



Wycliffe  
College

# MORNING STAR

## John Calvin - Ephraim Radner

John Calvin (1509-64) is, after Luther, the single most important figure in the Reformation's development. Given the global dominance of Anglo-American Christianity after the 19<sup>th</sup> century, originally largely Reformed (i.e. "Calvinist") in its Protestant forms, it is perhaps fair to say that Calvin towers over the world's Protestant character to this day, though often as much as a figure to counter as one to follow.

Calvin was a Frenchman, originally trained in theology and law, as well as in the disciplines of the "humane letters" including classical literature (his first book being a volume on the Roman philosopher Seneca). After a conversion of sorts he seems to have moved into the reforming circles of the university in Paris, and, in his mid-twenties, was forced to flee to Switzerland. There he remained, except for a short stay in Strasbourg and some early travels, primarily in Geneva where he

became the religious head of the city. Calvin was employed by the city council – with whom he had his ups and downs – and presided over the religious life of the city and of a host of ministerial students. He preached over 2000 sermons, many of them transcribed and preserved, lectured on the entire bible (his commentaries becoming standard works to this day), and wrote an array of other treatises and polemical books.

Calvin exercised enormous personal influence. He was visited by many Protestants, he ordered theological discussion through his vast network of correspondence, and, especially on the European Continent, he directly organized reforming movements and churches from France to the Baltic states. Rooted "Calvinist" traditions emerged in France, Germany, the Netherlands, Switzerland, Scotland, and Hungary especially. His influence in England was enormous, but

contested, with Anglicanism receiving key elements of his thinking, while rejecting others. Conflicts in this process gave rise to separate Reformed churches like the Presbyterians, who themselves fueled later missionary movements of great extent..

Few people consider Calvin someone likely to enliven a Christmas party. He was resolutely serious and focused. Though married when he was 31, his wife Idelette de Bure died less than 10 years later in 1549, and the one child they had died in infancy. As with most of his private life, Calvin referred to this hardly at all, although there is a poignant and piercing note to a friend at the time of Idelette's death, describing her "the best friend of my life". Otherwise, he was all business – the Lord's business, very genuinely and exclusively.

I confess to finding Calvin's theological *persona* less than

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### Faculty:

