

WYCLIFFE HALL

— OXFORD —



Newsletter

MICHAELMAS TERM 2008



Principal's Letter2
Student Missions.....3
New Staff Appointment4
DPhil Student: Thesis Summary5

'Down to Earth': Contextual Theology.. 6 & 7
Student Life8
College News..... 9 & 10
Development.....11

Principal's Letter



Dear Friends

We have had a great start to the new year at Wycliffe. It has been tremendous to see how the hand of God has been on the hearts and lives of those whom he has called to serve him in ministry. It fills one's heart with encouragement and hope for the gospel. It has also made me think about the role which Wycliffe plays in shaping the ministry of the future.

The calling which we have at Wycliffe is *strategic*. In other words, the role we play, the influence we have and the priorities which we adopt have impact beyond the immediate and the local. We are set within the historic University of Oxford and we have responsibilities to both the Church of England and a wider global Evangelical movement. This gives us a number of unique opportunities:

- *The advocacy of ideas*, articulating, researching, understanding and developing a coherent Evangelical theology, faithful to the Bible, to our heritage and to the founders of Wycliffe who established the Hall.
- *The preparation of godly ministers committed to Christ and his Word*. Yes generations of Evangelical clergy and other ministers will continue to flow out from Wycliffe. Our goal is to ensure biblical preaching, a passion for evangelism and, in the power of the Holy Spirit, godly character and life.
- *Representing the Evangelical heritage from past to future*, being confident in the Evangelical tradition, not uncritically, but believing that the Evangelical tradition represents the authentic heart of the gospel of Jesus and that we have a responsibility to those that have gone before to ensure that what they have entrusted to us shapes our future.

Each of these distinctives is crucial for the future. If we do not articulate and set forth coherent ideas, an Evangelical worldview, then we are doomed to mediocrity and paucity of ideas for the future. What better place for that than the heart of

Oxford University whose own motto is 'The Lord is my light' (taken from Psalm 27)? Similarly, if we do not commit ourselves to sending out ministers who know the gospel, can preach it, commend it and live it, then the Church of England could once again lapse into being a hindrance to the gospel rather than a means. Many have given their lives for Evangelical truth. We have a responsibility, which goes beyond our immediate concerns, to ensure that the heritage of those men and women who have served in parishes down the centuries, who have taken the gospel to new lands and brought the gospel to bear upon our society, is honoured, their passion replicated and their confidence in the gospel emulated for the future.

It is this unique combination of factors that gives Wycliffe its heart and purpose. There are those who would prefer not to see Evangelical ideas propagated, Evangelical ministry prosper or Evangelical heritage honoured. My historical observations remind me that in the history of Evangelicalism it is the parishes and laity that have always been at the heart of the movement.

In order to ensure that Wycliffe can pursue this strategic influence for the future we are launching a *Church Partnership* scheme. This is to enable the Hall and parishes to partner together in this strategic purpose for the gospel. It will enable parishes to benefit from Wycliffe placements and missions, from staff coming to preach, from an exchange of prayer news and support. We also hope that churches will commit to an annual gift to ensure greater financial independence for the Hall, to make sure that the heritage of our forebears is passed on to the future, and that the progress of the gospel in both this country and overseas is well served.

Will you join us and stand with us, commending this to your PCCs or clergy?

With my prayers and good wishes.

Revd Dr Richard Turnbull
Principal

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Student Missions 2008 – 09

Every year Wycliffe arranges a wide range of evangelistic missions. They are a vital part of the equipping and training of all our students for their future ministry.

Missions are not simply training exercises but, by God's grace, genuine life-changing events for both the missionaries and those we seek to reach. Many students have found these times of participating in missions to be the most exciting and valuable parts of their experience at Wycliffe.

