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of
THE FELLOWSHIP OF DEACONESSES AND OTHER WOMEN WORKERS
in
THE UNITED CHURCH OF CANADA

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MINUTES OF COVENANT COLLEGE ALUMNI MEETING

ADDRESSES

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FOR THE LIFE OF THE WORLDTheme Addresses by the Rev. T.V. PhilipADDRESS ONE

Our theme, as announced, is "For the Life of the World". This evening I would like to read from the Gospel of St. John, Chapter 17: 14 - 21.

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: Thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

This evening I would like to speak about what is the Christian attitude to the world.

Secondly, I would like to mention that is is only as Christians and Christian Churches that we are free from the world. We can only serve the world. My second point would be the freedom of the Church, in order to serve the world.

The third point would be, what is the life and mission of the Church in the world?

What is the Christian attitude to the world? I would say - yes and no. The New Testament has both negative and positive references to the world. It is said that the world delights in the evil one.

For St. Paul the wisdom of the world was folly with God. None of the rulers of the world understands the wisdom of God. The world has been crucified to me and I to the world. Do you know that the friendship of the world is enmity with God, and therefore, whosoever wishes to be a friend of the world makes himself an enemy of God. These are all negative references about the world.

On the other hand, there are several positive references affirming the world. In fact, the Bible begins with the statement that God created the world. God so loved the world that he gave his only begotten Son. The kingdoms of this world will become the kingdom of God and of his Son Jesus Christ. And there are so many other positive references about the world.

But in the New Testament they are kept in tension. Both the positive and the negative references are kept in tension. And they have not tried for an easy solution or to solve it easily. Therefore, the New Testament attitude to the world is both yes and no. On the one hand, there is no absolute idealization of the world as if this world is the end of everything. On the other hand, there is no fleeing away from the world as if this world is unreal and a Christian should keep away from it. The world is understood as God's creation - not as God but as God-creature. Therefore, as far as the Christian Church and Christians are concerned any attempt on the part of the world to make itself God is resisted. All idolatry is always resisted. From the very beginning of the Christian Church till to-day, the Church resists the world making an idol of itself. On the other hand, the Church and the Christian gospel sees the world as God's creation, and therefore, it is a place where the Christian should glorify God.

Jesus said, "Father, I have glorified you on earth." Some take their attitude to the world based on these negative references in the Bible. They take an absolutely negative attitude and try to escape and withdraw from the life of the world. So when they speak of the life of the world - that is our theme: "for the life of the world" - they are speaking of a religious life, a religious life in contrast to a secular life, their religious life lived in their own shell, in isolation from the daily life of the world. What happens to the world is not their concern. They do not meet God in their secular life; they meet him only in their private religious life. Pre-occupation with the religious life means the secular world is irreligious. Somebody has paraphrased - "God so loved the world that he sent his only begotten Son..." to say, "God so feared the world that he gave his only begotten Son so that some might escape from the world." That is their attitude. The fundamental affirmation of this group is that the world is hostile. Christian life exists above all in conserving our faith, moral life free from the corrupting influences of the world. The Christian life consists in separation from the world - a retreat into holiness apart from the secular life. Christian witness, therefore, is to summon men to make their break and to escape from the world and its perils. Thus, by rejecting the world, they remain indifferent to what happens here and now, and refuse any kind of dialogue with the world around them.

Then, there are others who absolutize the world as if the only thing that is important is the world, and refuse to see evil in the world. The spiritualists are counter-balanced by the activists. They are too much preoccupied with the beauty of this world and the standard of this world becomes the norm of their behaviour; that is, they are conformed to the world's standards. The Christian hope is equated with the social progress. Christianity is identified with a particular culture, with a particular political system, with a particular economic system. Christian mission is thought of in terms of defending certain political systems and way of life. And these will forget that this is the world which has crucified Jesus Christ, its true light, its true life. They forget that it is a world which hates light and loves darkness. They forget the central part of the Christian gospel - "Seek ye first the kingdom of God and its

righteousness." Or they forget - "Blessed are the poor in spirit."

Therefore, we find these two extreme groups in their attitude to the world - On the one hand the people are afraid of the world and, therefore, they try to escape into their own religious life. On the other hand, people are so imprisoned in the world that they have no life of their own. So both groups are imprisoned in their fear. One group in the fear of the world, the other group imprisoned because of their slavery to the world. And in the history of the Christian Church from the very beginning till to-day, we find these groups. Either succumbing to the world's pressure, or trying to escape it.

To-day when we look at our Christian churches, our churches are imprisoned churches. We are not free - we are full of fear. We are afraid, therefore, we withdraw ourselves. This was the temptation of the early church even. You remember, after the crucifixion of Jesus, the early disciples were afraid of the Jews and therefore they closed the door and they met with closed door. And it took the power of the Holy Spirit to come and thrust them out of the closed doors into the world.

We are imprisoned by social and political systems. We are afraid of other systems. We are afraid of other people. We are afraid when we speak of communism. We are afraid when we speak of capitalism. We are afraid when we hear about revolutions - Cuba, the Dominican Republic, the Congo, South Viet Nam. We are afraid because our life is conditioned and our life is based on these factors. Everybody else is a threat to us - to our own security which we have built, our own fortress we have built. Therefore, when we look at other people of different colours, of political systems, of religions, we feel insecure, we are threatened.

Such a church which is afraid, which is imprisoned and enslaved in the world or withdraws itself from the world has no life to offer to the world. It is not fit to be of any service to the world. Therefore, the primary condition for service, for diakonia - to be deacons in the world is to be free from all the securities of the world. And depend completely and fully and only on the security of God. Only when we depend on God, then will we understand the true freedom, the freedom to serve.

Those churches and those Christians who depend on politics, or economics or culture - they have no freedom. And where can we find this freedom? Complete dependence on God. To-day our churches do a lot of work - we do a lot of things because we are worth money, because we have got a stable political system, because we have got economic growth - not because Jesus Christ is the Lord. I have heard Christians in China say that they understood what it means to depend on God only when the communists went to China. They were not saying that it was a good thing. No. But they said they built up their securities on other things and when all their fortresses were shattered they found their only source of life and strength is Jesus Christ. Therefore, freedom to serve means dependence on God alone.

What is the security? - We have to ask that question. - What is the security of our churches and our work? When the people look at our churches do they find that here is a people, here is a body, here is a community which depends on God alone?

Very often I think of the life of John the Baptist. John the Baptist in one sense was a great social revolutionary - a man who tried to serve the world, to give moral life to it. - And what was the secret of his freedom? Because he didn't have anything in the world. Because he didn't have any vested interest in the world. He didn't have geiger guns. He was not afraid of the political system of that time. He could speak the word of God, freely and powerfully.

Or take Jesus Christ. The people who wanted to crucify him - you remember the story of the Passion week - the Jews were afraid - the high priests were afraid - the Pharisees were afraid - all the people were afraid. They were afraid because they were afraid of the people. They were afraid of the Roman government. But Jesus, knowing that he came from God and was doing the will of God, willed to do it to the end of his life. He had freedom with which he managed the circumstances - not the circumstances and the world managing him but Jesus managing the circumstances to the glory of God.