#### Principal

Bp. Stephen Andrews  
Room 103, x3521

#### AD Director

Marion Taylor\*  
Room 227, x3542

#### BD Director

Glen Taylor  
Room 218, x 3541

#### Librarian/AD Coord.

Tom Power  
Leonard Hall, x3526

### Permanent Faculty:

Annette Brownlee  
Room 233, x3540

Terry Donaldson  
Room L304, x3537

Alan Hayes  
Room L302, x3532

Ann Jervis  
Room 232, x3539

David Kupp  
Room 231, x2561

Wanda Malcolm\*  
Room L303, x2557

Joseph Mangina  
Room 231, x3523

Judy Paulsen  
Room 229, X3534

Ephraim Radner  
Room L301, x3533

Peter Robinson\*  
Room 225, 3529

Christopher Seitz  
Room L305, x3551

### Permanent Part-Time Faculty:

Marilyn Draper  
Catherine Sider  
Hamilton

\* on sabbatical Fall 2017

## Admin Staff:

### Chief Operating Officer

Rob Henderson  
Room 102, x3538

### Director of Finance

Sophia Chen  
Room 105, x3522

### Director of Operations

Peter Patterson  
Room 106, x3549

### Registrar, Director of Enrolment

Barbara Jenkins  
Room 226, x3530

### Exec. Admin., Manager HR

Karen Baker-Bigauskas  
Room 104, x3521

### Chaplain

Annette Brownlee  
Room 233, x3540

### Communications

Patricia Paddey  
Room A10, x3548  
Connie Chan  
Room A10, x3590

### Development

Shelley McLagan  
Room 101, x3524  
Peter Herriman  
Room 101, x2559

### Front Desk

Andy Witt, x3535

### Indigenous Ministries

Julie Golding Page  
Room A10, 4001

### IT

Matt Glandfield  
Basement, x3531

### Maintenance

David Durance  
Paul Mason  
Basement, x3543

### Registrar/Admissions

Sean Otto  
Room 228, x3525  
Jon Clemens/Rachel Lott  
Room 230, x3547

### Residence Don

Lane Scruggs  
x3030

### Space & Facilities

Paul Patterson  
Room 107, x3546

### Wycliffe Serves!

Steve Hewko  
Room A10  
Karine White  
Room A10, x2558

## Editorial (cont'd)

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enticing. His Scriptural commentary and hermeneutics, on the other hand, are astounding in their breadth and judicious engagement, and deserve all the attention they have received. More than Luther – though with less excitement and vivid energy – Calvin was able to take in the full range of the canonical Scriptures as vehicles of pneumatic power, direction, and vision. The Protestant embrace of *sola scriptura* in a practical sense finds its directive model in Calvin more than anyone. Brevard Childs' contemporary retrieval of a "canonical" approach to Scripture is, in the first instance, a distinctly Calvinist gift.

Beyond this, Calvin offers me a deeper theological attraction that lies primarily, not in the rather dry and methodical systematic *persona* of his work, but in the larger vision of God he lays out. *That vision is one, simply put, of magnificent and humbling mystery. I know of no other theologian who has managed to depict God's nature, in this respect, so truly.*

William Bouwsma, who wrote a fine, if controversial, intellectual biography of Calvin in 1988, described his subject, somewhat psychologically, as struggling between "abyss" and "labyrinth" --

the "abyss" of human freedom and its incapacities, and the "labyrinth" of inadequate human reason in its attempt to navigate God's truth within the intricacies of speculation. And it is true that Calvin frequently uses these two terms to indicate aspects of created existence that stand as two ruinous roads to be avoided. In between, so Bouwsma argued, Calvin charted an escape from (a newly modern) anxiety by laying out a world of the strictest order.

Certainly, many readers (and critics) of Calvin have noted his almost fanatical concern with clarifying, arguing, rationalizing the Christian faith, and Reformed theology and its proponents have often been derided for their own drift into a "scholastic" aridity, something but hat may appeal to engineers and computer scientists, not people of "real feeling". Defenders of Calvin, on the other hand like Randall Zachman, have argued that Calvin's sensibilities are in fact far more emotionally attuned and grounded than the standard caricature allows. In one essay, Zachman compares Calvin to Pascal on the question of creation, and judges Calvin the more medieval exemplar of true "wonder" at God's creation, while Pascal's own scientism led him, by contrast, to a sense of "lostness" before the inexplicable extent of a

cosmos beyond even a faithful Christian rendering. If anyone fulfilled Bouwsma's model of the anxious modern looking to pin things down, it was Pascal, not Calvin.

While there is some truth to the contrast, it is overstated: both Calvin and Pascal were profoundly Augustinian, and both recognized that the real "abyss" that confronts us is sin, something that grips human life and the larger world in a way we simply cannot control. But, like Augustine before them, both also saw this abyss as a mirror of the human soul's own mystery, not wholly negative: we are ourselves wondrous creatures "fearfully made". Calvin's sense of *mystery*, in any case, is tremendous, and rather than being a source of anxiety, it is mostly a matter of astonished and motivating humility and adoration (that is, worship – Calvin's central orientation). This, in turn, goes to the heart of what Calvin's most controverted teaching regarding God's sovereignty and the "eternal decree", that is, the predestinating ordering of election and reprobation. Indeed, I consider Calvin's doctrine of predestination – which only appeared in later editions of the *Institutes* – a kind of reflection of his profoundly

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## Editorial (cont'd)

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compelling vision of God's life.

The fact that God "decrees" the eternal outcomes to his creatures lives and that we cannot understand his reasons for this, has at least three fruitful consequences: it drives us to a complete reliance on divine mercy; second, it reframes our existence as one of utter humility; and third, it drives us to a grateful embrace of what *is* known and palpable, the glorious love of God in Christ Jesus. Over and over, in what became a long discussion of the matter in the *Institutes*, Calvin comes back to these themes.

