

# Connexions

KNOX COLLEGE • Faith Matters.®

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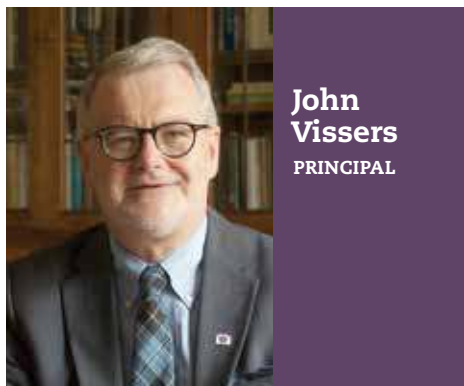
**CELEBRATING**

**175 years as  
Knox College**



## KNOX COLLEGE AT 175:

# It all started in an upper room



**John  
Vissers**  
PRINCIPAL

**I**N 2019, KNOX COLLEGE celebrates 175 years as a Presbyterian theological seminary. The first classes were held on James Street in Toronto, in the upper room of a house rented by the college's first full-time professor, Henry Esson. It was November 1844. Fourteen students began classes in preparation for ordained ministry in the new Free Church in Canada, which had resulted from the Disruption of 1843 in the Church of Scotland. Like the first followers of Jesus who gathered in an upper room, the first students of Knox College did not know whether they were part of an exciting new venture or on a fool's errand.

Since its founding Knox College has moved from its upper room on James Street (1844–1845) to a house on Adelaide Street (1845–1846) to three adjoining houses on Front Street (1846–1855) to Elmsley Villa (1855–1875) to 1 Spadina Crescent (1875–1915) to its present building at 59 St. George Street (since 1915). [See sidebar on pages 6–7.] The founding of Knox College in an upper room and its early experience of moving from place to place must have been exciting for the college's first students and faculty. And it is instructive for us today.

In an upper room on the night before he died, Jesus taught his disciples, washed their feet as a sign of servant leadership, and shared his last meal with them.

Like the first followers of Jesus who gathered in an upper room, the first students of Knox College did not know whether they were part of an exciting new venture or on a fool's errand.

After the resurrection and ascension, the followers of Jesus met in an upper room to wait and pray and discern their next steps. From there they went out to bear witness to the good news of God's reign in Jesus the Messiah—first in Jerusalem, then in Judea and Samaria, and then to the rest of the then-known world.

This is the story within which Knox College finds itself. At its best, a theological school is an “upper room,” a place where students learn Jesus' teachings and what they mean in our time, a place where those called by God are formed for spiritual leadership, a place where a community of prayer forms and conversation and discernment take place. Such “upper room” schools send out graduates to participate in God's mission in the world.

But there's more to the story. Within three centuries the witness of the first Christians moved from the margins to dominate the empire. The resulting Christendom of Constantine shaped the next fifteen hundred years of western Christianity, Roman Catholic and Protestant, including the dominance of Protestantism in English-speaking Canada in the 19th and 20th centuries. Knox College was founded at the beginning of a period of remarkable growth in numbers and influence for Presbyterians in Canada. It rode the wave of Presbyterianism from pioneer Canada to the corridors of power in business, government, and education.

Now as I write in 2019, we see that things changed, and they changed quickly. Knox College now serves a struggling Presbyterian Church in secular, post-Christendom Canada. Our context is now global, with partnerships around the world. We're still at the centre of one of Canada's leading public university, and still a founding member of one of North America's largest ecumenical consortia; but what does all this mean for Knox's theological work in the 21st century? What is Knox College called to be and to do in our time?

As we celebrate 175 years of Presbyterian theological education at Knox College, the stories within which we find ourselves might just help us. And some of those stories take us back to an upper room—for learning, discerning, and going out to bear witness.

*In Christ,*

*John*

Look for the Korean and Chinese translations of the Principal's message on pages 14–15.



**Knox students Emily Webb, Debora Rolls, and Robert Hayashi (right) with Professor Dong-Ha Kim.**

Photo by Stephanie Hanna

Connexions is published twice per year for graduates, former residents, and friends of Knox College. We welcome your news, comments, and suggestions.

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Knox College is a theological college of The Presbyterian Church in Canada, federated with the University of Toronto, and a founding member of the Toronto School of Theology. As a seminary of the Reformed tradition, it has ecumenical relationships with the World Communion of Reformed Churches, the World Council of Churches, the Canadian Council of Churches, as well as partnerships with various seminaries in the global community. Knox holds its accreditation through the Association of Theological Schools.

Photo credits: Terry Christopher, Stephanie Hanna, Dong-Ha Kim, and Knox College Archives.

Special thanks to Helen Cheung, Wan-Kit Keng, and Nam Soon Song.

## UP FRONT



### Celebrating 175 years as Knox College

A sketch of the College and church over the decades

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### Reclaiming the mystery of the spirit world

An interview with Professor Esther Acolatse on her newest book

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### Integrating hearts, minds, and hands

Pastoral Studies connects the spiritual and psychological to meet deep needs

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# The winds of change are blowing



**Peter McKinnon**  
CONVENER OF  
THE BOARD

In this, our 175th year, the College leadership is focusing on what we should be when we celebrate Knox at 200.

**N**OWADAYS, the winds of change are buffeting us from all directions, and the Knox Board has been seriously and prayerfully preparing and planning how we will weather these storms. The new world in which we find ourselves is disordered and fractious, and many of our historic norms are fading from memory. The hegemony of Christianity in the West is long gone, and its unifying force has faded dramatically around the world. The same is true in Canada, which is now largely secular.

I point again to Stuart Macdonald and Brian Clarke's wonderful book *Leaving Christianity*, which analyzes the sharp and sustained drop in attendance and membership in Protestant denominations in Canada since the 1960s. The question of the future of The Presbyterian Church in Canada is little different from other Reformed churches, both here and abroad. In many ways, the future of our church

is vested with the three seminaries—and Knox, being the largest, takes this responsibility very seriously.

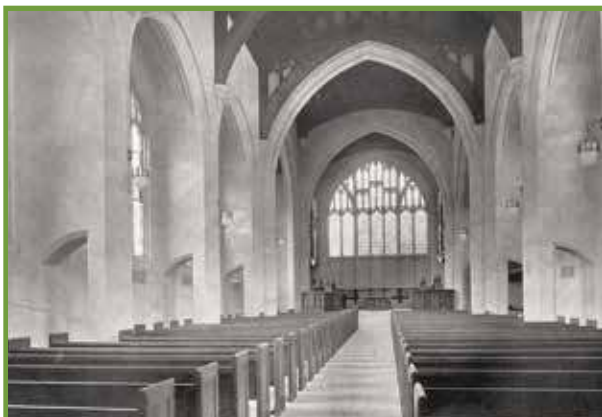
In this, our 175th year, the College leadership is focusing on what we should be when we celebrate Knox at 200. The faculty are examining the sorts of curricula that will equip future ministers to work and preach in an overwhelmingly un-churched Canada and world. The executive staff are working to secure our fiscal future with reduced (but fortunately now predictable) financial support from General Assembly, and now also in the wake of the recently announced cut in tuition by the Ontario government. The new focus on broadening our student base, especially among international students, is part of ensuring our continued financial viability.