What I am trying to say is that for a Christian there is a certain amount of detachment from the world, there is freedom from the world. He is not conditioned by it. I think of the Buddhist priests in East Asia, in India, in Burma, in Thailand, in Japan. They are the religious leaders of their community. In the early morning, if you are in Japan, or in Bangkok or Rangoon or in some places in India you will find that these Buddhists monks go from house to house with a bowl begging their food or a new robe. These are the only things they have in life - nothing else. They don't have any of the security - life insurance or the minister's pension plan. And this signifies something - that their security is God. And God is the ultimate Lord of the universe - the Buddhists proclaim it.

I think of the story when Mahatma Gandhi from India went to see the King in London. Gandhi went in his loin cloth - he was half-naked. And Winston Churchill never forgave him for that. He went to see the King and when he came back somebody asked him - the newspaper reporters asked him - "How did you feel in the presence of the King in your loin cloth?" And Gandhi said, "Oh, the king had enough clothes for both of us." Gandhi signified something. Will the world see this in the life of our churches when they look at our deacons and deaconesses and ministers? We are so much conditioned, enslaved by the world of things that we are not free to stand up against the world. And therefore we cannot serve the world. And therefore we have nothing to give the world.

"Blessed are the poor in spirit." We should think about what it really means. It doesn't mean that we should not have food or drink or clothing - that is not right. It is our whole attitude to these things. Jesus said, "I have overcome the world." That was his prayer. "I have overcome the world." And what it is to overcome the

world! For freedom from the world is the primary and necessary condition for service in the world. In other words, the Church is always a pilgrim community. It is a pilgrim group, marching through the world, working in the world, proclaiming in the world, serving in the world, but it is always on the move and never tries to build up.

Especially in the Old Testament you will find what was the symbol of the people of Israel - the tent and not the cathedral. To-day the symbol of the Christian Church is the cathedral and we have lost the sense of being a pilgrim community in the world and, therefore, we have tried to carry so many things that we cannot walk. To be a pilgrim community means that you cannot carry unnecessary things. You can carry only the minimum.

Therefore, in our service to the world, the first battle is to be fought in our own lives. In the life of our own churches. The struggle between Christ and anti-Christ is fought within the Church. The godless world is less dangerous than a paganized Church. Nevertheless, what a miracle it would be if the Christians and the Christian churches were truly free in our attitude to other people, people of different colour, or of different nationality or of different denomination. Indeed, it would be a miracle if we are truly free in our attitude to them.

So this is the primary condition for our service in the world. But this primary condition is fulfilled only when we fully depend, completely depend, on God alone and not anybody else. We ought to think about it.

You see, I have worked with university students, both in Asia and also in United States. And I have found American students are very intelligent students - I sometimes go with them to the coffee shop and talk to them. And I have found them discussing existentialism, with coffee in the one hand and ice cream in the other.

This is what we churches also ought also to speak about - the gospel of Jesus Christ who became poor for the sake of men. This dependence on God and our independence from the world binds us to the service of the world. There is no escape, fleeing from the world, because we are free we go down to the root of the matter. Once we are free from the self, we are free to serve others. The more we are concerned about ourselves, about our denominations, our own group, our own culture, political system, the less we are free to serve others. The more we think of other people, their need and suffering, the less we live under the pressure of fear and anxiety. Only when we think about our own self, the fear comes and anxiety comes. What will happen to me next? Once we are free because of our dependence upon God, then we are free to serve.

The truly free man is free because he truly loves others. So what is our Christian attitude to the world? There is neither rejection of the world nor absolutizing of it. Depending on God and God alone, we enter into the agony of the world and serve it, forgetting ourselves. And then wherever and whenever people are free from the

self and brought to the service of the world there is the ecclesia of the Church. I want to quote from Visser't Hooft, the General Secretary of the World Council of Churches. This is what he says about the Servant Church in society.

"For the goal is not the salvation apart from the world. Christ has come to save the world. While the world rejects Christ, the great struggle for salvation continues. The disciples are sent into the world to testify that the Father has sent his Son as the Saviour of the world."

Now, if this is the condition, and our responsibility is to serve the world, then what is the specific responsibility? What is our mission in the world? Of course, the mission of the Church is none other than the carrying on the mission of Jesus Christ. The mission is not simply entrusted to the Church as a human corporation. The mission is the continuing work of Christ in the world.

He is doing this work. We are not the primary agents even though we would like to think that way. Jesus Christ is the primary agent of the mission, and he is doing this work in the world. He is carrying on his mission in the world, and we are following him. And therefore, when God speaks to the Church, he is not speaking about ourselves. Again this is what we feel in our conversation with God - about our own things, about Presbyterianism, about Anglicanism, about Roman Catholicism, our own programme in the church. The mimeograph machine runs all the time. This is what we think - but when God speaks to the Church, God speaks to the Church about his world - about the war in Congo, about the war in South Viet Nam, about the riots in Cyprus, about the poverty in the world. This is what God tells the Church but the Church doesn't hear that. You see, it is always a dialogue between God and his Church about the world but we have treated God's voice and Christian theology as if it is a monologue. Christian theology comes out of Christian Doctrine. Christian theology comes out of this conversation between God and his Church about the world. But we have treated theology as if it is a monologue - that is we talk about ourselves all the time. And you know when people talk to themselves for a long time, then they become psychiatric cases.

And this is what happens to all of our churches. The real problem in the Church to-day is that we have not heard the dialogue between God and his Church, and have made the Gospel and theology as a monologue. Therefore, we became an introverted group. Look at our churches. You know the churches here, I know the churches in India and some other places. We have become introverted churches. We are trying to preserve ourselves, our doctrine, our tradition, our worship form, our way of doing things and, therefore, have become ineffective to proclaim the word of life to the world.

I would like to speak a bit about the mission of the Church. I said the mission of the Church is in the world. And God's message to the Church is God's concern for the world, and what he is doing. He asks us to be in the place where God is active whether it is in

the Negro struggle in the southern part of the United States, whether it is the struggle for freedom in Africa, whether it is the struggle for economic progress in other parts of the world. God is active and God calls us to be there where his people are in agony and suffering.

And I would like to say three things about this mission of the Church.

1. The Church is the place where the fruit of Christ's ministry is present in foretaste of the final. What is the sign, what is the evidence that God is active in the world? It is the Church. And the Church should be the evidence and the Church should be the sign that God is active.

2. The Church is the place where this truth is proclaimed, witnessed to.

3. The Church is the place where God's power is available for men and women to serve the world.

The mission of the Church comes out of these three characteristics of the Church. It is the evidence that God is active and operating in the world - that God is not dead. To-day for millions of people in the world God is dead. When they look around they do not see any sign or evidence that God is alive, because for them the Church is also dead. The nature of the Church or the function of the Church is that it is the evidence, it is the first fruit. You know when the first fruit comes, the farmer will know that other plants also will bear fruit. The seed he has sown is good, it is the evidence that the other fruits are following. And the Church exists in the world as a sign - as a signpost to the world showing that God is active.

The Church proclaims this. Only in the Church the power of the Holy Spirit is available for all men and women to be deaconesses and deacons; to serve the world.

Let us think to-day about the first thing. I will only mention about the sign of God's evidence and on Monday we will think of the other two aspects, especially the service.