Predestination marks "the secret things of God" that must in fact "remain unexplored". We should always remember that pressing the matter means that we are trying to "[penetrate] into the recesses of the divine wisdom, where he who rushes forward securely and confidently, instead of satisfying his curiosity will enter in inextricable labyrinth." (III.21)

Calvin himself will frequently fall into this "labyrinth" as he tries to answer all the objections people understandably have to the rational basis for the eternal decree. "Yes, but why did God allow *that*?" Yet Calvin usually stops himself, as well he should:

such a regress leads into a place, not so much of darkness, but of divine being itself; and there one must fall silent in wonder: the "will of God", in its towering and profound inaccessibility, is more "sublime" than anything. "Let human temerity then be quiet, and cease to inquire after what exists not, lest perhaps it fails to find what does exist. (III.23).

Some have accused Calvin of simple "voluntarism" – the view that whatever God "wills" is by definition good and just, and hence the shapes of the world are but the arbitrary forms of a tyrannical divine decision. But Calvin is adamant that this way of putting things doesn't work: God is not defined simply by "power". The issue is how we get at what "makes God tick". And we cannot. "Reasons" (or laws or principles of goodness etc.) do not exist in God. God is not a "moral being", a category that might apply to angels or to human creatures. (Interpreters of Aquinas have insisted that the latter said the same thing.) God is "simply" God, and while goodness and justice are rightly formulated by human beings as reflective of God's being, their distinct thread cannot be traced back into the center of God, as it were, without demeaning God's own self. To know God, as a human creature,

is to know that God cannot be known by us in the depth of his being; only *received*. Thus, mystery opens up to us the visible glory of what God does in fact give us: his Word

The beauty and terrifying mystery of the eternal decree, therefore, finds its focused rest, its transfiguration, in Christ: glory offered and received, glory visible. That Barth moved to take this in the direction he did – away from the individual double predestination that Calvin was willing to state clearly and instead in a direction, wherein Christ himself becomes the object of election in a comprehensive way – derived from Calvin's own focus on Christ in the first place. Predestination, for Calvin, unveils the unique and astonishing work of God in the Son's incarnation, death, and resurrection, the sole work of salvation. Predestination is a doctrine, then, that serves to make Christ visible and supremely desirable. Those who turn to Christ simply see the mercy of God at work, and this sight is the basis of their own assurance. Calvin liked to quote Deuteronomy 29:29, "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children for ever," (*Deut. 29:29*). God allows us life within the "boundaries" of his known gifts thereby shielding us from divine

"secrets" we simply cannot grasp or bear. (III.21). What God lovingly gives us comes through Scripture as offered and opened by Holy Spirit: "God's hidden grace witnessed in his external word". (III. 24) In the Scriptures we find Christ, who *is* all the grace we need.

Looking at matters this way is not a *resolution* to the terror of the abyss. It is rather an entrance into it with hope, with grace, and with the actual touching of the truth that is God's own self. Calvin's overall outlook here makes enormous sense to me, in the face of the world, and of my life, as these are actually experienced. Terrifying beauty is given a kind of home, not in the sense of domestication, but in the sense of liveableness, a place to live. Hence, the living of the Cross, as a disciple – Calvin's main pastoral orientation -- is beautiful in itself, even as it is fraught with fearful mystery. Yet it is also welcome, because it is now *ours*. Calvin, more than anything, is the theologian of humble discipleship, held in the trembling hand of a gracious God. Those who have learned from him have, as a whole, demonstrated the power of this lesson, one into which we are all invited.



## Please Pray...

Wycliffe is a community that prays for each other, for our families, and for life events. If you have something you would like prayer for, please let Karen Baker-Bigauskas know—she can be found in Room 104, via phone at 416-946-3521, or email at karen.baker@wycliffe.utoronto.ca. Here are some prayers for this week:

- Those affected by the earthquake in Iran and Iraq.

