him for advice and he replied giving counsel and direction on a variety of matters, such as grace, temptation, evil, Christian character, vanity, sin, and sorrow.

In our context he addressed an interesting letter on the topic of “Marks of a Call to the Ministry.” At the outset of the letter he provided a frank personal admission that “my first desires towards the ministry were attended with great uncertainties and difficulties, and the perplexity of my own mind was heightened by the various and opposite judgements of my friends.” He admitted that he had long struggled about what was or was not a proper call to ministry. He then offered his correspondent three pieces of advice that are still pertinent today.

Firstly, Newton identified “A warm and earnest desire to be employed in this service” as foundational and prescriptive to a call to ministry. If the Spirit has called a person to ministry, he (and given the context of the times, his correspondent was male) will come to prefer it to the material attractions of the world, despite a sense of his own inadequacy, and in this he will be sustained by humility. For Newton, a good test in this regard was a prospective minister’s attitude to preaching. If, on the one hand, we have a strong desire to preach when we are “most fervent in our most lively and spiritual frames, and when we are most laid in the dust before the Lord,” then this attitude is commendable.

However, if a person is strongly desirous of preaching to others, but finds “little hungering and thirsting after grace in his own soul,” then his desire derives from a selfish motive.

Secondly, Newton urged his correspondent to look for the presence in himself of “some competent sufficiency as to gifts, knowledge, and utterance.” His rationale here was that if God commissions a person to teach others, then God will provide the means. This, in Newton’s mind, distinguished the intended minister from the lay Christian. The appearance of such gifts, however, may not be immediate but gradual and “in due season.” He makes clear that possession of such gifts is essential for performing the duties of ministry, but he equally insists that they are “not necessary as pre-requisites to warrant our desires after it.” On the whole Newton felt that aspirants to the ministry need not feel too concerned whether at the outset they possessed the requisite gifts. It was more important that their desire and willingness was strong, specifically a willingness in waiting on the Lord in “prayer and diligence” as the means of attaining the necessary gifts.

Thirdly, Newton recommended to the ministerial aspirant that providence and circumstances should be looked to as determinative as to when and where one should enter the church. Until these come into play, the way ahead will not always be as clear as one expects. At the same time one should not be over-hasty in interpreting circumstances initially. The important point to remember is that if God wants you in ministry, then God has already appointed the time and place when that will happen:

“If you had the talents of an angel, you could do no good with them till his hour is come, and till he leads you to the people whom he has determined to bless by your means.” In cautioning against over haste in the aspirant precipitating events, Newton cites the fact that it took five years of waiting before his own call was realized. He cautioned his correspondent, therefore, to take his time and advised him to “be content with being a learner in the school of Christ for some years.” During this time of waiting he advised against engaging in “disputes” - by which he meant theological controversies, which at the time, involved Arminians and Calvinists - if they were unlikely to prove beneficial or useful. (He counselled on such disputes: “They tend to eat out the life and savour of religion, and to make the soul lean and dry.”) Additionally, the time of waiting could be filled by engaging in private study, being exposed to “Gospel preaching,” and finding himself among a “lively people.”

From an initial admission of his own struggle, unworthiness and uncertainty, Newton counselled humility in light of the work of the Spirit (a test of which is one’s attitude to preaching), a discernment of gifts but not being overly concerned about their immediate presence in preference to waiting in prayer on the Lord, and not being over-hasty in wanting to precipitate events but to use one’s time of waiting wisely.

Allowing for some archaism of expression, Newton’s explication of the call to ministry is a thoughtful and incisive dissection of a person’s motives, the value of which can apply to those contemplating the call today and even for those who have entered upon it already.

Faculty Coming and Goings

John Bowen

John Bowen was on sabbatical for the first half of 2012. Most of his time was given to editing a book of fifteen essays on the church's mission in Canada in the 21st century. The book, due out next May, is provisionally entitled, *Green Shoots out of Dry Ground: Growing a New Future for the Church in Canada*. The chapters represent the breadth of Canada geographically and denominationally, and span a wide range of topics, from mission in the city to mission in the country; from youth to leadership to spirituality; and from mission and the environment to what we can learn from immigrant churches.