The Church is the evidence. The evidence of what? That God is active in the world. That God is active in Jesus Christ. And what did God do? What is the primary thing about the Christian gospel, the central aspect of the Christian gospel?

St. Paul has a way of summarizing the Christian gospel in one or two verses. II Corinthians 5 - "God was in Christ reconciling the world unto himself." This is what St. Paul meant by the Christian gospel. What did God do in Christ Jesus? He reconciled the world unto himself.

Or in the Epistle to the Ephesians (There are so many other passages I won't mention them all.) in the first chapter Paul says: God has done a great thing in Jesus Christ. And what was that great thing? That he has revealed his mystery, his purpose about the world, a mystery which was hidden before but only in Jesus Christ it was revealed. And what was this great purpose or mystery? The great purpose of God is to sum up everything in Christ Jesus, things in heaven and things on earth; to sum up, to gather together, bring together, to unite. This was the great purpose of God about mankind and this he has done in Christ Jesus. This is the gospel.

And again, if you read the Epistle to the Ephesians, Chapter Two, Paul says - This great purpose has been accomplished in Christ Jesus because on the cross, by his death, he has broken down the middle wall of partition between the Jew and the Gentile, and he has made us one by his blood. And, therefore, Paul goes on to speak to the Gentile Christians saying - Therefore, you are no longer strangers and sojourners but fellow-citizens in the household of God. For St. Paul this was the message to the world. This is what God did. What did he do? He reconciled. And what is the evidence that he reconciled? It is the Church. It is the fellowship of the Church which is the evidence that God is active in Christ Jesus. Therefore, the first thing in our mission to the world is for the Christian Church to be the Church of Christ, to be the real fellowship, to be a real family with God as Father in Christ Jesus.

Therefore, any division in the Church, whether it is based on doctrines, whether it is based on colour or nationality or language or geography, is a contradiction of the Christian gospel or in other words, it is sin. Anything against the gospel is sin.

You know, in India our Christian church is, of course, a minority church, a small church, only little more than two per cent of our total population. And this small church is divided into more than one hundred and fifty denominations and sects. We sometimes go to preach the Christian gospel to the Hindus, to the Muslims, to the Buddhists. Sometimes the Presbyterians and the Anglicans and the Congregationalists will all join together in this preaching. They will go and tell the Hindu, "Look - you should believe in Jesus Christ. You will have unity and peace. He is our peace." And when we come back after preaching that gospel of peace, this Jesus Christ is not sufficient to reconcile the Congregationalist and the Methodist. We thought and we still think that we can fool the world. And this is what all of our churches are doing to-day. Without facing the reality of the Christian gospel we think we can fool the world. But the world will not be fooled.

Again when we go to preach the Christian gospel, other Christians will join us. The preacher will be standing at the centre, and the Christian congregation will sit in a sort of semi-circle and they will be singing and clapping their hands. The non-Christians, the Hindus and the Muslims, will come and stand around the Christians. Usually that is what they do, to stand around the Christians in a sort of semi-circle. And when the preacher is speaking about Jesus

Christ, these non-Christians will be all the time looking at the Christians. This is the picture of the Church to-day in the world. You do a lot of things but the world is always looking at the Church to see whether there is any evidence that God has reconciled mankind in Christ Jesus.

Therefore, the primary condition for Christian service in the world is to be the first-fruit, to be the evidence that God is active and operating in Christ Jesus. Therefore, to-day the Ecumenical Movement is not a hobby of certain people. It is the work of the Holy Spirit in the life of his Church, calling his Church back to its true purpose and unity. We should think of the Ecumenical Movement as the work of the Holy Spirit in the life of His Church calling it back to its true nature and its true purpose. You see, the division of the Church is a tragic story. I don't want to go into that. A very interesting, fascinating story.

But God has not left his Church to the manipulations of men. Of course, we have a lot of freedom to manipulate, and every day we are doing that, but he is the Lord of the Church. And to-day in the life of the Church we find that God is calling his people back to its true purpose and unity. And that is the ecumenical movement. And, therefore, no Christian can be indifferent to what happens to-day for the unity movement. Whether it is the Vatican Council in the Roman Church or whether it is the movement we find in the World Council of Churches, no Christian can be indifferent to this work of the Holy Spirit in the life of his people. He calls us back to say that God has reconciled us and to show in our fellowship that Jesus Christ has broken down the middle wall of partition and to show that the Church is not a segregation but it is a congregation in Christ Jesus.

Our unity - I should not say too much about this even though it is very important. You see, our unity does not depend primarily on the doctrines we make, on the traditions the United Church or the Anglicans hold - No. The primary thing is that Jesus Christ died for us, that God gave Jesus Christ to the world. Even before I believed, even before I had a correct doctrine, what St. Paul says - while we were still sinners Christ died for us. That is the primary basis, the primary condition, for the existence of the Church. The doctrines, the theology - they are all important. I am most interested in that - but they are all based on this great fact that God has done something for us. And therefore we are subservient to this great event.

The traditions which God has given us - The United Church claims they have great tradition, the Anglican church claims they have great tradition, or the Presbyterians or the Lutherans or the Roman Church, Orthodox, all claim their traditions for great things - are gifts of God, not our gifts. They are the traditions built by God and not our traditions. Once we claim them as ours, we are rejecting God's gift.

If there is anything good in our churches, it is God's gift, and therefore not for division but for building up of the body of Christ. Remember this is what St. Paul means in the first epistle

to the Corinthians in Chapter Twelve. This was the problem of the Corinthians - some said we have this gift. Others said we have this gift - which is better? The Lutheran gift or the Anglican gift? And Paul said: "No. That is a mistake. All these gifts are from the same God, through the same Holy Spirit for the building up of the body of Christ, and not for division and quarrel in the Church."

To-day we live in a world which is divided. Again it is very difficult for some of us who live in North America to realize what it means to live in a divided world. Can you imagine the agony of the people of Viet Nam? What it means to live in a country that is divided? Can any of us imagine what it means to live in a divided Korea? Or what it means to live in a divided Congo? It is very difficult to imagine. But to-day the people are struggling and looking for some way of finding unity, of understanding between human beings. There is an answer and God has given that answer in Christ Jesus and the Church is evidence for it.

But to-day the Church is not the evidence for it. Do the Christians rise above these divisions and show they are supra-national, supra-racial, that they have unity and understanding? We don't find it. How easily we fall into this Cold War. If the political climate is for us, then the Christians are also for that country. If the North Americans have got influence in Congo, then The United Church in Canada is willing to help the church in Congo. Once your political influence is gone, the church also turns back. Where our nations have got interests, the deaconesses and the ministers and the bishops all take interest.

Is this not the case? Look at our mission budgets, how we spend money. The countries where we have political influence, we spend, we help and we have risen above these human barriers and divisions. And we have shown that the Church is a community in Christ which transcends all these national barriers and divisions.