Our desire to boost the proportion of international students studying at Knox is also strategic, seeking to help our denomination's future ministers work in our pluralistic, multilingual Canada that

is increasingly diverse in ethnicities and countries of origin.

This is the primary focus of my letter to you today. The student body at Knox is a very good reflection of the makeup of the congregations of the current Presbyterian Church in Canada. The staff is less so, but the Board and its committees are the least reflective of contemporary Canada. The Board looks (and sounds) very much like the "old" PCC. So I am asking you to help us change the makeup of the Board and its committees to become more representative of our new Canada: look around your congregation and presbytery for people who might want to help by joining our committees. The committees are: Governance and Nominations; Administration; Academic; Intercultural and Diversity; and Investment. Please send us a note at [knox.college@utoronto.ca](mailto:knox.college@utoronto.ca) with your suggestions.

We look forward to seeing many of you at our spring Convocation (*see back cover*), and at our special 175th Convocation in the fall (*see below*).



**MARK YOUR CALENDAR!**  
**Special Convocation Service**  
**Tuesday, November 5, 2019**  
**4 P.M. IN THE KNOX COLLEGE CHAPEL**

Celebrating the 175th Anniversary of the first Knox College class, which was held on November 5, 1844



# CELEBRATING

## 175 years as Knox College

By Stuart Macdonald, Knox's Professor of Church and Society

### FIRST CLASSES HELD, 1ST KNOX COLLEGE

Home of the Rev. Henry Esson, James Street

On November 5, 1844, the first session opened with 14 students.

The Rev. Henry Esson and the Rev. Andrew King conducted classes. The building was red brick, on the east side of James Street. The college consisted of a large room furnished with one table, two wooden benches, and a few chairs.



**T**O GROW AS A CHURCH, you have to understand your context—and then provide ministers who can serve congregations worshipping in that context. And so, in colonial Upper Canada in 1844, one of the first actions taken by a new fledgling denomination (made up of Presbyterians sympathetic to the new Free Church in Scotland) was to create a theological College. Rather than “importing” ministers from elsewhere, this new denomination was determined to train its own. Knox College was born.

Knox was not the first Presbyterian theological College in Upper Canada; Queen's in Kingston holds that distinction. But Queen's was the theological College of Presbyterians connected to the Church of Scotland. The majority of Presbyterian clergy and congregations here in the colony had joined their Scottish colleagues—breaking with the Church of Scotland and establishing the Free Church. These Presbyterians needed their own college, and so classes at Knox began.

The denomination grew, eventually becoming part of a national denomination, The Presbyterian Church in Canada, created in 1875. And Knox grew—eventually needing new facilities and new faculty. The College constructed its first purpose-built home on Spadina Avenue, also in 1875.

The administration had already established links with the University of Toronto,

where many future ministers completed the necessary undergraduate degrees. Unlike Presbyterians in the Church of Scotland tradition, Free Presbyterians believed that the government was responsible for providing “secular” (more accurately: non-denominational Christian) university education. They saw the church's responsibility as providing only the theological education that followed an undergraduate degree. Free Presbyterians were strong supporters of non-denominational education, which in nineteenth century Canada meant the emerging University of Toronto; most other universities were affiliated with denominations: Queen's (Church of Scotland Presbyterians), Trinity (Anglicans), Victoria (Methodists), St. Michael's (Roman Catholics), and McMaster (Baptist).

Knox, which received its provincial charter in 1858, became a strong partner

with the University of Toronto and federated with the University in 1890. The College's connection to the larger University was reinforced when Knox decided to erect the current building (opened in 1915) at the centre of the University of Toronto's St. George Campus.

Through most of its history, Knox College's primary mission has been educating candidates for ministry, whether in Canada or on mission fields throughout the world. Our church and society's understanding of ministry and ministry preparation has changed over the decades, of course. For example, the church now expects that pastoral care courses join academic courses in ministry preparation. And so it is not surprising that Knox's courses, approaches to teaching, and educational content have also evolved to meet needs.



## 2ND KNOX COLLEGE Adelaide Street West

The Rev. Henry Esson moved from James Street to 79 Adelaide Street West, between York and Simcoe. For a time classes for “Knox’s College” (so called in 1846) were held there.



## 3RD KNOX COLLEGE North side of Front Street, between York and Bay

From 1848–1853, the college occupied four houses called the Ontario Terrace (erected about 1845), later the site of Queen’s Hotel



## 4TH KNOX COLLEGE Northwest corner of Grosvenor and St. Vincent Streets

Instead of building a new college as recommended by the Synod in 1854, the college purchased and occupied (1855-1875) Elmsley Villa, former residence of Lord Elgin while in Toronto.

Even as educating ministers has always been Knox’s primary focus, the College has also been deeply involved in other aspects of the life of the church. Faculty have published and shared their thoughts with the church and with the academic world. Faculty have also served as leaders in the church, serving on church committees and providing expert guidance. This leadership has proven valuable before, during, and after the church union of 1925. For example, Walter Bryden’s lectures and publications provided a renewed theological vision for The Presbyterian Church in Canada in the years after 1925.

Further, Knox has often been involved in lay education, including the teaching of deaconesses, in cooperation with what became Ewart College. Ewart was originally known as the Missionary and Deaconess Training School, and it served the church for many years before The Presbyterian Church in Canada decided in 1991 to amalgamate Ewart College with Knox College. Ewart College’s legacy continues through the focus on Christian Education at Knox College.

Knox has also been involved in graduate theological education. In 1944 Knox joined with fellow Toronto Protestant theological Colleges to found the Toronto Graduate

School for Theological Studies, which provided advanced theological degrees. This cooperation continued, and in 1969 in the new ecumenical spirit after Vatican II, Roman Catholic colleges also joined the newly founded Toronto School of Theology (TST) to provide education for ministerial leadership as well as advanced theological programs. The TST entered into its first memorandum of agreement with the University of Toronto in 1978.

The Toronto School of Theology reflected the ecumenical spirit of the late 1960s, 1970s, and into the 1980s; joint classes in New Testament, church history, theology, and other subjects were common features of this period. In the years following, budget restraints, curricular changes, and the changing needs of students have made cooperation of this kind more challenging. But the TST continues to link the Colleges together, provide for shared library resources across the system, and be the central hub for graduate theological education.