## All MDiv Pioneers & MDivs are invited!!

On Tuesday November 28th from 2:00 to 4:00 p.m. church planter Robin Waller will be interacting with students in our Gospel, Church & Culture course (West Lecture Room).

Robin has built and led teams that have planted churches on the campuses of McMaster and Brock Universities, with plans underway to plant at Guelph U in 2 years. Come and learn from this young bi-vocational leader with a wonderful passion for disciple-making.

Any questions about this event? Email Prof. Judy Paulsen at judy.paulsen@wycliffe.utoronto.ca

Sponsored by the University of Toronto, Enrolment Services & the National Student Loans Service Centre



## REPAYING YOUR OSAP LOANS

### Two information sessions to choose from:

University College (15 King's College Circle)  
Room 179

**Tuesday, November 21<sup>st</sup>, 2017**

12:00pm – 1:00pm OR 1:00 – 2:00pm

## Attention All 1st and 2nd Year MDivs!

There will be a meeting (over pizza) to talk about the Annual Review process.

**Monday, November 20th,**

**1:00 p.m., in the West Lecture Room.**

This meeting is for students who have, or will have, completed 10 courses by the end of this academic year and are headed towards ordained ministry—all denominations.

It is also for students in other programs who are in the postulancy process with any Anglican/Episcopal Diocese.

If you have any questions, please speak to Karen Baker-Bigauskas or Paul Patterson.

## Staff Changes...

After 20 years of faithful service to Wycliffe College, Peter Patterson, our fearless Business Director, announced his retirement for the end of this term. While we knew that this day was coming, we will be very sad to see Peter leave at Christmas time, but glad he will have much more time for grandkids and travel.

After considering the gifts of staff currently in place at the College we are pleased to announce the following new appointments of staff in light of Peter's retirement.

**Karen Baker-Bigauskas** will continue to serve as Executive Administrator and add the role of manager of Human Resources. **Sophia Chen** will become the Director of Finance, **Paul Patterson** will become Director of Operations. **Barbara Jenkins** will continue to serve as Registrar, and add the role of Director of Enrolment Services. **Rob Henderson** will continue to be responsible for the College's development programs but will also serve as Chief Operating Officer. We give thanks for Peter's ministry and acknowledge that it will take five staff members to replace his work!



## From the Registrar...

As the memory of Reading Week quickly fades remember that there are 4 short weeks left in this term.

Please take note of the following dates:

**November 10, 2017** is the last day to drop a HF or YF course without academic penalty

(NB. There is no tuition refund available if you drop a fall class now – last day for a refund was Oct 16)

**December 8, 2017** is the registration deadline for the winter term and this means that you should have selected your courses for next term and made a payment towards winter tuition.

Please don't leave this until the last minute when you will have final papers and exams to think about. Try to do this in the next 10 days

**December 11, 2017** is the Last day of class and exam week follows December 12-15, 2017

**December 15, 2017** is the last day to submit signed approved requests for academic activities such as ELM or ELP registrations, MTS Summative exercises, reading courses or MDIV theses registrations, LOA requests, or course work extensions (SDF) etc.

The U of T is offering free information sessions on Repaying Your OSAP Loans. See the notice board posting for details:

**Tuesday, November 21st, 2017 at 12:00pm – 1:00pm  
OR 1:00pm – 2:00pm**

### Graduation preparation

If you are approaching the final stage of your conjoint degree program and expect to graduate in May 2018, you will be receiving an email from me in the next week inviting you to apply to graduate by completing the graduate information form. If you do not receive such an email please drop by my office or email me. If the form is not submitted you will not be eligible to convocate in 2018 and the next ceremony is May 2019.

### Considering further study?

Any domestic MDIV or MTS students considering

moving on to any GCTS Graduate program e.g. the MA in Theological Studies or the Th.M. in 2018-19 may be eligible for a Social Sciences and Humanities Research Council of Canada CGS-M Master's Awards.