He also spent some time revising a five-part course called *Reimagining Church*, intended to introduce churches to the basic ideas of missional church and fresh expressions of church. After extensive field-testing across the Diocese of Toronto in the past 18 months (teachers included Bishops Linda Nicholls and George Elliot), the course is now available for free download from the Institute of Evangelism website.

John has also spoken at such gatherings as a Lutheran pastors' conference in Alberta, the Kootenay School of Ministry in Kelowna BC, the clergy conference of the Diocese of Moosonee, and the ecumenical *Mission Shaped and Rural* conference.



Terry

Donaldson

During the 2012 winter semester, Terry Donaldson continued to benefit from his sabbatical time at the University of Cambridge. He made substantial progress on his current research project on Gentile Christianity through to the end of the second century and the development of a distinctive identity among Gentile Christians (their self-awareness that they constituted a new trans-ethnic entity drawn from "all the nations"). He also produced two papers for publication: "We Gentiles': Ethnicity and Identity in Justin Martyr" (forthcoming in *Early Christianity*) and "'Gentile Christianity' as a Category in the Study of Christian Origins" (*Harvard Theological Review*). Portions of these papers, supplemented by other material drawn from his research, were presented at the Cambridge New Testament Seminar in January, at the meetings of the Canadian Society of Biblical Studies in May, and at the Society of Biblical Literature meetings in November.



Ann Jervis

Ann Jervis gave an invited paper at a conference entitled *Creation, Conflict and Cosmos* at Princeton Theological Seminary celebrating the seminary's 200th anniversary, May 2012. She gave a paper at the



Toronto School of Theology's Biblical Colloquium, entitled "Time in Romans 5-8: From Life to Life" in September 2012. This year saw the publication of her Galatians commentary (a reprint by Baker Books) and an essay on the Spirit in Romans in a volume entitled *Reading Paul's Letter to the Romans*. She was appointed to the editorial board of *New Testament Studies* and has become Chair of the Pauline Soteriology section of Society of Biblical Studies. She was invited to participate in a project funded by Notre Dame University on Analytic Philosophy and Biblical Studies.

Joseph Mangina

In June of 2012, Joseph Mangina attended the annual conference sponsored by *Pro Ecclesia: A Journal of Catholic and Evangelical Theology*. Held at Loyola University in Baltimore, MD, the conference was titled "Eucharist, Mass, Supper: What Do We Do When We 'Do This'?" He spent much of the summer working on parts of a long-term book project concerning the church. His essay "Baptism at the Turn of the Ages" will appear this fall in *Apocalyptic and the Future of Theology*, a volume of essays responding to New Testament scholar J. Louis Martyn.



Thomas Power

Thomas Power's edited collection of essays by Wycliffe College faculty entitled, *Guide for the Christian Perplexed*, appeared



in early 2012. His new collection of essays entitled *Change and Transformation: Essays in Anglican History* is forthcoming in 2013. The book showcases research in Anglican history by current faculty, current graduate students, and graduates of Wycliffe College. His own contribution concerns developments in theological education at Trinity College Dublin in the early 19th century.

Ephraim Radner

In April 2012 Ephraim Radner gave papers at the Nashotah House Conference on



Justification, and in June at the Institute for Ecumenical Studies in Strasbourg, France. He addressed the Caledonia Diocesan Synod in September, 2012, and October saw the release of his new book, *A Brutal Unity: The Spiritual Politics of the Christian Church* (Baylor University Press).

Marion Taylor

Marion Taylor gave the presidential address at the Canadian Society of Biblical Studies in Waterloo, ON, entitled: "Hidden Voices: Toward a more Inclusive History of the Interpretation of the Bible." She taught a course on Bad Boys and Bad Girls in the Bible in Kingston, ON at the Lay Leaders Development Conference. Her new publication, *The Handbook of Women Biblical Interpreters: A Historical and Biographical Guide* (Baker) appeared in October.



‘From Wycliffe to Japan’ *continued from page 1...*

put together several motorcycles including one with two sidecars. But his love of photography remained constant through the years and from the outset, he built and customized and maintained his own cameras, managed color, indoor and night photography and even early on did all his own developing.”