In the last sixty years, Knox has seen a great many changes. Beyond being part of the TST, Knox’s student body changed dramatically. First, after the General Assembly’s decision to allow ordination of women for ministry in 1966, women

became a far more significant part of Knox’s student body. (Some women had been obtaining degrees in theology and divinity from Knox prior to 1966 despite being unable to be ordained; Caroline E. MacLaren was the first woman to graduate from Knox College, back in 1925.) Second, the student body also became more ethnically diverse, particularly as changes in immigration allowed Korean and Korean Canadian students to become more numerous. The current student body reflects the diversity of Presbyterians in Canada.

The student body also now reflects broader societal changes, as theological students are no longer all young, single, and living in the Knox residence as once would have been the case; they are now often older, even if only a few years older, married, and commute to the College. With advances in technology, many students even live at great distances from the College, but they are able to study through online education or the use of video-conferencing. Knox classrooms and the library have embraced the technology needed to make this possible.

Knox has continued to expand its programs of study and to develop new degree programs. As well as the Master



## 5TH KNOX COLLEGE

**Spadina Avenue, north of College Avenue**

The cornerstone was laid April 3, 1874, and the college moved from Grosvenor Street to Spadina in October 1875. The building was spacious, with classrooms, library, chapel, and accommodations for about 80 students.



## 6TH KNOX COLLEGE

**St. George Street**

Around the turn of the last century, one of the college's most pressing needs was for additional space to house its library. This, as well as the need for extensive repairs to the Spadina buildings, spurred the college to make plans to erect the current building on St. George Street. The cornerstone was laid on September 26, 1912, and the college opened on September 29, 1915.

*Based on the 1958 document published by The Knox College Centenary Committee on the centenary of the granting of the charter for Knox College.*

of Divinity (MDiv), which trains students for ministry in congregations or other institutions, Knox also offers: a Master of Theological Studies (MTS) degree for general theological studies or preparation for graduate work; a Master of Religious Education (MRE) for those who wish to focus on Christian Education; and, since 2016, a Master of Pastoral Studies (MPS), which focuses on spiritual care and psychotherapy, social service, or pastoral leadership. In these and other ways, Knox College continues to try to meet the needs of the ever-changing culture in Canada.

The Canadian context has changed over 175 years. We are no longer a colonial, largely rural society, but one that is modern, post-industrial, and largely urban and suburban. The context of the church has also changed. In the colonial period when Knox was established, our task was largely to build churches and train ministers to serve in those churches. The College evolved as the church expanded and became a central part of Canadian society. Now, as we find ourselves in a post-Christian culture, the challenge is to continue to adapt, so that we can serve the church and the world in this secular age.

## PAST PRINCIPALS OF KNOX COLLEGE



**Michael Willis**  
1857-1870



**William Caven**  
1873-1904



**William MacLaren**  
1904-1909



**Alfred Gandier**  
1909-1925



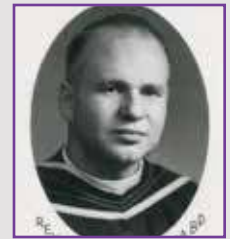
**Thomas Eakin**  
1926-1940



**Walter W. Bryden**  
1945-1952



**Stanley Glen**  
1952-1976



**Allan Farris**  
1976-1977



**J. Charles Hay**  
1978-1985



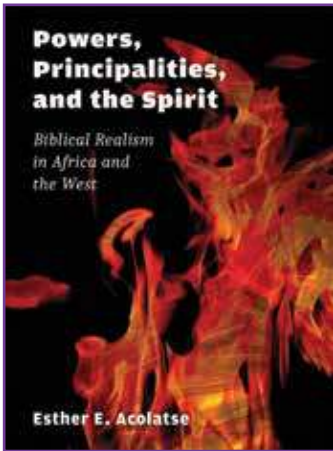
**Donald J. M. Corbett**  
1985-1990



**Arthur Van Seters**  
1992-1999



**J. Dorcas Gordon**  
1999-2017



# Reclaiming the mystery of the spirit world

In February 2018, Wm B. Eerdmans published *Powers, Principalities, and the Spirit: biblical realism in Africa and the West* by Esther E. Acolatse. The Rev. Dr. Esther Acolatse is Associate Professor of Pastoral Theology and Intercultural Studies at Knox College.

## Why did you write this book? What's the main thing you want readers to take away?

This book is about helping the Western church and academy to rethink their position on the **theology of the spirit world** that we find in scripture. We in the West have completely demythologized the mythos of scripture. We tease apart the ethical, rational aspects of scripture from the *supra-rational* (not illogical or irrational, but transcending human understanding). We see scripture as merely a vehicle for ethics.

But how can we account for the declension of Christianity in the North and West, and the ascension of the same faith in the Global South? Could it be because of our attitudes and beliefs about the spiritual nature of faith? Could it be because of the difference in attitude toward the otherworldly picture painted by the scriptures? You can't draw a direct cause/effect connection, but there seems to be at least a relationship between a more literal and literary understanding of scripture, of belief in the spirit world, and the flourishing of Christianity. This is happening not just in the Global South, but also in certain more conservative, spiritually demonstrative denominations of the North.

Secularization and modernity are mediating our reading of scripture. But if we keep saying we don't believe in demons, Satan, the unseen spirit world—does that mean we are indirectly saying we also no

longer believe in God? Are we expelling God because we are eliding the spirit world in our theological accounts of life?

The way that we have read scripture has said that we can “do faith” without the God of the scripture. We have distilled the moral ethical vision that we think it wants to project, and we think that's all we need to carry on. So we can go to church, and it doesn't matter if God shows up. We are not expecting God in the now. When we read the Bible, it's as though we are reading a history of Israel's story with God—not reading our own story with God.

The main thing I want readers to take away from this book is that the God of scripture—of Israel's faith, of the apostles' faith, the God the early church knew—is the same God today. **The God who walked in scripture wants to walk with people of faith again today.**

## What implications do you see for the church today?

If we continue to ignore the spirit world, we will have an arid faith that gives no life to us, and we can't invite people to that. People will have deeper ethical mores to draw from. Scripture is a living, breathing document, a place where God continues to address humanity. God is already here and invites us to join him at work. If we aren't able to invite people to this kind of faith, this kind of God, and a palpable, spirit-filled life, should we be inviting them?



The Rev. Dr. Esther E. Acolatse

This is not about making people better, it's about making people fuller. We all know people who don't believe in God who are “better” than us. Faith is not about civil society, it is about God coming to be with us, to be in relationship; this is a God who was not just in scripture, but who is today.