And how could the world know that God has sent Jesus Christ? You see, the verse I read from St. John's Gospel - the high priestly prayer Jesus prayed, "Father, I pray for them, not only for them but all those who believe in my name through them (that is, all the Christians throughout the world), that they may be one as we are one." Why? "So that the world might believe that thou hast sent me." You see, the world knows division. The world knows division on the basis of language, colour, politics, economics, everything they know. But they don't know unity in a community which transcends all these divisions and Jesus prayed Why they look at the Church, they should see the Church as a community of charity, a community of love, and then they will sit up and ask the question, "What is the secret of this unity? What is the secret of this peace and reconciliation?" Then they will understand that God has sent Jesus Christ. That is the meaning of that prayer. Then and then only they will understand that God has sent Jesus Christ. That is the mission - it depends on the unity.

The divided church has no message for the world which is already divided. And the Christians need not teach them how to get divided. And I would say why we are not interested in unity? It is because we are not interested in mission. You see, we speak about mission and we spend money and then we feel complacent. If our churches give \$1,000.00 a year for mission we feel complacent about it and we say that this is mission. But wherever the Church grapples with world problems of unbelief, there also the Church will find its unity. And if our Church does not become life and death for us, it is simply because we are not really grappling with the problem of mission. The mission and unity of the church go together. And a divided Church has no meaning or no message for the world.

The Church should express this community and this fellowship in the local area - in Vancouver, in Toronto, in Winnipeg, in Montreal. God's people in that place should come together and meet as a family, as God's children reconciled and forgiven - and not only in one place, but also to manifest this unity with God's people everywhere. If one member suffers, we suffer together. If one member is honoured, we rejoice together. This should be expressed in the local area. This might be one of the questions we could discuss, to see how in our own local area where we can manifest this unity, and how we can, as a community, also express our concern for the Christian Church throughout the world.

I will stop with one experience I had. About seven years ago, I was in Hong Kong visiting the students at the University of Hong Kong. Most of the young people in Hong Kong at that time (now the situation has improved), but at that time, seven, eight or ten years ago most of the young people were refugees from the Chinese mainland who had left their parents, who had left their homes, school and everything and crowded into this small place in Hong Kong. They didn't have a place to live and it was a difficult situation. They only had school and books. They used to read their lessons in the street by the help of the street light because they didn't have a light at home. I went to one of their meetings, Christian students, and I heard this poor Chinese student praying for young people in India, Africa and North America. This is what it means to belong to the body of Christ. This is what it means that God has sent Jesus Christ into the world for its life.

ADDRESS TWO

I read from I Peter 2: 5 - 10 -

"Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in scripture, Behold I lay in Sion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you, therefore, which believe he is precious:

but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: thereunto also they were appointed. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Last time we were thinking about the nature of the world we live in, and our Christian attitude to the world. I said that we are in the world and our responsibility is here, and we are called to serve the world. But at the same time we must also realize that this is a world which has crucified Jesus Christ. And, therefore, to serve the world does not mean to accept all the norms and the standards of the world. It has very often been said in recent years - a lot of books have been written - articles have been written saying - that the task of the Church is to give the world what it wants. It is not so. God has placed his Church in the world not to say 'Yes' all the time to the world. Therefore, the Christian Church exists in the world as a community of prayer, a community which meditates and lives on the word of God in a community which is disciplined. These are the essential factors in the life of the Christian community: a community which keeps a little distance from the world. It is this distance which makes us to go and plunge into the life of the world.

This is a time when the world, especially many of the people in our congregations, have lost their sense of spiritual values.

I remember an incident, an experience I had when we were coming into North America. We stopped in London to see Westminster Abbey. There were a lot of tourists - and there were a lot of North Americans there. (We can very easily find out whether they are from North America or not.) I heard one woman in the group asking whether they would put a carpet in Westminster Abbey. That woman could have very well stayed in the United States and had her ice cream and coffee all the time instead of taking this trip. This is the kind of world ordinary people will live and will work with. We should serve the world, we should identify with the world, but at the same time we should all the time realize that we are a pilgrim community, with a different standard and outlook. We talked about the fellowship, the unity of the Church.

To-day I want to deal very briefly with the other two functions of the Church or the purpose of the Church. I said that the Church is the place where the reconciling act of God in Christ Jesus is evident. Therefore, the unity of the Church is fundamental to the life of the Church. Secondly, I said the Church is the community which proclaims this great event in Christ Jesus. We say to every

man, "Be reconciled to God in Christ Jesus." It is a witnessing community. I don't take much time on that. The Church is always a missionary community. It is a community which crosses the boundaries of cultures, nations and races. Therefore, every Christian in his or her life should at one time or other be tempted to leave his own home and country. I am not saying that all should go but that they should be tempted, that she or he should leave her own country and go. When we were in West Africa I went to worship in the Presbyterian church in a small village. After the service, the African pastor took me and he showed me the cemetery and I went round reading the inscriptions on the tombs. And that was the cemetery where the early Basel Mission Missionaries were buried. And to my horror I found out that almost all those missionaries died in their thirties. They were too young. They crossed the boundary and out of their life God has built a church in Africa to-day.

The Church is always missionary, and, therefore, there is no question about whether we should have mission to-day or not. It is always a missionary community. Secondly, when we speak about mission we are not only speaking about foreign missions. That is one aspect of it - the mission is everywhere, the mission field is everywhere. This is a very hard fact, for especially the North Americans, to understand. Mission is everywhere, not only that you have mission in Asia and Africa or among the Canadian Indians, but Toronto, Vancouver, Montreal are also mission fields. Therefore, this division between foreign mission, home mission and the Church and our respective churches is a false division. The basis for mission and the mission field is everywhere. Because the mission field is everywhere, the mission is not the responsibility or the monopoly of one church or one nation.

For a long time we were thinking that the missionary enterprise was the responsibility of the western churches. And it was true in many ways and in fact it was the western churches which took initiative and did a lot in foreign missionary enterprise, but when we think of our own nature and the calling of the Church, this missionary responsibility is of the whole church, of the Indian church, of the African church, everywhere. I often think that the western churches are very strong in their act of giving - they have given a lot to other churches - and we in the Indian churches were blessed in many ways, receiving gifts from the western churches. But we had all the weakness and the poverty of not giving anything. And you have had all the strength of giving to others but you have had all the weakness of not receiving anything from other churches.

We also have to receive the Christian gospel - and the Christian truth from other churches, from the churches in Africa, from the churches in Asia or in Europe. Otherwise, we will be all the time in a complacent attitude, thinking that we are in many ways fulfilled and perfected and our only task is to give. And to-day in the missionary movement, especially in the ecumenical movement, there is a new understanding about the missionary responsibilities of the whole church throughout the world. And the churches have to share and work together in this great missionary responsibility.

I won't speak more than that about the mission because in the morning we heard about the mission and also you will be studying further about it.

The third thing about the nature of the Christian church is that in the Christian church the power of the Holy Spirit is available for service in the world. We have said that God in Christ is active in the world and we are called to be where he operates, to be his witnesses. If we want to serve the world properly, then there is the real task of understanding the kind of world we live in, and the kind of world we want to serve. This is very important. It is not enough that we have a burden to serve the world, it is not enough that we have a burden to preach the Gospel. It is also important that we understand the world we live in. It was the late Prof. John Baillie of Edinburgh who told his theological students that in addition to reading their Bible they should also read the daily newspaper.