The following are the confirmed missions for this academic year:

Oxford

All year

Mission in Oxford University is a college-wide ministry and involves outreach in many forms to the wider student body throughout the academic year. Wycliffe members are involved in a range of University pursuits, from sports to quizzing, from Chaplaincy work to the Graduate Christian Union; all give opportunities to be involved in the lives of non-Christian students. More specifically, some students are involved with the Oxford Inter-Collegiate Christian Union which hosts a series of specific evangelistic events each year.

www.oiccu.org.uk

Uganda

20 – 30 March 2009

Since 2004 Wycliffe has been sending student teams to work alongside the church in Uganda. For the past five years student missions have taken place in Kumi Diocese but this time the team will see a different focus in Kigezi Diocese. Revd Will Donaldson will lead a mission of up to six students to the city of Kabale. It will be a very rich learning experience and opportunities for mission will include: preaching in the cathedral, local churches and Bishop Barham Theological College, leading school assemblies, and visiting AIDS orphans and micro-finance projects.

Southall

21 – 28 March 2009

This urban encounter gives a group of up to ten students the opportunity to explore the mission context of multi-cultural and multi-faith Southall. Hosted by St John's Church and in association with the Church Mission Society and the Christian environmental network, A Rocha, the mission team will join the evangelistic and social activities of the church community.

www.cms-uk.org

www.arocha.org/gb-en



Birmingham

23 – 27 March 2009

A team of students will spend a challenging week living as part of the Betel community in Birmingham, a Christian Rehabilitation Ministry for ex-addicts (drugs and alcohol). They will be involved in the normal community routine each day, sharing themselves and the Gospel with the community members with whom they work, rest, worship and play during that week.

South West Framland Cluster

6 – 12 April 2009

The South West Framland Cluster comprises three Benefices (fifteen parishes) in rural Leicestershire. The team of up to ten students will be involved across the range of church activities during Easter week.

Enderby, Leicestershire

10 – 17 May 2009

Enderby is an ex-mining village near Leicester. The parish is a community-orientated church and there are large numbers of church and community groups linked with the church. Revd Dr Richard Turnbull will lead a team of up to twelve students who will join this first-ever parish mission in Enderby.

www.enderbycofe.org.uk

If you would like to invite a student team to join your parish mission in future, please contact:

Revd Dr Liz Hoare
liz.hoare@wycliffe.ox.ac.uk
01865 274208

Revd Dr Justin Hardin

New Tutor in New Testament



Prior to taking on a University teaching post in New Testament and Greek in the United States (2005–08), Justin followed in the tradition of a number of past and present Wycliffe biblical tutors through his membership of Tyndale House, Cambridge. Justin's doctoral research (2002–06)

was conducted under Professor Graham Stanton at the University of Cambridge; his monograph *Galatians and the Imperial Cult: A Critical Analysis of the First-Century Social*

Context of Paul's Letter has recently appeared in the WUNT II series (Mohr Siebeck, 2008).

Justin has recently come from the USA to join the staff at Wycliffe Hall as Tutor in New Testament. His teaching responsibilities include lecturing in New Testament topics and providing tutorials for students studying the BA course through the Faculty of Theology, Oxford. Justin's particular research interests are in understanding Paul's letters within their first-century contexts.

Justin and his wife Jill have three young children: Ethan (5), Drew (4), and Annie (7 months).

We have been so warmly and graciously received by all the staff and students at Wycliffe Hall, and I am very pleased to have the privilege of training women and men for service in God's Kingdom. It has been a truly refreshing experience to be working in a context where academic discipline and spiritual formation are meaningfully integrated so that students might leave this place not only equipped for service in the church, but also transformed in their hearts and minds by God's Spirit.

Contextualisation Consultation

On 13 – 15 August, Wycliffe Hall hosted the Study Group on Contextualisation of the Theological Commission of the World Evangelical Alliance. WEA's Theological Commission forms such study units in order to address pressing theological issues in the worldwide church. In this case, fifteen people from five different continents assembled to discuss the question of contextualisation.

Evangelicalism is a worldwide and multicultural movement. There is a growing consciousness that the central Gospel message should be contextualised so that Jesus can be truly recognised and experienced as Lord and Saviour in the radically different contexts in which He is proclaimed.