Complete eligibility and application information may be found at

[http://www.nserc-crsng.gc.ca/Students-Etudiants/PG-CS/CGSM-BESCM\\_eng.asp](http://www.nserc-crsng.gc.ca/Students-Etudiants/PG-CS/CGSM-BESCM_eng.asp).

*The deadline to apply is 8:00 pm (EST), Friday, December 1, 2017.*

Please also see the [TST SSHRC/OGS Application Guide](#).

## Now Thank We All Our God: Hymns of the Reformation and the Rise of Congregational Singing

Founders' Chapel, Wycliffe College  
Wednesday, November 22, 3:00 - 4:30pm

The Wycliffe College community join in the celebration in song of hymns inspired by Reformation ideals with a theological introduction.



Giles Bryant.  
Organist-Choirmaster.  
Honorary D Litt. S (Wycliffe College) 1988.

## 2017-18 Student Council:

### Executive Committee

#### Senior Student

Jordan Durestine

#### VP Theology

James "The Smurf" Shul

#### VP Spirituality

Kristine IV

#### Secretary

Jordan Smyth

#### Treasurer

Jhol Styner

### Position Reps

#### Social Chairs

Koreena Ramirez

Swettah Bhimany

#### 2nd Year Rep

Mikal Reerdan

#### House Advocate

Cydney Karon

#### Day Student Rep

Rooth Barthlet

#### Sports Rep

Dayo Olooseghun

#### Green Chair

Shellie Pullard

#### Mission Chair

Loois Deezone

#### 1st Year Rep

Willyahm Weiland

### WGS (WADSA)

Hejun Kim

Parker Cotton

## In the Residence..

### Residence Don

Layn Schrugs

X3030

### Floor Dons

Jone Moreys

X2329

Anthonee Fredette

x2206

## Student Council Info

### Mini Development Day- Two weeks away!

Your second year rep is organizing a mini-development day. It is coming your way on November 29<sup>th</sup> at 3pm and will feature seven faculty members speaking on their original calling either to ministry or academia, the ups and downs of their respective journeys, the fulfilling aspects of their vocations, and a host of practical and spiritual advice for all of you, the next generation of priests/theologians. There will be time for questions after the presentations. Keep checking the Morning Star for more information in the coming weeks.

### Christmas Decorating

Wednesday 29  
November, 7pm -  
8:30pm

Gather in the  
Reading Room.

Let's beautify the  
college with



lights, Christmas trees, mistletoe, etc! Join us afterwards for a well-deserved pizza and movie night.

### Christmas: Lessons & Carols, Christmas Dinner, and Talent Show

Friday 01  
December 2017

Mark your calendar for the annual Lessons and Carols service and fancy community Christmas Dinner in the Refectory! Dress is smart casual or semi-formal. Sign up is mandatory, so look out for sign-up opportunities in your email or at the Front Desk!

### Talent?

Do you have a special talent you would like to share with the Wycliffe community? Start thinking about whether you would like to perform at

this year's talent show following the Christmas dinner. Sign up will go through student council - look for information on the Student Council Bulletin Board later this week.

### Month-End Movie Nights

Join us for snacks and a movie after dinner! (7pm - movie, locations TBD)

- Wednesday 29  
December  
(Christmas movie suggestion welcome)

- Monday 29 January  
(Of Gods and Men)

- Friday 23 February  
(movie suggestions welcome)

- Tuesday 27  
March (movie suggestions welcome)



Visit: [wycliffecollege.ca/reformation500](http://wycliffecollege.ca/reformation500)

## Celebrate with us!

SEPTEMBER - DECEMBER 2017

# REFORMATION 500



To commemorate the 500th anniversary of the Reformation, Wycliffe College will host a series of informative public events.

### Featuring

- Exciting events with renowned speakers
- Free 12-week online course
- Virtual exhibition and video series
- Weekly preaching series
- Much more!