Everywhere you turn, people are looking for enchantment. Look at Harry Potter and so many movie blockbusters! The enlightenment has come, yet everyone is turning to the spiritual (but not to religion). The world people want to inhabit is very different than what we give them in theological academy and the church. So, can our attitude toward the supernatural become, with integrity, more in line with what the scripture presents? Can we reclaim the mystery of the spirit world?

“The African church shows us that we can walk in this middle world between both secularization and a spiritual world teeming with enchantment.”

**How does this research and learning affect your teaching at Knox?**

We cannot assume that the presence of technology means that we have left behind belief in the supernatural. The African church shows us that we can walk in this middle world between both secularization and a spiritual world teeming with enchantment. Scripture teaches us to neither overvalue the spirit world (by demonizing every vice) nor undervalue it. Sometimes Jesus cast out demons, and sometimes he made mud paste to heal. Paul discusses behaviour and everyday relationships before noting that “our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of

evil in the heavenly realms” (Eph. 6:12).

So now, the Western church and academia could—instead of looking at Africa as an anomaly and a place where belief is still in its infancy—become reacquainted with their own roots, their religious past. Not so long ago, baptism included renouncing the devil. I invite us to become reacquainted with our primal spiritual past and to believe not just the way we *want* to, but believe again with the apostles, believe with the entire church. At Knox, in many ways I am continuing the tradition that we know, connected with Scottish primal religion. We know that we don’t only worship cerebrally. I bring that foundation to my teaching. So how does the God we theologize about become real in

the world we see today? Where are the pockets of enchantment, where God is alive and well, beyond what we are calling post-Christian?

Every day my students are giving me hope, by the ministry they envision in the future and through their spiritual lives and spiritual practices. I commence each class session with an invitation for people to share the scriptures that came to mind as they engaged with the assigned theological, philosophical, and psychological texts. The scriptures they note, in both breadth and depth, demonstrate their high view of scripture. A high view of scripture goes hand in hand with prayer—and that is a prescription for attacking evil forces and for building of the kingdom of God’s good future.



**Knox students Anne McGillivray, Cecilia Appiah-Agyei, and Edward Yoo with Professor Acolatse.**

## INTEGRATING HEARTS, MINDS, AND HANDS:

# Pastoral Studies connects the spiritual and psychological to meet deep needs

**T**HE MASTER OF PASTORAL STUDIES degree is equipping individuals to go into pastoral care and spiritual care situations among people struggling with the existential, spiritual distresses of life,” said Susie Choi, Minister at Mississauga Chinese Presbyterian Church. She studied at Knox for her Master of Divinity degree and has now returned to deepen her skills in pastoral ministry through the Master of Pastoral Studies (MPS).

Choi appreciates that the program brings together counseling and psychological theory, biblical foundations, and practical clinical experience. Master of Divinity programs in seminaries have included spiritual formation with theological education for some time. But for the MPS, the focus of integrating

the spiritual with the psychological is unique. Dr. Angela Schmidt, Knox’s Director of Experiential Learning and Innovation, as well as academic advisor to all MPS students, said, “This makes our program distinct from this type of training in a secular setting. Because we are in a Christian program, we help students not only to have a biblical and theological foundation from which to work, but also to think theologically and

spiritually—so it becomes the strength from which they work.

“We are promoting spiritually integrated psychotherapy. We’re really helping to prepare people in two disciplines, like doing cross-training. We want them to be strong theologically and spiritually as well as to have a solid psychological foundation. Then we want to guide them in the work of integration,” said Schmidt. “We’re really trying to get underneath their learning and help them reflect on it in a much deeper way.”

MPS graduate Emma Lim agrees. She said the program not only enables students to enhance their skills and knowledge as therapists, but it also offers opportunity for self-reflection, growth, and training as a disciple of Jesus. “The MPS program brought my faith to deeper level,” she said.

Lim was trained as a traditional psychotherapist and also has a master’s degree in special education. She had been working in the field for 25 years but realized that her clinical training only went so far. “I have witnessed people’s spiritual journey through suffering, despair, and all sorts of questions about God and life,” she said. “It has led me to pay attention to the spiritual aspect of psychotherapy—and the MPS program seemed to be the right degree for this work.”

Schmidt said, “We are preparing students to be registered psychotherapists

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“We are training students to be helping professionals in all kinds of settings. It’s about integrating faith and practice”

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**Dr. Angela Schmidt, Knox’s Director of Experiential Learning and Innovation**

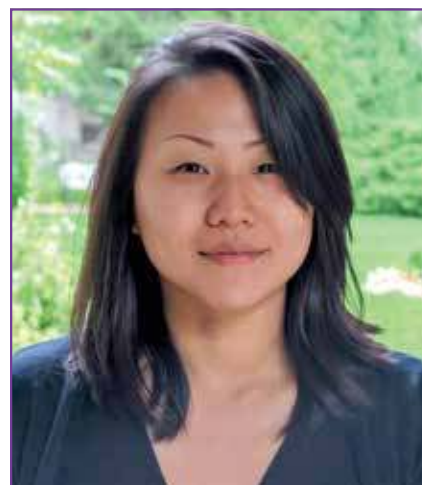




**Lisa Dolson completed her Master of Divinity degree at Knox, and then she returned to add the MPS to her training because of a strong pull towards pastoral ministry.**



**Knox MPS graduate Emma Lim trained as a traditional psychotherapist and also has a master's degree in special education.**



**Susie Choi, Minister at Mississauga Chinese Presbyterian Church, studied at Knox for her Master of Divinity degree and has now returned to deepen her skills in pastoral ministry through the Master of Pastoral Studies (MPS).**

recognized by the province of Ontario, but with a unique lens—which is attending to that which is spiritual, so that the spiritual can be part of the healing process. This approach is holistic, not just attending to the physical, emotional, mental, or social, but looking at the whole person. We are training students to be helping professionals in all kinds of settings. It's about integrating faith and practice.”

She explained, “Experiential learning is the place where theory and practice become integrated, and that becomes

the foundation of our professional work.” This is required both for Master of Divinity students preparing for ministry (in a congregation or the community) and for Master of Pastoral Studies students preparing for a counseling ministry in many settings, including a congregational context. “Experiential learning is about formation; it's about helping the student to become aware of who they are, so that they practice from a ‘safe and effective use of self’ stance. But the more they're aware of their own history, personality,

and natural skills, they also become more aware of things that might hinder them in ministry or counseling practice. That helps them to become better practitioners.”

Lisa Dolson completed her Master of Divinity degree at Knox, and then she returned to add the MPS to her training because of a strong pull towards pastoral ministry. She explained that the MPS program has enabled her to bring theological and psychological theories and spiritual understanding together. She concluded, “I think Knox is doing a good job of weaving together the whole process. We can go out and be prepared for this new world.”