How far should we contextualise so that the Gospel can be experienced as Good News? Yet, how far can we contextualise before we compromise the universal Gospel of Christ and the supreme authority of Scripture? The participants addressed questions such as: 'Is there a humanly accessible supra-cultural core to the Gospel?' 'Are there criteria by which we can distinguish good contextualisation from syncretism?' 'What is the impact of globalisation on our understanding of contextualisation?' 'Are there biblical models for contextualisation?'

The papers presented will need further elaboration and will subsequently be published with a parallel publication of WEA's Mission Commission, which approaches the question of contextualisation from a more practical angle.

Revd Dr Benno van den Toren, Tutor in Doctrine at Wycliffe Hall was one of the participants:

It was a great privilege to participate in this consultation. This is why we do theology: to help the Church with the pressing questions she encounters when she proclaims and lives out the Gospel in different cultural and social environments. This is also how theology should be done in our worldwide Christian Community: by concentrated listening to different insights from all over the world, and by listening together to the Scriptures.



“I Wish To Be What I Am”: Martyrdom and the Self in Theological Perspective



My research inquired into the Christian understanding of human selfhood and identity by means of an analysis of Christian martyrdom. Martyrdom served as a means to focus the discussion because it is an external representation of the inner reality of the Christian self. It is also the case that martyrdom serves as

a point of analysis because of the way in which it has been challenged from the point of view of secular understandings of selfhood and identity.

My thesis proceeded in conversation with T.S. Eliot’s play *Murder in the Cathedral* which offers both a frame and theological insight. It argued that Christian martyrdom imitates the life and death of Jesus Christ as a narrative which orients the self in hope towards the good and which turns the self towards recognition of (and sacrificial service of) other selves.

Christian discipleship is a death to self and a taking on of new life, in union with Jesus Christ. Union with Jesus Christ by faith creates a supreme bond of loyalty which is tested daily in the struggle against sin, the world, the devil; and even when put to the test of martyrdom transcends all other loyalties. Baptism itself symbolizes this change in the believer.

But the identity that is revealed in Christian martyrdom is incompatible with many contemporary accounts of identity

that proffer visions of personal authenticity – such as that of novelist Salman Rushdie in his famous book *The Satanic Verses*. Rushdie mounts an attack on the authenticity of all forms of religious identity as incoherently narrated, aiming at a narrowed or dubious vision of the good, and causing the destruction of others.

I then sought to give a fuller description of Christian self-identity by means of a discussion of the four temptations presented to Archbishop Thomas in the first act of *Murder in the Cathedral* – which I read as an offer in each case of an alternative self-identity to that which results in Christian martyrdom. In the example of Thomas’s rejection of them, Eliot signals that the meaning of Christian identity is *not* found in capitulating to these temptations; or, to put it positively, the Christian self is the one who resists these temptations even to the end. The temptations put to this particular martyr, then, form the catalyst for my discussion of martyrdom and identity in general.

Christian discipleship is not the path of establishing oneself securely, or pursuing the good made possible through collaboration with earthly power, or making oneself an identity through action according to some ideal, or seeking earthly or heavenly renown. Rather Christian selfhood is narrated in the light of the experience of *peirasmos* (temptation/testing) and with reference to the providence of God. Naturally, both themes need to be understood in Christ. Martyrdom is not a witness to the innocence of the martyr, but rather to her vindication by the divine judge on account of Jesus Christ. The Christian self, then, is offered to others as an act of suffering persuasion.

Michael P Jensen

www.mpjensen.blogspot.com

Successfully completed D.Phil (Trinity Term 2008) and is now on staff at Moore College, Sydney, Australia.