Robinson and his wife Bessie loved Japan and the Japanese. They raised their three children in Japan and in turn, grandchildren were born and raised in Japan, the cycle only coming temporarily to an end with the outbreak of war. At the outset of the hostilities of WWI, John Cooper Robinson’s son Cuthbert (Cub) was expelled from Japan back to Canada. This left his wife and four children, little money in a currency worth nothing, and no way to join him. Family possessions were sold, the money sewn into teenage son Stuart’s sneaker which he wore

to a school basketball game in China. During half-time he went to two black markets, the first to exchange Japanese currency for Chinese, the second to convert it all to American currency. Being caught in the first instance would certainly have earned him interrogation or worse, the second probably a conscripted place on the Russian front as did happen to some of his other friends. But he succeeded and the transaction gave the family enough money for passage to Canada for five and some start-up money. Cub would later attend Wycliffe where he studied theology, eventually becoming Bishop of Moosonee. His children made new lives in Canada and some of their children eventually made their way back to Japan.

The legacy of John Cooper Robinson’s ministry in Japan can be seen even today. With the Wycliffe Alumni supporting him in 1888 with \$1200 a



Patricia Jean Lytle Robinson (L) and Jill Robinson (R)

year, he spent decades of his life evangelizing and church planting in Nagoya and the surrounding area. Today in 2012, Wycliffe’s own Luke and Yuko Elliot will return there as missionaries and, having met Ms. Robinson and John Cooper Robinson’s granddaughter Patricia Robinson Lytle,

and having received a copy of his book of photographs of his time in Japan, they will visit the chapel that bears the Robinson name and which recently celebrated the memory of this gentle man who brought them the gospel over 100 years ago.



Gold mine labourer - Sado, Niigata



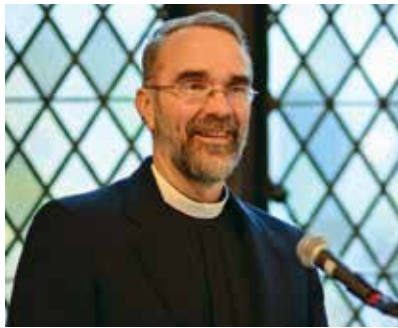
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Principal's Dinner

November 1st, 2012

A full capacity audience attended the 11th Principal's Dinner on November 1st. Our first speaker, the Rt. Rev. Lydia Mamakwa, Area Bishop for Northern Ontario in the Diocese of Keewatin, spoke about her spiritual ministry to people in the Northern Ontario community. Her mission is to reach out to people and spread the Word to her community members, many whom have never heard or read the gospel. Her task is daunting but her commitment and quiet strength were evident during her presentation.

Principal Sumner spoke about our new and existing institutional relationships both far and wide from Singapore to Gambia to



Myanmar: "We need to make sure new partnerships enrich our ministry here as well, as we are preparing leaders for both there and here for one ministry that is gospel-centered, global, evangelical, serving and renewing."



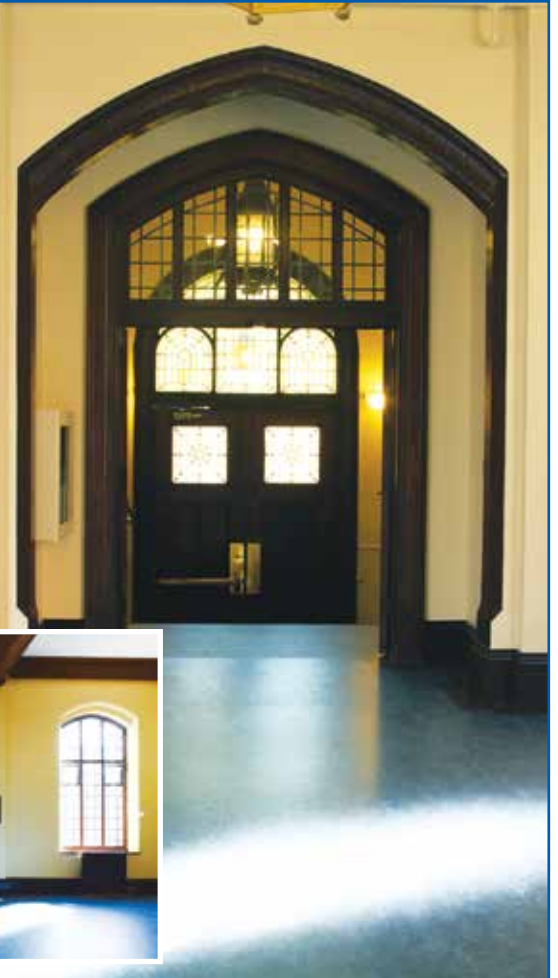
Wycliffe is sending forth individuals who have been given a rigorous theological education rooted in the gospel. Our hope rests with these individuals. So it was only fitting that our "mystery guest" was revealed to be not one speaker but fourteen current Wycliffe students. Our student speakers went to different tables and shared their stories and experiences with the guests. It was a wonderful evening where old and new friends of Wycliffe were able to hear about the significant contributions our graduates and students are making and will make in the church of tomorrow.