## Chapel Schedule for this week...

Date & Sacristan	Service	Officiant/Homilist	Readers, etc.	Greeters
Monday—J. Smith	MP	E. Radner	S. Otto/E. Rowe	A. Fung
A. Johnson	EP—Taize	A. Brownlee	D. Butorac	
Tuesday—B. Poole	MP	+S. Andrews/S. Pollard	A. Fung	D. Olusegun
A. Pphlod	Sung Evensong	J. Smith	J. Mangina/S. Monk	
Wednesday—B. Poole	MP	K. Steiner	E. Rowe/A. Johnson	D. Choi
A. Polhod	HE	A. Hayes/+S. Andrews	D. Butorac/J. Henderson; Sub-Deacon—D. Olusegun	C. Ivy
Thursday—A. Johnson	MP	T. Power/A. Hayes	S. Monk/D. Choi	J. Henderson
D. Badgley	EP	G. Taylor/S. Kitchen	E. Rowe	C. Curtis
Friday—A. Pohlod	MP	A. Pohlod	B. Jenkins/D. Olusegun	
D. Badgley	EP	J. Duerrstein	A. Pohlod/D. Badgley	

### This Wednesday @ Wycliffe

#### Wednesday Event

New Courses—This Wednesday we will have Kate Steiner, Tom Power, Jon Clemens and Sean Otto talk about their new courses being offered next term. There will be a time for questions as well! Come out and see what you might like to add to your schedule.

#### Preacher

This week's Preacher is our own Principal +Stephen Andrews.

Do you have an idea for a Wednesday Event, or a Guest Preacher? We are in the midst of planning for the Winter Term now. Please speak with Karen in the Principal's Office to pass along your ideas.

### Refectory Hours

Monday—Friday

7:30-8:30 a.m.—Breakfast

9:00 a.m.—Refectory closes

1:00-1:30 p.m.—Lunch

2:00 p.m.—Refectory closes

6:00-6:45 p.m.—Dinner

7:00 p.m.—Refectory closes

Saturdays

11:30-12:30—Brunch

1:00 p.m.—Refectory closes

5:30-6:15 p.m.—Dinner

6:30 p.m.—Refectory closes

### Coffee Hour

Monday—Thursday

10:30-11:30 a.m. in the

Reading Room (sponsored

by the Alumni Association)

### Upcoming Wednesday Events:

#### Wednesday November 22nd

Join us in Founders' Chapel as we sing Hymns of the Reformation: the Rise of Congregational Singing. You will learn a bit about each of the hymns before we sing.

#### Wednesday November 29th

A Wednesday Event hosted by the Student Council... check out the "Sneak Peek" on this week's Student Council page.

## Calendar of Events—Nov/Dec 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
12	13 Writing Workshop	14 MP: Shelley Pol-lard	15 WE: New Courses Pr: +S. Andrews	16 MP: A. Hayes EP: Shirley Kitchen	17	18
19	20 1st & 2nd Year Annual Review Mtg.	21 MP: Calvin Pais UofT OSAP Info Sessions	22 WE: Hymns of Reformation Pr: P. McManus	23 American Thanksgiving MP: Glen Taylor	24 <div>Dio. of Toronto Synod</div>	25
26	27	28 MP: Diane Lee	29 WE: SC Mini Development Day Pr: Sylvia Keesmaat	30 MP: T. Power EP: A. Pohlod	1 Lessons & Carols Christmas Dinner Board—Annual Meeting	2
3 First Sunday of Advent	4	5 MP: Joan Morris	6 Pr: Joan Locke	7	8	9
10	11 Last Day of Classes	12	13	14	15	16
			EXAM WEEK			
17	18	19	20 Admin closes @ 1:00 p.m.	21	22 Meal Plan ends with Breakfast Residence Closes	23



### Christmas @ Wycliffe

#### Decking the Halls

Wednesday November 29th following Community Dinner

#### Celebrating as a Community

Friday December 1st

4:43 p.m. Lessons & Carols

6:00 p.m. Family Christmas Dinner

7:30 p.m. Talent Show

Note: All Residents, Students, Faculty and Staff **MUST** sign-up for dinner