SUCH A GREAT SALVATION: THE COLLECTED ESSAYS of ALAN STIBBS

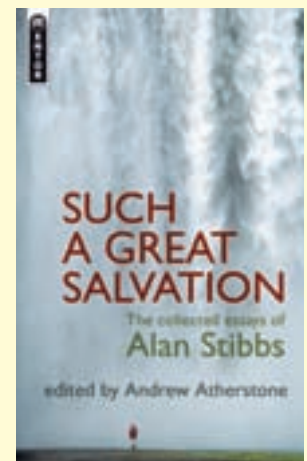
(Mentor, 316 pp)

edited by Andrew Atherstone

Alan Stibbs (1901-1971) was a much loved Bible expositor and doctrine teacher who contributed significantly to the revival of British evangelicalism in the decades after World War Two. In this volume, eighteen of his best and most enduring shorter writings are brought together. They cover themes such as the cross of Christ, justification by faith, the inspiration of Scripture, the priority of preaching, the nature of the church, and the role of the sacraments.

In commendation of the volume, John Stott writes: *‘Alan Stibbs was a voice crying in the wilderness, a lonely evangelical scholar in a sea of liberalism. We owe him much.’*

Publication date: November 2008



“Down to Earth”: the Promise of Contextual Theology



One of the most important theological developments in recent decades has been the growth of contextual theology. This began in earnest in the 1970s. The development is closely linked with the coming of age of the non-western churches which grew out of the modern missionary movement. These

churches in Latin America, Africa and Asia experienced much of the Western-imported theology as unable to address some of the most significant social and cultural challenges in their own contexts. They started working out how the Gospel related to their own worldview; how it could be expressed in terms of their own languages and thought-forms; and how it addressed the challenges of living as Christians in their varied environments.

Theology has of course always been ‘contextual’. Every time the church entered a new cultural environment, it adapted its theological language to that context and began a struggle to work out how to express the one Gospel message in language and thought-forms appropriate to the new contexts (Hellenistic, Latin, Syrian, Slavonic, Celtic, Germanic *etc.*). Yet, these changes were not thought of in terms of contextualisation, but were debated about *as if there was only one way of doing theology*. With hindsight, we may see that this could easily lead to unhealthy fights – with other cultural expressions of the faith too soon being condemned as heretical.

Later on, the modern missionary movement led to an understanding for the need of an ‘accommodation’ or ‘indigenisation’ of theology. Yet, this was only considered a need for non-western contexts, since western theology was naively assumed to be universal! Nowadays, however, in the light of these developing contextual theologies in the non-western world, it has become increasingly apparent that western theology – both in its more liberal and more orthodox forms – *is also contextual theology*. It has been massively influenced and contextualised by needing to relate to the challenges of a culture shaped by the Enlightenment.

The idea of contextual theology also goes further than the more traditional ideas of indigenisation and accommodation in that those earlier ideas often worked with a ‘centre-periphery’ approach. Within this approach the centre of the Gospel message always remained the same, but peripheral aspects (such as forms of worship or the application of ethical principles) could vary from one culture to another. Contextual theology, however, sees the process not so much in terms of a *peach* with a hard kernel and a soft outside, but rather in terms of an *onion*—where you can never peel off sufficient layers to know that you have arrived at a non-contextualised kernel! Even the very centre of the Gospel message – or perhaps *particularly* that centre – needs to be contextualised. Jesus can only be truly Lord and Saviour when we understand these most central convictions in relation to a particular culture that must come under his Lordship and needs his salvation. In that light the question is not – as in the peach model – how far we are *allowed* to contextualise so that the kernel will remain intact. The question is rather how far we *must* go in a particular context—so that Christ can truly be recognised as Lord and Saviour.

The contextualisation discourse crosses many denominational boundaries. Evangelicals have from the very beginning been on the forefront of the debate. This is partly because of evangelicalism’s long involvement in cross-cultural mission and its strong relationships with non-western churches resulting from that mission. It is furthermore related to the evangelical conviction that our belief in Jesus should impact our daily lives. Theologically it is motivated strongly by the doctrine of the Incarnation. Alluding to the title of a publication that came out of a worldwide ‘Lausanne’ consultation on contextualisation (at Willowbank, Bermuda in 1978), we can say that the fact that God himself came *Down to Earth* means that we should be equally ‘down to earth’ in our proclamation and living out of the Gospel.