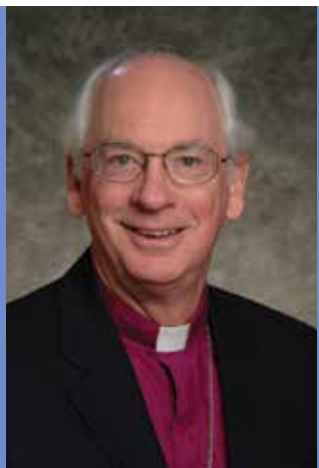


WYCLIFFE COLLEGE GETS A NEW LOOK

Over the summer, Wycliffe College's main lobby and hallway went through a major makeover. The walls of the lobby have been transformed from the former fire engine red colour to a neutral cream that really opens up the space and is very warm and welcoming. Additionally, new accent arches were added to highlight the building's existing structure and original ceiling beams. In certain ceiling coves, a heavenly blue colour was carefully added. The floor is no longer covered by the grey carpet, but is now replaced with linoleum floors for extra durability in high student traffic areas.

We are thankful to our friends and donors who made this project possible. We hope the new interior changes will make the College more welcoming and easier to clean and maintain for years to come.





Dear fellow Wycliffe grads and friends,

Our request for news from our alumni/ae and friends always yields a rich treasure of information, from members of our College family spanning well over half a century. This compilation of bits and pieces is no exception! Enjoy catching up on some of your fellow Wycliffe friends, and perhaps making new ones.

Bishop Peter Mason
Alumni/ae Corresponding Secretary

From the 1950s

The Rev. Canon William Baldwin (W56). One of Wycliffe's longest-serving graduates, Bill recently was awarded one of the Queen Elizabeth II Diamond Jubilee Medals. Since graduating from the College, Bill has devoted his ministry to the field of peace and understanding, not only in Canada but also overseas. Congratulations, Bill!

Mrs. Kathleen Wilkinson (W58).

Kay's lengthy ministry – as a teacher and later a volunteer church worker has evolved in keeping with her changing circumstances. Now residing in an assisted living centre, Kay spends most of her energy with the seniors among whom she lives. Many of the people in institutions today, though not church-connected, are able to communicate their thoughts and fears often over a cup of tea or a game of bingo.

From the 1960s



The Revs. Doug Dittrich (W62) and Doug Stanley (W62) along

with their wives Jean and Daphne, celebrated their fiftieth anniversary of graduation from Wycliffe last May. Both Dougs went to parishes in the Diocese of the Arctic upon graduation, and have continued in active ministry ever since, mainly in various regions of British Columbia. They keep in touch with a fellow grad, the **Rev. Don Varcoe (W62)** of Port Moody, B.C., whose wife Audrey died a year ago.

The Rev. Canon Dr. David Sinclair (W62 & 91)



has been engaged in almost continuous intentional interim ministry since retirement in 2004. Currently David is Priest in Charge of the Parish of Arundel and Weir in the Diocese of Montreal. He is also Regional Dean of the Laurentians, and enjoying the beauty of rural life with his wife the Rev. Georgia Copland, on Lac Marois in Ste. Anne des Lacs.

From the 1970s

The Rev. Glen A. Sim (W72). Happily retired for six years, Glen

served as an honorary assistant in the Parish of St. Matthias, Victoria, B.C. and more recently in the Parish of Christ the King within the Anglican Network in Canada. Earlier this year they merged with the Reformed Episcopal Church of our Lord which had been established in 1873. Glen is part of the praise and worship team under the direction of his wife, Dr. Sheila Sim. They are also members of the parish outreach team which offers a service of praise music and the Word, along with 200-300 Sunday dinners to street people in the old Quadra Village neighbourhood. Glen adds: "this keeps us busy in God's service and we are enjoying His blessings."