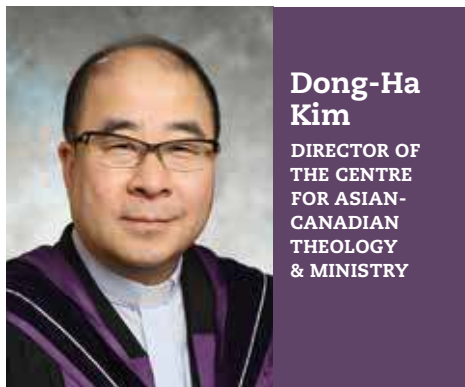
*The Master of Pastoral Studies program trains students in spiritual care therapy in preparation for work in hospitals, correctional facilities, long-term care centres, congregations, and other places traditionally served by chaplains, as well as for one-on-one psychotherapy in a clinical setting. Students in the MPS program can choose either a professional degree stream intended for a clinical spiritual care setting, or a congregational pastoral care stream, which is focused on pastoral ministry in churches. Learn more about the MPS at [www.knox.utoronto.ca/mps](http://www.knox.utoronto.ca/mps).*



CROSSING CULTURES TOGETHER 2018:

# Shaping our future together

*Jointly sponsored by Knox College and The Presbyterian Church in Canada's Justice Ministries*



**Dong-Ha Kim**

DIRECTOR OF  
THE CENTRE  
FOR ASIAN-  
CANADIAN  
THEOLOGY  
& MINISTRY

**C**ROSSING CULTURES TOGETHER (2018) was a polyphony of voices coming together to address a common theme: the legacy of Indigenous history within Canada and how Indigenous people impact the recent immigrant communities. We as a planning committee hoped that participants might begin to understand what genuine reconciliation could mean between the Indigenous people and others—especially the most recent arrivals—who now call Canada their home.

We envisioned an event wherein those gathered could start breaking down the walls of misunderstanding that continue to define the relationship between the original settlers of Canada and other settlers. The event included a unifying Communion service and participation in the *Blanket Exercise* to broaden our understanding of the Indigenous history in Canada. Highlights from our speakers included:

**Jonathan Hamilton-Diabo**, Director of Indigenous Initiatives at the University of Toronto, asked participants, “How do you fix the ‘problem’ when you



Event organizers and presenters Katharine Masterton-Sisk, Dong-Ha Kim, Jonathan Hamilton-Diabo, Ben Kuo, and Esther Acolatse with Knox College Principal John Vissers.

don’t have a relationship to begin with?” He urged the group to begin the process of moving forward by beginning to build relationships. This involves, above all, listening—and then also sharing of ourselves.

**Dr. Ben C. H. Kuo**, a Taiwanese-born and North American-educated counseling psychologist taught the participants about intergenerational trauma within communities. The Indigenous community has been subject to historical oppression. Undoing this cumulative trauma will realistically take few decades of active engagement from all levels of our collective society! Healing can begin take place when people start to talk about the trauma.

**Dr. Esther Acolatse**, Associate Professor of Pastoral Theology and Intercultural Studies at Knox College, outlined the importance of also acknowledging that many newcomers to Canada are also dealing with their own issues as they journey through the psychological and cultural transitions in their new home. Dr. Acolatse encouraged the new arrivals to Canada to invest in their future by earnestly engaging in the act of “shaping our future together.”

The group understood that listening to the stories being told was an important move toward community building and healing of past wounds; it is an investment in a future that we will all share together.



# Asian-Canadian churches of today — for tomorrow

APRIL 29, 2019, 2–8 PM

A public forum  
hosted by the Centre  
for Asian-Canadian  
Theology and Ministry  
at Knox College

In a research project titled, “Challenges and opportunities for Asian-Canadian immigrant churches with first- and second-generation congregants,” the Asian Centre conducted qualitative research with help from the members of Chinese, Taiwanese, and Korean churches in the Greater Toronto Area. In this study, congregants and ministers from both the ethnic language services and English language services at each church shared about challenges and opportunities they face, and they envisioned their churches 25 years from now.

At the public forum on April 29, attendees were invited to add their voices to the research findings, and to envision their own churches in 25 years. The event included a presentation of the research findings, group interaction, panel discussion, and debriefing.

This research project and public forum were possible, in large part, due to the Project Grant for Researchers from Louisville Institute. Through its Project Grants for Researchers Program, the Louisville Institute supports initiative strategies for investigating adaptive challenges faced by North American Christianity. Knox College and the Centre for Asian-Canadian Theology and Ministry also contributed financially and in other ways.

## PANELISTS



**Dr. Dong-Ha Kim** holds Master of Divinity and Doctor of Theology degrees from Knox College. Now blessed with experiences in congregational ministry, church committees, and governance, Dr. Kim is excited about mentoring students in his roles as Director of Basic Degree Studies and as Director of the Centre for Asian-Canadian Theology and Ministry at Knox College.



**Dr. Ben C.H. Kuo** is a Professor of Clinical Psychology at the University of Windsor, Canada, and is a registered and practicing psychologist in Ontario. He has more than 25 years of clinical experience working with and treating diverse clients, including international students, immigrants, refugees, racial/ethnic minorities, and non-minority individuals in North America and Asia.



**The Rev. In Kee Kim** has been lead minister of St. Timothy’s Korean Presbyterian Church for over 25 years, working with both Korean- and English-speaking congregants. In addition to being an experienced researcher, Rev. Kim has a wealth of experience that spans diverse areas of leadership in the PCC and at Knox College.



**Dr. Nam Soon Song** has taught in Christian Education at Knox College since 2000. Her recent qualitative research leadership includes: “Youth Ministry that Matters: Voices of Korean Canadian Youth” published by *The Journal of Youth Ministry* and “Demythologizing the ‘Silent Exodus’: Asian Canadian Protestant Young Adults” submitted for publication in *The International Journal of Practical Theology*.

다락방에서 시작된 나스칼리의 개교175주년을 맞아

2019년에 장로교의 신학대학원으로 나스칼리지는 개교 175주년을 맞습니다. 나스칼리지의 첫 수업은 토론토의 제임스가에 맨 첫번째 교수인 에슨 헨리 교수가 세넨 집의 다락방에서 시작되었습니다. 그게 바로 1844년 11월이었습니다. 1843년 스코틀랜드교회의 분열로 캐나다에 새로운 자유교회에서 14명이 목회를 위한 안수 준비로 수업을 시작하였습니다. 다락방에 모인 예수님의 처음 제자들처럼 나스칼리지의 첫 학생들은 그들이 신나는 새로운 모험에 참가할 것인지, 아니면 헛고생을 할 것인지 알지를 못했습니다.