Although evangelicals have been on the forefront of the discussion, they have also been critical about a number of the developments within this broad movement. It cannot be otherwise—as there are radically different understandings of how theology should be contextual. Stephen Bevans in the 2002 edition of *Models of Contextual Theology* distinguishes six of these understandings: these vary from approaches that see the context as the primary source of theological reflection to those that see contextualisation primarily as the translation of the universal Gospel message into ever-new contexts.

This evangelical criticism may partly stem from a lack of understanding of how deep their own theology has been influenced by their proper context. Both two-thirds-world theologians and western theologians with a post-modern

slant are rightly asking how far traditional evangelical theology (despite all its criticism of modern western theology) may have been inadvertently influenced by the very thought-forms it criticised. Some of the evangelical defences of the trustworthiness of Scripture, for example, have fallen into the trap of reading Scripture as a pseudo-scientific history book (which it was never meant to be); and some forms of evangelical spirituality may reflect a typically modern individualism.

It is crucial, however, that evangelicals continue to ask what *proper* contextualisation should look like. Although the Gospel in its entirety needs to be contextualised, it should not be adapted to culture in a manner that makes it lose its counter-cultural edge. It is precisely as a foreign and critical message, which speaks of a salvation that comes from elsewhere, that the Gospel can be a truly liberating force. That is why proper contextualisation is only possible when we go beyond a mere effort to synthesise Gospel and context, but instead evaluate the culture in the light of the Gospel message. Thus the context as a source of theological reflection should always be evaluated in the light of Scripture as the primary norm.

This will also help us counter a second risk of the contextualisation of the Gospel, namely that we end up with a fragmentation of theological discourse. This would

result in a multiplicity of local theologies, each of which would address different contexts, but which would have hardly anything in common. Currently many of those who propagate the need for contextual theology want to go beyond this polarisation between either a single global theology or a plethora of local theologies. On the one hand, local theologies still need to remain part of a global theological discourse and community; they need to feed into global theology so that they might be enriched by its local expressions. On the other hand, local theologies need partners from elsewhere in the global church who help them to be faithful to the one Gospel message that is counter-cultural everywhere. We need what are now being called '*glocal*' theologies - that is, firmly rooted in a *local* context, yet part of the *global* church.

Contemporary Christian ministry in a globalising world is extremely exciting, for it makes such a worldwide dialogue possible as never before. In this way we may all discover in new ways how Jesus Christ remains a stranger to every culture and at the same time can be truly at home in radically different lives.

Revd Dr Benno van den Toren
Tutor in Doctrine

Student Profile – Davy Nyirongo

My name is Davy Nyirongo, though I prefer being called David. I was born in Zambia in a Christian family. My parents are ministers of an Evangelical Church called Rivers of Life (Apostolic Church in Zambia). I am the second in the family of six children. I became a Christian at a very young age, always loved the Lord, but was never willing to serve God in full time ministry because of the sufferings that my family went through when my dad went to Bible college.

I came to England at the age of twenty-one as a Community Service Volunteer. I volunteered for a year supporting adults with physical and mental disabilities. It was very challenging but I enjoyed it.

I always wanted to get a good education to support my family if I ever got married. I eventually joined the British Army in 2004; my job was mainly in logistics. I enjoyed making friends although some operations were scary, especially my time in Iraq where we were bombed one hundred and thirty times. Thank God I am still alive for a purpose.

I was never satisfied with my job although I enjoyed being with soldiers. At that point I began to feel the calling stronger, asking myself questions like if I was willing to give up my life just to get residence (a stamp in my passport saying "leave to remain granted" which I could have lost anyway if I died in Iraq). How much more was I willing to sacrifice my life for Jesus? I prayed about it, accepted the call and spoke to my vicar who encouraged me to go for it!