And then we are living in a world of great rapid social change. I don't go into the details of what happens. In one sense the Christian Church and the Christian gospel is responsible for the great changes happening in the world to-day. We preached about democracy, we preached about social justice, we preached about freedom and now the world is trying to achieve some of these things. And there are changes, revolutions, and once these things happen, we are afraid. And we take the negative attitude. Mind you, we were in one sense the causes. The Christian gospel is the cause for some of the changes happening in the world to-day. And, therefore, the Christian Church cannot stand apart from this struggle for freedom, for human dignity and social justice, health and peace.

In India for a long time our churches were concerned about the welfare of the Christians, about the progress of the Christian community, how we can educate our children, how the Christian community can help hospitals, how we can in many ways progress. We were an isolated community - living in mission compounds - of course, that is what our missionary friends also helped us to build - mission compounds. But to-day we are beginning to understand that we in India are the small community, little more than two per cent of the total population. We exist in India, and God keeps us there in India so that we might be serving the four hundred and fifty million people of India. That is our calling. Only recently a Hindu friend asked a friend of mine, "What does it mean for us in India that you are a Christian? What does it mean that you are a Christian for the people in India?"

To-day we have a great responsibility in meeting the needs of the world. There ought to be more and more new structures of international co-operation to fight the battle, of poverty, disease and ignorance. It is not merely an economic question - it is first and foremost a spiritual question. Are we our brothers' keeper? Therefore the question of my brother's bread is not merely a material thing. It is a spiritual one. And again you know, if you read the newspapers you will understand as I mentioned on Friday, that it is very disquieting to find that in many countries the approach to

economic and social problems is along the line of the cold war. If President Nassar in Egypt speaks anything against the United States, then he'll not get the surplus food.

And I will say it is the responsibility of the Christian churches of the west, to build up international understanding among all people. This will be a major task and a very important task to do, how we Christians take the initiative in building up international understanding and co-operation. Or are we just leaving them to the politicians who just play the cold war? It is a very spiritual question and not merely a material thing.

It is the responsibility of the Christian churches to help our people and our congregations to understand the problems of the world, of other churches. And I would say this part of Christian Education, not merely to teach, even though it is important to teach Bible verses, but also to help them to understand the world we live in and our responsibility in the world. It is always a little bit surprising to me, not only in Canada but in the United States, how the ordinary people are ignorant of other nations and other people. When I take the New York Sunday Times - it weighs twenty-five lbs. - the people who read that paper - how could they be so completely ignorant? That is my problem.

We have a lot of means of mass communications - radio, television, all kinds of things. But our people are ignorant of other people, of their human dignity, of their eagerness for freedom. This is the kind of thing the Christian church has to do to the world in the world.

You know, some time ago Prof. Hromodka from Chekoslovakia - some of you might have heard him or heard of his writings - was telling some of us at a conference that when he was a young student in Europe they were so self-complacent they thought everything was going right. Progress. But we never knew that we were sitting on the top of a volcanic mountain which was ready to erupt at any moment. This is the kind of world we live in. We do not know at any time at what moment the world is going to be shattered into pieces. And if the Christian Church has no responsibility for establishing relationship between man and man, the work of peace, I can't think of any other human agency. The responsibility of the Christian Church does not end with the problems of our own nations - of course we are concerned with the problems of our own nations - but also concerned with the problems of other nations and countries.

In one sense, you see, the world is becoming smaller and smaller every day and there are a lot of confrontations between people of different cultures, of different religions, of different races to-day. But most of us, are we prepared for such a confrontation? What is the attitude of an average Canadian when he meets an African? He may be a good Christian but can he really confront an African? Can he establish a human relationship with him? All one can say is, "It is a good day, is it not?" or "The weather is fine." And I would say to-day we are facing a very serious

question in the life of the Christian church. That all the world religions - and this is not the occasion to speak about world religions which I like to do - Hinduism, Islam, are in the process of revival, reform, resurgence. And they represent very great cultures in the world. We cannot dismiss them. And for the future of the world the western world has to take seriously these religions and cultures. Not merely to make them Christian, though that's our responsibility, but also to learn from them because the future civilization is going to be influenced and shaped to a large extent by these Oriental cultures. And our church has to take this thought seriously - other cultures, other religions, other civilizations. Again, this part of Christian Education, how can we help our people in understanding other cultures, for our own sake? Otherwise our culture will become very sectarian, very narrow, provincial. And in the future world the European or western culture will be inferior.

We have a lot of North Americans going abroad - so many tourists - but are they able to communicate anything to the places, to the people, where they visit? Many people go and work in other lands. Do the churches here prepare them so that they might really communicate something in the place and in the land where they work? We are to take this thought seriously. You see, the world is structured so that sometimes we cannot work in the framework of old structures. Sometimes the Christian mission and witness has to be carried on outside the so-called mission framework by men and women who work in the secular field. And the western churches - and the Indian churches also - have to take very seriously how we prepare our young men and women and laymen and laywomen for this kind of confrontation with other people of other religions and cultures. Or you have in this country a lot of foreign students, students from all over the world. Are we in any way equipped to enter into meaningful relationship with these people? Of course, we might give them a dinner sometimes - invite them for dinner and then show slides for next two hours. I think these things are to be noted: how the Christian Church here takes responsibility for the foreign students in this country.

The Church is called to serve. I want to read a statement by Bishop Huddleston who was in South Africa. Recently in his addresses to the students in Oxford he spoke about his own experience in his life and he spoke about three major decisions he had to make at different times.

First he spoke of his confirmation, which he described as a conversion experience.

Then came the decision to serve Africa. This is the kind of decision any missionary has to make at one time or another. The decision to leave home, father and mother, brother, and positions for the sake of the Christian gospel.

The third decision was to serve the cause of the dignity of man, of racial equality, of freedom and justice in South Africa. This is what he said,

"It is difficult, looking back to see exactly at what point one knows himself to be making a new decision, or taking a new road. All I can say is that all through the years I took my share in framing and speaking to resolutions at the Synod which condemned apartheid, or which urged advance in the opening up of opportunity for Africans. "

This was the first stage of his social action - speaking for resolutions. But later he said,

"I had seen and felt in those moments the terrifying spectacle of a police state. Synod resolutions and episcopal references simply would not do. It seemed to me then, as it seems even more certain to me now, that the only way to meet this thing as a Christian was to try at least to arouse the Christian conscience throughout the world. Apart from the need to arouse the Christian conscience of the world, there was in my heart from that moment in clear and unmistakable form the desire to identify myself with the African people, in their struggle for human rights and personal freedom. But identification means more than words, more than speeches for the Christian, so it seems to me. It is a part of the life of faith itself. There is the possibility that a man may claim to have a personal experience of conversion and yet not see the need to give himself to service to the physical or social needs of the people of the world. But unless he has seen this latter need and responded to it with Christian charity, and decided to devote himself to it, the epithet, Christian, is hardly justifiable."

Conversion to the Saviour Christ also means conversion to the Servant Lord.

I want to quote again from a statement from the Vatican Council: Pope John, while opening the First Vatican Council, said,

"The Church wants to be the church of all men, but in particular the church of the poor."

And then the Vatican Council in its October, 1962 message to the world said,

"Far from turning us from our task of adherence to Christ, faith, hope and love commit us wholly to the service of our brethren. In imitation of our beloved Master who came not to be served but to minister."