제임스가(1844-1845)의 다락방에서 개교한 이래 나스칼리지는 아들레이드가(1845-1846)의 한 집으로, 또 프런트가(1846-1855)의 세계의 집이 함께 붙어있는 집들로, 엠슬리 빌라(1855-1875)로, 다음 스파다이나 크레센트 1번지(1875-1915)에서 현재의 건물인 생 조지가 59번지로 옮겨다녔습니다. 다락방에서 시작한 나스칼리지의 개교와 초창기에 이곳 저곳으로 옮겨다니는 경험은 이 칼리지의 처음 학생들과 교수들에게 아주 신나는 경험이었을 것입니다. 그리고 이는 오늘 우리들에게 교훈을 줍니다.

주께서 돌아가시기 전날 밤 다락방에서 예수님께서서는 제자들을 가르치셨고, 섬김의 지도자의 상징으로 제자들의 발을 씻기셨고, 그리고 마지막 식사를 하셨습니다. 예수님의 부활과 승천 후에 예수님의 제자들은 다시 다락방에 모여, 기다리고 기도하며 다음 단계를 결단하였습니다. 그리고 다락방에서 그들은 예루살렘에서 시작하여 유대와 사마리아, 그리고 알려진 세계의 다른 지역으로 가 예수 메시아안에서 하나님의 나라의 복음을 전하러 나갔습니다.

이는 나스칼리지가 갖는 바로 그 이야기입니다. 학생들이 예수님의 가르침과 이 것이 우리시대에 무엇을 의미하는지를 배우는 장, 영적인 지도자로 형성되도록 하나님께서 부르신 장, 그리고 기도의 공동체가 이루어지고 대화와 결단이 이루어지는 장인 신학교는 “다락방”이 최상의 장소입니다. 이러한 “다락방” 학교들은 세상에서 하나님의 선교에 졸업생들이 참여하도록 내 보냅니다.

그러나 여기에는 이야기가 더 있습니다. 3세기동안에 처음 기독교인들은 주변인에서 제국의 지배층이 되었습니다. 19세기와 20세기의 영어권 캐나다에 개신교가 지배적인 것을 포함하여, 콘스탄틴황제의 기독교국화는 서양 기독교인 천주교와 개신교가 다음 15세기를 만들어 가게 되었습니다. 나스칼리지는 캐나다에 장로교가 수적으로 또 영향력에서 아주 놀라울 만한 때의 초반에 세워졌습니다. 개척자 캐나다에서 사업과 정부처, 교육의 통로까지 장로교의 물결을 탔습니다.

제가 이 글을 쓰는 현재 2019년에는 많은 변화를 보게되며, 또 그 변화가 아주 빨리 왔음을 봅니다. 나스칼리지는 현재 세속적이고 후기 기독교국 캐나다에서 몸부림치고 있는 장로교회를 섬기고 있습니다. 현 우리는 세계에 파트너쉽을 가지고 있는 글로벌 상황에 있습니다. 우리는 여전히 캐나다의 선두적인 대학교의 중심에 있으며, 북미의 가장 큰 에큐메니칼 신학공동체의 창립회원입니다; 그러나 이러한 모든 것은 21세기 나스의 신학교육에 어떤 의미를 부여합니까? 우리시대에 나스칼리지는 무엇때문에 또 무엇을 하도록 부름을 받았습니까?

우리들이 나스칼리지에서 장로교신학교육의 175주년을 축하하면서 이러한 이야기들 속에서 우리를 찾는 것은 도움이 될 수도 있습니다. 그리고 이러한 어떤 이야기들은 배우고, 결단하고, 그리고 증거하러 나가는 다락방으로 우리를 데려갈 것입니다.

그리스도 안에서

잔 비서스

諾克斯神學院一百七十五週年華誕：一切皆從閣樓開始

二零一九年標誌著諾克斯學院，作為長老宗神學院成立一百七十五年的誌慶日子。一八四四年十一月，本院第一位全職教授 Henry Eason, 回應原居地蘇格蘭在一八四三年就政教關係的議題，教會分裂後，在多倫多 James 街一幢樓房的閣樓，啟動第一課的神學課程；當年有十四位學生入讀，立志受訓成為新成立的自由長老宗教會的傳道牧者。正如耶穌基督的門徒在閣樓聚集，當年本神學院的首批學生，也不知道他們在閣樓的開課，究竟是一次創舉，或一次錯誤的舉動。

諾克斯神學院在啓課初年，搬遷頻繁；在 James 街只待了兩年（1844-1845），後轉至 Adelaide 街，也只是待了兩年（1845-1846）；從一八四六至一八五五年，我們遷至 Front 街，一處地方較寬敞，三幢樓房互通的校舍上課；至一八五五年，我們又搬到 Elmsley Villa 繼續上課，直至一八七五年；同年，我們又遷至 1 Spadina Crescent 凡四十年之久；在一九一五年，我們便搬進現在的校址 59 St. George 街。回想本神學院從細小的樓房啓課，屢經搬遷，其間授業解惑的教授和學生們，必有不少振奮人心的回憶，而這些回憶，對我們今天，也充滿啓發。

在主基督要上十字架，受死的前一個晚上，主基督為門徒洗腳，教導他們僕人領袖的涵義，並且跟他們共嚐最後晚餐；而在主復活和昇天後，門徒們也聚集在樓房閣樓內，等候、祈禱和辨識前面的路向。聖靈降臨後，門徒們向眾人見證，父神藉主耶穌基督，是將世人從罪惡中拯救出來的彌賽亞；這福音，要從耶路撒冷、猶太全地、撒瑪利亞，直到地極，作主的見證。

這個閣樓經歷，是本神學院找到身份認同的地方；直白來說，這閣樓神學院，容讓學生在這裡鑽研基督的話語和回應時代的挑戰；在作屬靈領袖的同時，這群蒙召的神僕，聚集一起禱告，求上主引領，作出每項決定。故此，這個閣樓，是差派學有所成的畢業生，進到世界，執行上主的旨意。

上主的作為，無遠弗屆。在頭三個世紀中，初期信徒得以從社會邊緣進佔到帝國的核心；我們見到接着的十五個世紀，即從君士坦丁大帝採納基督信仰為國教後，基督信仰一直模造西方基督教國家內的天主教和更正教，這包括十九、二十世紀期間，在加拿大操英語群體的信徒信仰生活。本神學院創立之時，是長老宗教會對本地社會、信仰生活發揮鉅大影響力的時刻，會友人數有長足增長；這可從立國先烈開始，長老宗的精神，貫徹於商業界、政界和教育界別中，人材輩出。