I felt strongly that I wanted to become a chaplain in the HM Forces. By the grace of God I was selected at the selection conference - the Diocese of Oxford was very encouraging and has been very supportive. I was also offered a place at Wycliffe Hall to study a Bachelor in Theology for three years.

I love being at Wycliffe, the worship is wonderful and my fellowship group has been so encouraging. The Principal is very encouraging concerning the importance of prayer. I have found that my prayer life is growing. When I first came to Wycliffe, it was so hard for me because there was a lot of information to take in, so I was in a state of shock. I thank God now that I am adapting fast. I was so disadvantaged in my education but God has been so faithful to me and I really appreciate the learning material we are getting at college.

My future goals are to become a military chaplain after my curacy in the next six years (unless God tells me to do something else). My prayer is that I may grow in the Lord and learn all I need for ministry while am here.



Student Life

The new academic year is now well under way in Oxford as students, both new and returning, are settling afresh into the rhythm of life in Wycliffe. We welcome new faces while ordinands, members of the Oxford Centre for Christian Apologetics (OCCA) and independent students all discover exactly what they've taken on! We are really excited by the chance to share fellowship with these new members of our community and are already encouraged by our times together, whether worshipping in chapel or chatting over a coffee in the common room.

The end of the summer term saw many from Wycliffe moving on to pastures new, beginning exciting new phases in their ministry in churches and workplaces across this country and beyond. Our prayers go with them as they work out their calling in their new contexts. During the summer break, continuing students took place in a wide variety of placements, in churches as geographically diverse as Oxford and Houston, Texas. All have come back with stories of how God has worked powerfully, and how he has challenged, taught and encouraged us in service with more experienced ministers.

Many students were also involved with summer camps and other mission work over the summer, and this outward focus continues in the regular life of the Hall. As we write this, five students are preparing to go on a prison mission, and sixteen others are involved with the Oxford Inter-Collegiate Christian Union (OICCU) in planning their mission for next term.

Some are involved in planning and coordinating the overall programme and others will be working alongside individual college CUs throughout the year, building relationships, discipling and equipping Christian students to share their faith with their friends. They will also be very involved during the mission week itself in February and with the follow-up afterwards.

Beyond Oxford, planning is also underway for a number of missions to run around next Easter, in which many students will work alongside local churches and Christian projects to bring the good news of Jesus Christ to people across our nation.

Alongside these preparations, now is also the time that we hold final year students, ordinands and others, in our prayers as they look for their "next step", be that a curacy or other ministry opportunity for next year.

This is truly an exciting time to be a member of Wycliffe Hall! It is a joy to share fellowship with so many brothers and sisters in Christ as we learn more of him through our academic study, through our informal interaction and through our corporate worship. May God be glorified as we grow together in love for him and work out our calling in service of him!

Jon Prior
Common Room President

Andrew Pritchard
Common Room President Elect



Student Profile – Jo Lewis-Barned

When people ask me where I come from, I usually evade the question. Aberdonian by birth, I spent most of my childhood in the South Island of New Zealand. Blessed with Christian parents I came to faith over a number of years. A defining moment for me was when an old family friend asked me, "Have you given your life to Jesus yet?". I answered "no", fairly bemused that I would need to give him something I fully considered to be his already. Thankfully this made me realise that, although I probably knew all the answers in Sunday school, there was something about Jesus that could change my life every day and that I had yet to discover. We moved back home to England when I was 11, and here I began to learn about life filled with the Holy Spirit.

The more I have learnt about the Gospel the more excited I have become about sharing it with the world! I have had the great privilege of being involved in so many churches and ministries, seeing God work in the most extraordinary ways! Time and time again He gives us more than we ask for. How awesome is our God! During my first degree I remember talking to people of my generation about Jesus and discovering that for some of them this was their first encounter with the gospel. I hope to be able to introduce many more people to Him!

Coming to Wycliffe is a great chance for me to study God's word closely and to take time to listen to where He is calling me. I'm in my first year at Wycliffe, studying for a second BA and looking forward to more of what I have just had a taste of so far!