This is why the Church is made not to rule but to serve. He has laid down his life for us and we ought to lay down our lives for the brother. This is the calling of the Christian Church - to serve the world.

For the rest of the time I want to show how this has happened in the life of Jesus Christ, and I want to refer to the speech we have about the priesthood of believers in First Peter. This is an epistle written to the church in Asia Minor, perhaps by a bishop. It is thought to be a baptismal sermon to newly baptized converts about what it means to be God's people in the world. The Church is God's temple.

We hear a lot of adjectives here - a chosen race, a royal priesthood, a holy nation - all these things - all these adjectives are taken from the Old Testament. These adjectives are applied to the people of Israel. But in the Old Testament 'priesthood' is normally applied to one tribe. But there is one passage in Exodus 19 where the priesthood is applied to all the people of Israel. It is very interesting that First Peter refers not to the other passages but to the passages in Exodus 19 where priesthood is applied to all the people of Israel, quoting from Exodus 19, where this priesthood is spoken of in terms of the Holy Community.

So we find that whereas in the Old Testament priesthood is mainly confined to one tribe, when we come to the New Testament, just as the Holy Spirit is communalized for the whole community the priesthood is also communalized. The priesthood in the Old Testament is not destroyed but fulfilled. The Christians are the living stones with which the temple is being built but they are also the priests in that temple.

Now, we should think a little further. What does it mean to be a priestly community? Here again just as the nature and the function of the temple cannot be understood apart from the nature and function of the Cornerstone, the nature and the function of the priestly community cannot be understood apart from the function of Jesus Christ who is the High Priest. In the Epistle to the Hebrews Jesus Christ is all the time referred to as the High Priest. And what was the qualification of Jesus Christ to be the high priest? What did he offer? This will also tell us about the function and the nature of the Christian Church. Every high priest is taken from among men. He is representative of men. Jesus Christ became High Priest because of his identification with men.

"For we have not a high priest who cannot be touched with the feelings of our infirmities but in all points tempted like we are, yet without sin."

So this was the qualification of Jesus Christ to be the High Priest. That he was one with men. This identification he took upon himself, the infirmities and our sin. And here in the garden of Gethsemane we see him struggling with human sin and the depth of his identification is seen on the Cross. He was completely on the side of sinful men so that for a moment it appeared that he was cut away from God. The cry, "Father, hast thou forsaken me?" expresses his alienation from his Father for the sake of identifying with sinful mankind. It was at that moment of his identification that he fulfilled his priestly function. What did he do? He cried, "Father, forgive." Father, forgive. He lifted the whole sinful world before God in

intercession and asked God to forgive. He was able to represent - to lift the world before God - because he was part of it. He identified with it. He lifted the whole world before God and asked "Father, forgive." And to-day he sitteth at the right hand of God continually interceding for mankind.

This is the function of the High Priest. This is the priestly function, to represent mankind before God and to ask God for his mercy. Therefore, the prayer of the Church always, every time is, "Lord, have mercy. Christ, have mercy." This is the prayer of the Church before God to ask for forgiveness and mercy for mankind, to intercede before God. The intercession is the priestly function.

But only a church which is involved in the life of the world can pray for the world. You see, for us, intercession is a very light thing - we just say, 'God, help him.' and then we go our own way. Intercession is a very hard thing. Only on the cross when his body was broken, Jesus prayed, "Father, forgive." "For the life of the world", "for the sake of the world" means this kind of identification, involvement with the sin and the agony of our Lord. Only at the foot of the cross can we pray for the world. Only the church which breaks itself for the sake of the world can pray for the world. And, therefore, what is the symbol of the Church? The symbol of the church is the Lord's table, where the broken body and the blood shed are the sign and the symbol of the life and mission of the Christian Church.

On the night he was betrayed, he took the bread and said, "Do this in remembrance of me." We remember his passion - the body broken for the life of the world. The church, remembering this great event, breaks itself for the life of the world. This is Sacrament, this is the Lord's table. Breaking the bread, remembering his passion and his work for the sake of the world, the Church breaks itself for the world. It surrenders itself into God's hands to be used, to be broken for the life of men. We enter into the passion of our Lord Jesus Christ. So therefore it is a great sacrifice. You see, Jesus Christ was not only the one who sacrificed, was not only the high priest, but he was also the victim. That is why the New Testament says he was more than high priest for he was also the Lamb, the victim which was killed. And Sunday after Sunday, when the Church celebrates the Lord's Supper, the Church enters into this great mystery, and breaks itself for the sake of the world. Therefore, the Lord's Supper is the symbol of the Church's life and mission.

We have seen this priesthood is not confined to certain people but to all the people, all the church together, who make this sacrifice and breaks itself. At the time of the reformation the priesthood of all believers was made the battle cry. But it is very unfortunate that it is in the reformation churches that this doctrine of priesthood of all believers is completely misunderstood and misused. We have used this slogan to fight against the bishops and the clergy but failed to understand what the meaning of it is. And why has this happened? Why was this doctrine of the priesthood of all believers misunderstood? Because we have failed to understand

that the Church is a sacramental event. The priesthood and sacraments go together. Otherwise the priesthood will become a privilege. We just go around saying that we are our own priests but we forget that we are also the victim to be crucified, to be sacrificed: whereas the Church has to work with two doctrines - the priesthood of all believers on the one hand and the Church as a sacramental event, the community of sacrament. This has been misunderstood and misused. In the Catholic churches where the priesthood of all believers is ignored, the sacrament has become sort of a crutch. The sacrament has been misused and it has become a sort of fetish, a rite, a symbol of ritualism. And in the reformation or protestant churches where the sacrament is misunderstood, the priesthood of all believers is misused.

And to-day what happens? The Ecumenical movement, especially to the liturgical movement, is bringing together these two aspects again. The theological basis of our liturgical movement to-day is not how many more candles or vestments - they are secondary things - but the important thing is understanding the whole church as the priesthood of believers and understanding the Church as the sacramental event - bringing these two together. Only when the two are brought together, the Church fulfills its priestly ministry. And the priestly ministry is to be a victim for the life of the world. And why do we need a priestly ministry? Why do we need priests? Why is priesthood constituted in the Old Testament? For the sake of sin, atonement. And the Old Testament very clearly understood the fact of sin and they understood that the community in which they lived was a community of sinners and, therefore, they needed sacrifice and priests. And only when we understand that the world we live in is a world where the principalities and the powers are the ruling forces and when we understand that the sin is operating in our own lives, in the lives of our congregation, will we understand both the priesthood and the sacraments.

I remember when John F. Kennedy was assassinated there was a great attempt in many quarters in the United States to minimize the importance of it and to say,

"Only one man has done this, and the others are all right. See, one fellow is a bad fellow in our society but otherwise we are nice people."

And when Chief Justice Warren made the statement that this was the sin of the whole community, many people protested:

"We had nothing to do with this."

But some people are bad fellows! Only the Church which understands that it lives in a world which has crucified Jesus Christ, only that Church will understand that it is a priesthood to be sacrificed for the sake of the sin of the world, for the world. The task of the Church is not just to give what the world wants - no - but to shed our life for their sin to redeemed from it. Identification does not mean shutting our eyes to the real forces in the world but to have faith in it. The life which Jesus Christ gives is the life of forgiveness and redemption, and that can happen only through a community of priests by their sacrifice. And we exist in the world as a priesthood, sacrificing and interceding every day. It is our service for the life of the world.