The Ven. Reg MacDonald (W74 & 78). Here is another example of an active and fulfilling retirement as an interim parish priest. In May Reg began duties as priest in charge of the Parish of St. Martin's, Western Shore, in the Diocese of Nova Scotia. "The parish has a very active group of laity who carried out their duties faithfully while awaiting the appointment of a new rector." Reg concluded this ministry at the end of September. One of his retirement projects has been doing research on his father's side of the

Alumni Updates

family tree. Imagine the surprise of finding aboriginal roots! A government application led to the granting of aboriginal status under the newly formed Qalipu First Nation Mi'kmaq band in Newfoundland. Reg continues..."now I find myself learning about a culture I knew little about...I have been making connections with a large number of relatives that I didn't know existed in Newfoundland; they all share aboriginal heritage. Life can bring interesting surprises!"

The Rev. Douglas Patstone (W76) currently lives in Ladysmith on Vancouver Island. He is associate rector of the ANIC parish of Christ's Church in Nanose Bay, and has returned to his first love of parish centred evangelism. Among Doug's other interests is membership in the Old English Car Club...he hopes to actually own one someday!

The Rev. William Ranson (W78) lives in St. John's, Newfoundland, where he is an assistant priest in St. Lawrence's Church, Portugal Cove. At the same time Bill works full-time with the John Howard Society as the Addictions Coordinator and Counsellor.

From the 1980s

Major Grahame Thompson (W80) (senior stick). Grahame writes of several significant and transforming changes during the last few years. During 2009 – 2010 he was senior chaplain for Task Force 5-10 in Kandahar, where he supervised 10-12 chaplains of various denominations and collaborated with chap-

lains of other nations. Many strong friendships were formed in mutual ministry to dedicated troops trying to make a troubled land better in terms of security, development and government. Upon returning to Canada Grahame was appointed to the now defunct Canadian Expeditionary Forces Command in Ottawa. This summer after much soul-searching he resigned his ministry in the Anglican Church of Canada and was received into the Roman Catholic Church. He now works in another department of national defence, and hopes to be considered for lay chaplaincy as a Catholic pastoral associate. Best wishes on this new path, Grahame.

From the 2000s



The Rev. Andrea Christensen Conn (W2001). A happy event for Andrea and Ben was the birth of David Christian, on July 7, in Toronto. "He is an answer to prayer for us," writes Andrea, "He is such a joy!" Andrea is now on maternity leave from her work at St. Hilda's Towers for the next year. However she plans to keep her mind sharp by taking part in Professor Joe Mangina's blog discussion group reflecting on Stanley Hauerwas' book, *Hannah's Child*.

The Rev. Shaun O'Connor (W2001). Shaun's parishioners in Greenspond Pound Cove,



The Rev. Shaun O'Connor (W2001)

Newfoundland, expect their clergy to pitch in with whatever manual labour needs to be done around the parish, including restoring broken headstones in St. Luke's Cemetery! Says Shaun "I find the hands-on work builds up credibility with people, especially men, when I am willing to get my hands dirty. It also makes for very good sermon illustrations." The O'Connors will soon be moving to the Parish of Bonavista, NL. Shaun is also co-ordinating the first-ever music conference and concert for the Diocese of Central Newfoundland, "something partly inspired by my years of helping with worship at Wycliffe College."

The Rev. Connie Phillipson (W2002 & 2012).

A double graduate of Wycliffe, Connie is currently enjoying life in Orangeville at the assistant curate at St. Mark's Church.



The Rev. Chris Andrew Hayes (W2003). "Moving in the summer with four children, two cats, two hamsters, and six goldfish is not something I wish to do again!" Chris and his wife Christine are now settled in the village of Petitcodiac near Moncton, NB, where he is serving in the Parish of Salisbury and Havelock. God's adventure for the Hayes family continues.

The Rev. Derek Perry (W2004 & 2010). Another double grad, Derek has recently been appointed



as priest in charge of the Parish of Christ Church, Oxford Centre, St. John's, Eastwood, and St. Paul's, Princeton, in the Diocese of Huron.

Paul Gilson (W2006) hopes to graduate from the University of Toronto's School of Continuing Studies with a certificate in Latin Studies this November.