College News

Student Ordinands

We are happy to report that eight of last year's students, who did not have a confirmed curacy at the time of printing the last newsletter, are now working in the following parishes:

Martin Ball	Christ Church, Woking (Guildford)
Elizabeth Chevill	St John's Church, Blackheath (London)
Sally Hitchiner	The Oxford Pastorate and St Peter's College (Oxford)
Matt Hogg	Holy Trinity, Brompton (London)
Tim Saiset	St Paul's Church, Ealing (London)
Kate Seagrave	All Saints Church, Peckham (London)
Patricia Taylor	Deferring ordination for a year
Gussie Walsh	Penrith Parish Church (Carlisle)

New Administration Staff

Kerstin Jeapes	Receptionist / Administration Assistant
John Michaux	Admissions Officer
Jacob Waldenmaier	DBTS Course Manager
Susan Worthington	DBTS Administration Assistant

New Associate Members of Staff

Revd Dr Andrew Hartropp	Research Tutor, Oxford Centre Mission Studies www.ocms.ac.uk
Revd Dr Michael Moynagh	Missioner, Fresh Expressions www.freshexpressions.org.uk
Dr Ida Glaser	Academic Director, Centre for Muslim-Christian Studies, Oxford

For more information: www.wycliffehall.org.uk/staff

New Members of Hall Council

Julia Cameron	Director of Communications for the Lausanne Movement
Revd Richard Coombs	Vicar of Burford Benefice
Rt Revd Peter Forster	Bishop of Chester
Revd Clare Hendry	Non-stipendiary minister at St James Church, Muswell Hill, London

For more information: www.wycliffehall.org.uk/hallcouncil

Wycliffe Hall Library Catalogue Online

The library catalogue is now available through our website. View books and other resources that are available for research in the Wycliffe Hall library at www.wycliffehall.org.uk/libcat

Dates for your Diary

Commissioning Day Friday 12 June 2009
All welcome.
For more information contact enquiries@wycliffe.ox.ac.uk

University Alumni Weekend Friday 25-27 September 2009
For more information: www.alumniweekend.ox.ac.uk

College News Continued

Wycliffe at New Wine

If Wycliffe alumni would like free access to New Wine 2009 in return for working as a volunteer on our stand, please contact John Michaux on admissions@wycliffe.ox.ac.uk

Redevelopment Update

The planning application for our new library is currently with Oxford City Council Planning Department and we are hoping that we will have good news before Christmas.



During the pre-development archaeological survey remains were found of a prehistoric henge, similar to Avebury Circle. Other remains of the henge have been found as far away as Keble College.

Peter Southwell Retires

During the summer, our Senior Tutor, Revd Peter Southwell retired following thirty-eight years at the Hall. Peter enjoyed a distinguished career at Wycliffe and is the longest serving member of the University of Oxford's Theology Faculty, as well as the longest serving Oxford College chaplain. Wycliffe staff and students were able to wish Peter a fond farewell at an honorary dinner during Trinity Term when Peter was presented with a computer and a printer.



We express our gratitude for all his work and wish him every blessing in the future.

School of Preaching



The Wycliffe Hall School of Preaching had its formal launch on 13 June 2008. The day was also an opportunity to consult with others about the best way we can fulfill Wycliffe's passion to equip preachers.

About thirty invited guests came as representatives of organisations with an interest in training

men and women for the preaching ministry. It was very heartening to hear about all the things that are already happening, both in the UK and around the world.

During the course of the day it became clear to me that there are some actions that we can take:

- ❖ We shall be launching a website which will have online resources, sermons and tools for teaching.
- ❖ We shall be launching a journal with the specific aim to encourage research into preaching and preachers.

Anniversary Pilgrimage

During the summer, Stuart Bexon, a DBTS student, completed the Bishop of Gloucester's Millennium Pilgrimage to raise funds for the course.



The £695 raised has allowed the DBTS course manager to update the computers used for presentations. We would like to thank Stuart for all his efforts and his sponsors for their generosity.