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THE CONCEPT OF THE SERVANT

- The Rev. W. Stuart MacLeod

When Bessie was giving some of the introductions to-day, or an introduction for me to-day, I was very much disturbed when she was talking about what was happening way back in the 1940's. Because one hates to think that here it is 65 and you can think of your ministry going back through the 40's. But that's the way with life.

I was reminded of a story concerning George Bernard Shaw and Babe Ruth. Apparently an enterprising reporter decided that he would have an interview with George Bernard Shaw. Among the several questions that he put to George Bernard Shaw was this, "What do you think of Babe Ruth?" And George Bernard Shaw looked at him and said, "Who is she?" After a time the reporter was in touch with Babe Ruth and he thought it would be a good idea to pass this on. So he said to Babe Ruth, "Do you know what George Bernard Shaw asked me when I asked him what he thought of you?" And, of course, he told him. And Babe Ruth said, "George Bernard Shaw? I think I know that name. Was he the guy who played for St. Louis' Cards on third base?" So you see that introductions sometimes bring up not only ignorance but some forgotten fact.

Well, let's get down to work. We're going to think together in this series of the Concept of the Servant.

Dr. John A. McKay says that the Servant image is the most significant symbol in the Bible and in the Christian religion. That is a sweeping statement but know Dr. McKay's stature as a scholar and a churchman, we are inclined to agree just because it is his considered opinion. We know, however, that other voices have been saying much the same thing. In recent years, we have rediscovered the concept of the Servant. I think it is true to say that no Biblical idea has had a more far-reaching effect on modern churchmanship than this. Indeed, the spirit of renewal which is challenging traditional doctrines and holding the institutional church up to critical scrutiny has to a large degree had its source in the rediscovery of the Biblical idea of the Servant. You may remember that Time magazine entitled its Christmas story last year, "The Servant Church." And it concluded its outline of the state of the church with this sentence:

"Summoned to discipleship, Christianity will be its true self only when it exists for humanity, following the example of the Suffering Servant who was its Lord and Founder."

Well, having attempted to justify the general topic chosen for our Bible Study sessions, let's now begin an examination of the concept of the Servant as we find it in the Bible. You have, I hope, received a sheet with the outline of the proposed series on it with suitable Bible passages and discussion questions. You will note that I am proposing to consider the theme under four heads: The Servant Nation, The Servant Messiah, The Servant Church and The Servant Ministry. After you have spent a year studying God and His Purpose, it's not necessary for me to stress that the dominating idea in the Old Testament is the idea of the Covenant.

The Servant Nation

What was the Covenant? In essence it was an agreement between unequals. It was something that God gave and that the nation accepted. Israel had been set apart by God to a special relationship. And what was that relationship? It was one of dependence, indicated by such terms as - the people of God - God's wife - God's son - God's servant. But whatever term was employed, the same idea was conveyed. The nation didn't exist for itself, but to serve God. The writer of Deuteronomy put it this way,

"They were a people for his own possession."

This was basic to all the religious thought of Israel. I will be your God, you shall be my people. They were never allowed to forget it. As chosen people, everything that they had, they owed to God. You remember that lovely passage in the eleventh chapter of Hosea, where Hosea says concerning God's relationship to his people:

"Yet it was I who taught Ephraim to walk,
I took them up in my arms;
I led them with the cords of compassion,
with bands of love, ...
And I bent down to them and fed them."

So because they lived by the grace of God, they had no reason to glory in their own achievements, or in their own power. They were God's people and they couldn't exist without him. The mark of ownership was upon them.

Now it is only a step from the idea of the Covenant to the concept of the Servant. In fact, as I suggested already, all the thinking of Israel pointed in that direction. Even when Hosea spoke of Israel as God's wife, this was implied. In those days they thought of a wife as a personal possession. She belonged to her husband and she had no rights of her own. Everything she had was hers only by virtue of her relationship to her husband.

The Hebrew word for servant was the word Ebed. Actually, it means worker. But since in Biblical times most of the work was done by slaves, the word ebed became almost synonymous with slave. Hence, when it was translated into Greek the word used was 'dulos' - slave. So when Israel was described as the Servant of Yahweh, what was meant was that Israel was God's worker, or God's slave. Yet it should be kept in mind that it was not regarded as a degrading relationship. Indeed, it was rather thought of as a position of privilege. Hence, the ideas of election, covenant and servant belong together. The Interpreter's Dictionary of the Bible suggests that the Biblical concept of the Servant or Slave was somewhat parallel to that of a knight in the middle ages:- One devoted to the service of a king or other authority figure. So maybe we need to rid our minds of the idea that a Servant is a doormat or what we to-day would call a compulsive dependent figure and rather think of a Servant as one who owes obedience to another while at the same time retaining the rights of full citizenship. This is apparently what the Biblical writers had in mind when they used the Servant symbol.

With that as a background for our thinking, I want to turn now to the portion of scripture in which the figure of the Servant is most clearly delineated. I am referring, of course, to Isaiah 40 - 55, which we call Second Isaiah or Isaiah of the Exile. Some think of Second Isaiah, as you know, as running right to the end of Chapter Sixty-six. The whole series from 40 - 66 they would say is Second Isaiah but I propose that we not get involved in such hair-splitting. For our purpose, I am suggesting that we just think of Second Isaiah as the portion between 40 and 55.

It is very hard for us to realize how the Jews must have felt after their long years in Babylon. They had no king, no temple, no priests. Indeed, after almost half a century in exile, most of them had forgotten what home was like. From time to time a lonely soul would re-echo the sentiment expressed in the 137th Psalm:

"How shall we sing the Lord's song in a strange land?
If I forget thee, O Jerusalem,
let my right hand forget her cunning."

But that was exceptional. Most of the Jews had settled into the life of Babylon. They shared its business and its culture. They became like their conquerors. But there was a prophet among them who saw things differently. We don't know his name. His writings don't contain a word of autobiography. All we know about him is that he was one of the exiles in Babylon. We can only look at his message and judge him on the basis of what he wrote. Yet, that is sufficient to lead us to conclude that his was one of the great prophetic minds of Israel's history. Indeed, that his message was a prelude to the Gospel. Over and over again he used the word, Good Tidings or Gospel. So he has been called the First Evangelist.

What did this man have to say? We can't even attempt to summarize his far-reaching message, but his recurring emphasis was a noble hope. Hence, the striking prelude with which he begins his majestic symphony:

"Comfort, comfort my people,
says your God.
Speak tenderly to Jerusalem,
and cry to her
that her warfare is ended,
that her iniquity is pardoned."

Why this burst of optimism? Because the prophet knew that Cyrus, King of the Persians, was beginning to flex his muscles and pose a threat to the relentless power of Babylon. He dared to hope that Cyrus might be used by God to deliver his people. But more than that, he saw Israel's role in a different light. He believed that deliverance would be for a purpose, and that his people would yet be God's agent in the salvation of the world. To describe this role, he used a word which had been applied to Israel many times previously - the word Servant. It is rather interesting to note that the emphasis on the Servant is not a general characteristic of all fifteen chapters, which come from this unknown prophet. It is confined essentially to four passages, commonly known as Servant Songs. Some critical scholars think that these songs are so different from the main body of this man's writing that they must have come from another hand. But this seems unlikely. It may be truer to say that they were written at a different period in his career.