但當我撰寫此文時，情勢卻有很大變動；本神學院是在一個後基督教世俗化的加拿大社會中掙扎求存；我們今天面對的衝擊，來自全球，伙伴合作也來自全球。

從地理位置而言，本神學院仍然位於加拿大首屈一指的高等學府的中央；從組織聯繫而言，本神學院仍是北美洲普世教會聯盟的創會成員，但這一切一切的身份，對本神學院有甚麼關係，有甚麼指引作用呢？在當下，我們的召命和事工是甚麼呢？

在慶祝本院一百七十五週年的年頭，各樣的反省前瞻，正好幫助我們審時度勢，不忘初心，回到當初的閣樓裡，學習辨識，繼而踏出樓房，為主作見證。

主內

維撒斯約翰

## In Memoriam



### Tamiko Corbett

Tamiko Nakamura Corbett passed away December 11, 2018, at Crofton Manor, Vancouver. She was a graduate of Ewart College (1959), and she received a Doctor of Divinity degree (*honoris causa*) from Knox College in 2000 and a Distinguished Leadership Award from Knox College in 2014. She received this honour for her leadership as a diaconal minister in the Korean Christian Church in Japan, direction of the Women's Missionary

Society, and compassionate work in bringing cultures together as the first lay Moderator of The Presbyterian Church in Canada.

She was married to the Rev. Dr. Don Corbett who was the Principal at Knox College from 1985 to 1990. A Celebration of Life for Tam occurred at Kerrisdale Presbyterian Church on January 4, 2019.

*Read more at [www.knox.utoronto.ca/tamikocorbett](http://www.knox.utoronto.ca/tamikocorbett).*



### Brian McKenzie Malcolm

Brian McKenzie Malcolm passed away November 15, 2018, surrounded by his three sons and wife, Marnie. Brian served as Knox College Administrator from 1988 to 2001, and he was a founding board member and longtime treasurer for the Ecumenical Chaplaincy at the University of Toronto. The Rev. Dr. Stuart Macdonald said, "Brian served diligently and faithfully under several Principals, including

Dr. Arthur Van Seters and Dr. Dorcas Gordon. He was a very warm and caring person." Dr. Macdonald is Professor of Church and Society and Vice Principal at Knox; he joined the Knox Faculty in 1996, while Brian was serving as Knox College Administrator. A Celebration of Life occurred December 7, 2018, at Eglinton St. George's United Church.

*Read more at [www.knox.utoronto.ca/brianmalcolm](http://www.knox.utoronto.ca/brianmalcolm).*



### Iain G. Nicol

The Rev. Dr. Iain G. Nicol, retired Professor of Systematic Theology at Knox College died early on the morning of February 4, 2019, in Peterborough, Ontario.

Professor Nicol taught at Knox College from 1976 until his retirement in 2002. He also served as Director of the Toronto School of Theology from 1980 until 1987. Iain was a beloved teacher, an esteemed colleague, and a friend to many.

As a theologian in the Reformed tradition, Iain's interests spanned from the theology of F.D.E. Schleiermacher to the doctrine of creation and ecological theology. He never wavered from

pointing his students to the vastness of God's love and grace. In addition to teaching at Knox College, Dr. Nicol also served as Minister-in-Association with St. Andrew's Presbyterian Church, Toronto.

We extend our condolences and pray that God's peace will be with Iain's wife Eleanor, his daughter Juliet, his son Roy, and the rest of the family. With faith in the resurrection and the life everlasting, Knox College gives gratitude to God for the life and ministry of Iain G. Nicol. Requiescat in pace.

*A memorial service was held at St. Andrew's Church (73 Simcoe St., Toronto) on February 10, 2019.*

**Margaret Near (E'52)** passed away October 22, 2017.

**John Ferrier (K'74)** passed away December 21, 2018.

**J. Douglas Gordon (K'52)** passed away December 19, 2018.

**Wallace Inglis Little (K'62)** passed away July 24, 2018.

**George A. Malcolm (K'53)** passed away July 28, 2018.

**Kaja Muhn (K'98)** passed away June 7, 2018.

**Kenneth Wheaton (K'71)** passed away October 27, 2018.

**Dr. Wallace Whyte (K'54)** passed away December 27, 2018.

# KNOXFRA Dinner celebrates residence community

**A**T THE 31ST ANNUAL Knox Former Residents' Association Dinner on November 3, 2018, current and former residents shared tales of their lives at Knox and celebrated the generations of community formed in the residence.

Keynote speaker Ryan Janzen, well-known in the Knox community, is a scientist, engineering researcher, and entrepreneur whose innovations have led to advances in acoustics, aerospace electronics, mathematics, and vehicle propulsion. Janzen talked about the indirect benefits of the Knox Residence, where people from diverse backgrounds thrive through interaction. He encourages environments like these, which allow naturally varied connections. Janzen called these interactions “antidisciplinary” as opposed to multidisciplinary; people combine knowledge and methods in ways that create something totally new.

Co-founder of aerospace company TransPod, Janzen is currently working on a next generation of 1000 km/h transportation—a “spacecraft that looks like a plane and operates like a train.” He strives to think holistically about the business, physics, and human experience elements of the project. At the KNOXFRA Dinner, he spoke on “Pushing the limits of science, engineering, and art: new frontiers in ultra-high-speed transportation, scientific research, and unexpected applications to music,” demonstrating his antidisciplinary approach firsthand.

Also at the KNOXFRA Dinner, Dr. Lindsay A. Belch received the KNOXFRA Award of Honour. Dr. Belch lived in the Knox Residence from 1949 to 1951, and he generously served on the KNOXFRA Executive Committee for 15 years. He has been integral to welcoming new residents and getting them involved in

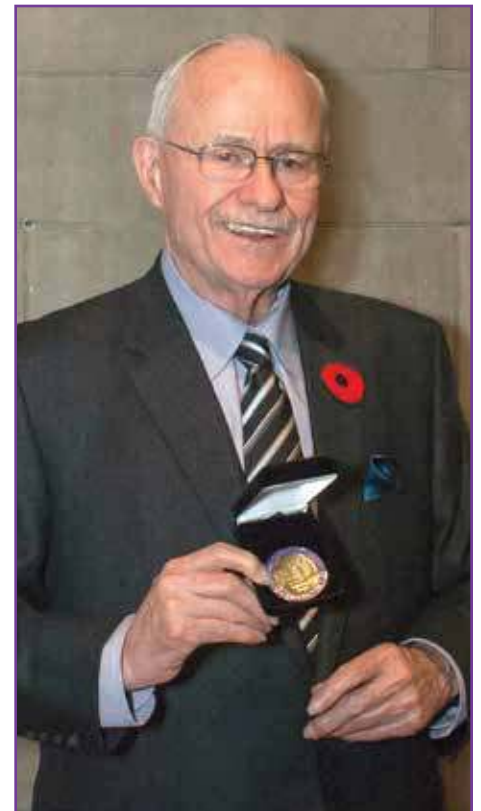


Knox residents at the KNOXFRA Dinner, along with staff member Daniela D’Aniello (front row, third from right), who oversees the residence.