The Rev. Ryan Sim (W2006).

Ryan, Kristin, and their one year old son, Elliot, are moving to Ajax in the Diocese of Toronto, to plant Redeemer Church, a new Christian community for young commuting families, beginning with the development of a mobile discipleship app called Redeem the Commute. May God bless and strengthen this courageous and innovative ministry, Ryan.

The Rev. Basil McLeod (W2008).



For the last few years Basil's ministry has progressed and expanded steadily. From ordinations in 2008 and 2009, to initial responsibility for six

Alumni Updates

churches and the Christian education in two high schools, Basil is now rector of the Parish of St. Mark, in Southfield, St. Elizabeth, Jamaica.

The Rev. Linda Mee (W2008) and **The Rev. Nina Page (W2008)** were both ordained as vocational deacons on October 4, at Christ's Church Cathedral, Hamilton, in the Diocese of Niagara.

Shannon Baines (W2009) is one of many Wycliffe grads pursuing an academic vocation. She is currently in the third year of the PhD. program at McMaster Divinity College

in Hamilton, at the moment working on her dissertation proposal, having completed her comprehensive examinations earlier this year. She is grateful for the prayers and support of family and friends as she moves through this challenging program.

Mary Barclay (W2011).

A native of Penetanguishene, Ontario, Mary is an intern at the Christian Counselling Services in Toronto. A graduate of Wycliffe College in MDiv., she has worked in sales and supervision in a



prestigious jewellery store. She has completed a basic unit in Clinical Pastoral Counselling and is well into a second unit. Her church connections include assisting at St George-the-Martyr parish. Mary enjoys painting, writing poetry, cottaging and "anything outdoors." She is a permanent member of Contemplative Fire, and practises Christian and Mindfulness Meditation.

Shara Benavidez (W2012).

One of Wycliffe's most recent grads, Shara spent the



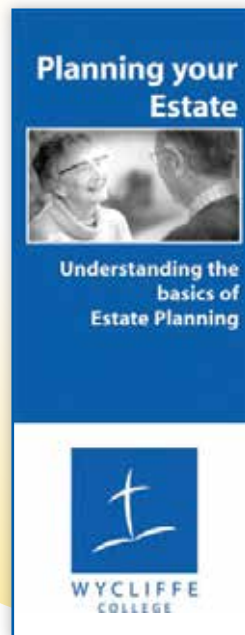
summer with the Mennonite Central Committee, working with youth groups around theological reflections on urban poverty. In September she returned to Bolivia to serve with the Baptist Association of Cochabamba as the Executive Director of the Missions Agency. Shara is grateful for the skills acquired at Wycliffe in the Development program are now being used in her work with missionaries in rural areas, where she communicates with churches across her province, facilitates workshops and builds partnerships.

VISION for Wycliffe College

VISION for Wycliffe College is an ongoing stewardship program that helps friends of Wycliffe learn more about estate planning and planned giving.

Most people understand the importance of financial planning, but fewer understand the importance of estate planning and the necessity of having a will. Estate planning means taking an account of all you own and then deciding who will get what. This is often articulated in a will. When done carefully, estate planning involves choosing estate trustees (and alternates), choosing powers of attorney (and alternates), writing a will and reducing taxes (through charitable giving and other means). Wycliffe College is pleased to offer some basic information about this important area of stewardship through its brochure: *Planning Your Estate*.

To receive your free copy, just contact Rob Henderson, Director of Development at 416-946-3538 or email rob.henderson@wycliffe.utoronto.ca



PREACHING DAY 2012

(October 18, 2012)

Preaching Day 2012 was focused on Luke's gospel. Our plenary speaker, the Rev. Canon Dr. Christopher Seitz, spoke on preaching from Luke's gospel with a focus on the way in which Luke engaged with the witness of the Old Testament. The Rev. Dr. Andrew Stirling, Senior Pastor at Timothy Eaton Memorial Church led a workshop on how to move from exegesis to sermon using Luke 18 as an example. He then preached on Luke 18 at the service of evening prayer. The Rev. Dr. Judy Paulsen, Pastor of Christ Memorial Church, Oshawa led a workshop on developing a preaching series based on Luke.

If you missed the recent Preaching Day 2012 event, the 2 plenary session audio files are now available for download at www.wycliffecollege.ca/preachingday2012