- ❖ We shall be hosting conferences here at Wycliffe as well as training days around the country and beyond.

A few specific things for you to pray for/participate in:

- ❖ Pray for the appointment of a part time PA to assist me in setting up this exciting venture.
- ❖ Consider attending our Oxford-based conference on Evangelistic Preaching 19 – 20 June 2009 (Friday night/all day Saturday). Our main speaker will be Greg Haslam, Pastor of Westminster Chapel and editor of the excellent recent book *Preach the Word* (Sovereign World: 2007).
- ❖ Invite me/Wycliffe staff to hold a training day to assist with the encouragement and training of today's preachers in your locality.
- ❖ Visit the Wycliffe website for further information and to sign up for updates and further information.

Register your interest at www.wycliffehall.org.uk/preaching

Revd Dr Simon Vibert
Vice Principal
simon.vibert@wycliffe.ox.ac.uk

Development

Crèche

A significant part of the decision-making process, when students with young children apply to study at Wycliffe Hall, is the provision of childcare.

Whether the husband and wife both study or one spouse works to provide for the family, there is the desire for their children to receive the best care; but, in most cases, there are not the resources for commercial childcare.

The crèche at Wycliffe has been a wonderful experience for our three children in a safe environment where they have learnt new things, enjoyed making friends, had opportunities to be creative, and been loved and cared for. It has given Mum the chance to have some time off, to meet with friends and to be involved in a weekly Bible study.

Gaz & Susie Daly

We have recognised this need for many years and have provided a crèche service in response but, as we are always looking to improve, we have recently doubled our investment in the crèche. This has been achieved by employing a crèche manager for twenty hours per week



instead of the previous ten. This will further support those student families in need as we move towards an OFSTED (Government) accredited crèche, five mornings per week.

To fulfil these aspirations we need your help. You can support our crèche service by filling out the form enclosed and sending it to us in the pre-paid envelope (UK only) or on our website at www.wycliffehall.org.uk/donate

Thank you for your help. Your support will allow Wycliffe to improve our crèche service, freeing students to concentrate on their studies knowing their children are in the best possible care.

Scholarship in Doctoral Studies for African Students

Thank you to everyone who gave in support of the scholarship. Unfortunately, our first scholar Abel Ngarsoulede (a doctoral student at the Bangui Evangelical School of Theology, Central African Republic) had his visa application refused. Please pray for a positive result as Abel re-applies for a visa for Hilary term.



Mark Tindall
Development & Events Manager
development@wycliffe.ox.ac.uk

American Alumni and US Friends of Wycliffe Hall are warmly invited to attend

Wycliffe Hall School of Biblical Studies

The Gospel for Today: Lessons from St Paul

Crowne Plaza Hotel, Orlando, Florida

12 – 14 February 2009

Join us for our Florida winter conference featuring our special speakers:

Dr J I Packer
(WH 1949 – 1952)

Revd Dr Richard Turnbull (Principal)
Revd Dr Simon Vibert (Vice Principal)
Revd Dr Peter Walker (Associate Vice-Principal)



For more information contact:

Stephanie Cocke
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(713) 598 1526

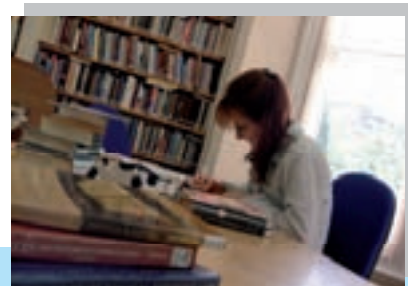
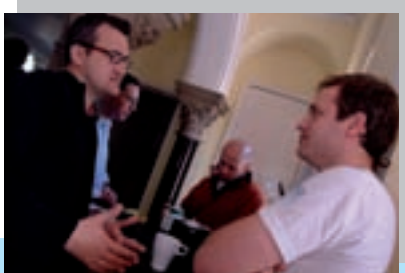


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**Book now at www.wycliffehall.org.uk/openday
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