College life; generations of students have felt his impact. The KNOXFRA Committee and Knox Community are grateful for his dedicated, dignified leadership. Dr. Belch’s distinguished 56-year career in medicine included 15 years as Chief of Obstetrics and Gynecology at North York General Hospital. He and Ruth have been married for 63 years. They have been lifelong members of The Presbyterian Church in Canada.

As he accepted the award, Dr. Belch referenced Knox College’s Latin motto, *Verbum Dat Lucem* (“The Word Gives Light”) and urged those present to “keep the lights on” in their lives and at Knox College.

At the KNOXFRA Annual General Meeting held in conjunction with the Dinner, Executive Committee members Sheela Rupal and William MacEachern concluded their terms; William MacEachern had generously served on the KNOXFRA Executive Committee since 1988. Also, Andrew Wood-Gaines, who had served as KNOXFRA President for 15 years, concluded his term as President. Committee member Ronald Benn will succeed Andrew Wood-Gaines in this role.



Dr. Lindsay A. Belch, recipient of the 2018 KNOXFRA Award of Honour.

# Inaugural John A. McKenzie Scholar

**T**HE RALPH M. BARFORD FOUNDATION established the John A. McKenzie Scholarship in recognition of the Rev. Dr. John A. McKenzie (1865–1918). Robert Revington, the inaugural John A. McKenzie Scholar, began his doctoral program at Knox College in September 2018, intending to write his thesis (supervised by Stuart Macdonald) on how biblical scholarship has historically been perceived in Christian culture. Revington holds master's degrees in religious studies and in history.

The John A. McKenzie Scholarship is granted to a newly admitted domestic doctoral student demonstrating good academic standing and financial need. Dr. McKenzie (later spelled MacKenzie) graduated from Knox College in 1895 and earned a Ph.D. in 1904. His pastorates included Oakwood and Cambay, Kirkwall, Shelburne, and Riverdale.

**October 4, 2018, the family of John McKenzie enjoyed a meal with Robert Revington, inaugural John A. McKenzie Scholar.**

From left, back row: Beth Malcolm (President of the Ralph M. Barford Foundation); Barb Randall\*, Danielle MacKenzie, Don MacKenzie\*, Ralph Barford\*; middle row: Catherine Forrest, Darlene MacKenzie, Ted Brown; seated: Ian MacKenzie\*.

\*Grandchild of John A. McKenzie (later spelled MacKenzie).



## 2019 KNOXFRA NETWORKING & WINE TASTING



Current and former Knox residents unite to answer trivia. More than 50 gathered at the 7th annual Knox Former Residents' Association Networking and Wine Tasting event, March 7, 2019.

## Congratulations, doctoral graduates

The following Knox doctoral students graduated from the University of St. Michael's College in November 2018:

### Ji Hoon Cho

*Thesis: An Investigation of a Homiletical Utility of the Apostles' Creed as a Means of Preaching the Gospel Faithfully and Effectively*

### Sung Il Moon

*Thesis: Jeong and Empathy for Pastoral Care and Counselling in the Korean Protestant Context*

# Dave Lee receives George Black Membership Scholarship

**K**NOX COLLEGE IS PROUD TO ANNOUNCE that Dave Lee (M.Div. student) has been declared a recipient of the George Black Membership Scholarship for the 2019 year. Dave will be 1 of 7 post-secondary students across Canada, representing a range of Canadian regional and denominational spectrum, to have received this award for the upcoming year.

The George Black Membership Scholarships are awarded annually to Canadian college, university or seminary students showing potential in the field of congregational song. This initiative is named after George Black, who has been described as a consummate teacher who mentored clergy, lay readers and musicians for his entire life.

In the last six years, 29 students from nine post-secondary institutions have received this scholarship, thereby learning what the Hymn Society may offer to them as they embark on their careers.

Well done, Dave.—*From the Knox College Faculty*



Hyo Jae Lee and Dave Lee in class at Knox.

## ALUMNI NEWS



**Rebecca Jess** (K'18) was ordained and inducted September 9, 2018, at Armour Heights PC, Toronto (Ont.).



**Lisa Dolson** (K'16) was ordained and inducted September 9, 2018, at Knox PC, Bayfield (Ont.).



**David McFarlane** (K'18) was ordained and inducted July 31, 2018, at Renfrew (Ont.) PC.



**William Min** (K'18) was ordained September 9, 2018, and inducted September 16, 2018, at First Presbyterian, Penetanguishene (Ont.).



**Nicolas Renaud** (K'18) was ordained and inducted at Knox PC (Spadina), Toronto (Ont.).

## Knox wishes a wonderful retirement to:

**Sharif Garas** (K'03) retired April 1, 2018.

**Sun Deuk Hong** (K'87) retired September 16, 2018.

**J. Mark Lewis** (K'83) retired November 9, 2018.

**Jean K. MacAulay** (K'04) retired May 1, 2018.

**Daniel MacKinnon** (K'83) retired August 14, 2018.

**Daniel Roushorne** (K'93) retired September 1, 2018.

**Fred Stewart** (K'03) retired September 30, 2018.

**Mark Turner** (K'87) retired November 1, 2018.

**William Vanderstelt** (K'93) retired September 1, 2018.

## SEND US YOUR NEWS!

*Have you published a book?  
Gotten married? Been called to a  
congregation? Had a baby?*

Send your news to  
[knox.communications@utoronto.ca](mailto:knox.communications@utoronto.ca)

COME CELEBRATE WITH US!  
**Knox College's 175<sup>th</sup> Convocation**  
**Wednesday, May 8, 2019 • 7:30 p.m.**

*Celebrating 175 years (1844–2019) with an eye to the future*



*Photo by Michael Muraz*

**Join us for Knox College's 175<sup>th</sup> Convocation in a new auditorium at One Spadina Crescent. This auditorium is part of the historic building that was Knox's home (1875–1915); the building is now the University of Toronto's John H. Daniels Faculty of Architecture, Landscape, and Design.**

The Rev. Dr. Luke Powery, a leader in the theological study of the art of preaching, will give the Convocation address, titled "Dreamers." Dr. Powery is dean of Duke University Chapel and associate professor of homiletics at Duke Divinity School in Durham, North Carolina.

The degree Doctor of Divinity (*honoris causa*) will be conferred upon the Rev. Dr. Paul McLean in recognition of outstanding service in the completed and ongoing work of Bible translation together with the translation teams of The Presbyterian Church in Taiwan (PCT).

**Seating is limited; reserve your free ticket at [knox.utoronto.ca/convocation](http://knox.utoronto.ca/convocation)**

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