This is all conjecture, of course. There is such diversity of opinion among the scholars that it is hard for us to know what conclusion to draw. More relevant than a discussion of the authorship of the songs is the identity of the Servant. This is basic to everything we are going to be thinking about. What did the prophet have in mind? - Was he thinking of the nation? - Or the remnant of Jews in exile? - Or maybe a Messianic figure? - Or possibly some historic person like Jeremiah? When you get to studying the passages, you look at the first of the Servant Song, you will note that Chapter 42 begins in this way:

"Behold my servant, whom I uphold,
my chosen, in whom my soul delights;"

Who is that? The first song doesn't identify the Servant, though I think you'll see that the nation is implied. But then when you turn to the second song in the 49th Chapter he seems to answer our query. Here's the third verse:

"You are my servant,
Isra'el, in whom I will be glorified."

Isn't that all we need to know? We need to remember that in ancient times there was a tremendous sense of corporate solidarity. They could refer to a nation as they could to an individual without any qualms. In fact, it can be argued, that our modern individualism was entirely unknown to them. And so it was very typical to refer to a whole community as one person. And also to regard the community as being dependent upon the choices made by one person.

You remember the story of Achan in the story of Joshua - I think it is the seventh chapter. When Jericho was captured a lot of the booty was taken and destroyed because they wanted it to serve as an offering to God. But there was a rascal in the company whose name was Achan and he decided to keep some of it for himself. Now how would you or I react to such a situation? We would naturally hold the man responsible for what he had done. But not so in Bible times. They believed that the whole nation was responsible because of what Achan had done. They were all involved in the sin of Achan. The Biblical writer says that by the sin of Achan the people of Israel broke faith and hence the anger of the Lord burned, not just against Achan, but against all the people. The nation was such a complete unit that for one to sin meant that everyone was involved in his sin. I wonder, by the way, if this is not the root of the belief that all mankind was identified with the sin of Adam.

Do we need to keep this in mind when we are studying the Servant Songs? Was the image which the prophet portrays simply a highly personalized picture of the nation as a whole or maybe of the exiles in Babylon rather than the description of an individual? This would certainly appear to be the inference to be drawn from the second song but when you look at the poignant picture of the Suffering Servant in the fourth song it is hard to think in corporate terms. Rather it would appear that here he is describing

an individual, possibly a messianic figure. My own inclination is to believe that the Servant figure was a personalized portrayal of the exiles, and that this applies even to the description of the Suffering Servant. But I'm not going to predetermine what your answer will be. I want you to think about it. I want you to study the passages suggested and I hope that as we come together to pool our thinking, we might satisfy ourselves as to who this figure was, whom Isaiah was describing as the Servant. It is necessary to have some idea who the Servant was if we are going to understand the Servant's role.

But what was this Servant to do? What was the Servant's mission? From our standpoint this is even more important than to distinguish who the Servant was. It is what you do with your faith that really matters, is it not? Did the prophet have in mind a specific vocation for the Servant? If so, what was this vocation? I'm not going to suggest an answer to this question at the present time. I'm going to leave it with you and I'm hoping that you're going to come up with the answer to that question. I hope that when you come back and we pool our findings, that we will all have a clearer idea of the Servant's vocation and, I might say by implication, also the vocation of the Christian church in our day.

Remember that our real concern in these Bible studies is not to know the identity of the Servant, nor even to know the role of the Servant in God's purpose, as important as that is. Our real concern is to discover what these passages say to you and to me as we engage in the work of the Church in this year 1965. And so I hope that this is not just going to be an effort in research but rather that this will involve us in personal examination.

Now this is all I am going to say by way of introduction at the present time. I'd like to suggest that you go to your groups and that you be responsible for study on the following basis: I'd like to see the first four groups concentrate on Passage #1, Isaiah 42: 1-4; Groups 5 - 8 on Passage #2, Isaiah 49: 1-6; Groups 9 - 12 on Passage #3, Isaiah 50: 4 - 9; Groups 13 - 16 on Passage #4, Isaiah 52: 13 - 53:12. If you find that there is not enough to stimulate you in one passage, it is quite all right to move on to the others. I do hope that you will make a note or two and that we can come back and pool our thinking and maybe we are going to come up with some answers. I'm not suggesting either, by the way, that you feel limited to the questions which are raised here. These are just to help you get started and we'll see what you have to say.

The Servant Messiah

Yesterday we considered the roots of the Servant idea as related to the Biblical concept of Covenant and Election and particularly as we see it revealed in the magnificent Servant Songs in Second Isaiah. To-day we're going to examine Jesus' understanding of his ministry as Servant.

When I think of the responsibility of attempting to understand what Jesus thought of his own mission, I feel that we are far beyond our depth. You almost feel, don't you, as H.G. Wells did, that this man is too big for our small hearts. - How we can possibly understand, yet I think we must attempt as best we can to try to catch a glimpse of what his ministry meant to him personally.

And so we are going to look to-day at his understanding of his role as Messiah. What part did the Servant theme play in his own self-understanding or was it an emphasis which the early church read into his life story, as a result of his death on the cross? There is no doubt that many Servant sayings put on Jesus' lips were the creation of the post-resurrection community. But does this account for all of them? There is good reason to believe that Jesus interpreted his mission as Messiah not so much in the apocalyptic framework of first century Judaism, with its stress on the divinely-sent conqueror, but rather under the spell of the Suffering Servant of Isaiah - the role of vicarious suffering.

Many of you may think otherwise but I share it with you for what it is worth. What are the grounds for this view? I'm going to have you examine with me this morning three of the passages which you will find on your sheets, because I think that in these three passages we get a picture of what is meant when we talk about the Servant Messiah.

In the first place it was the theme of the original Kerygma - that is of the apostolic preaching. The passage in mind here is, of course, the second chapter of Philippians, the so-called gnostic passage:

"Though he was in the form of God, ...
emptied himself, (literally he stripped himself)
taking the form of a servant, being born
in the likeness of men. And being found in
human form he humbled himself and became
obedient unto death, even death on a cross."

Scholars have made a very interesting suggestion about this passage. They think that it may not have been original with Paul, but it may rather have been a hymn which was in common use in the early church. So when the apostle was writing to Philippi he incorporated this hymn into his letter. This would mean that the idea of Jesus taking the form of a servant came from the earliest strand of the Christian tradition, and so may well have reflected Jesus' own understanding of his work.

The Second Chapter of Philippians is certainly a key passage in our understanding of Jesus' Messiahship. As someone has put it, - "What it tells us is that the One who was above the frame of the universe became a slave within the frame." This is the essence of the incarnation. It also points to the cost of the atonement. Obviously Paul thought of the Servant image as appropriate to describe the role of Jesus, the Messiah. So, our first point is this - it was the theme of the original kerygma.

Now let us turn to a second passage - the very familiar account of the confession at Caesarea Philippi, Matthew 16. You remember that Jesus had reached the lower slopes of Mount Lebanon and meeting there with the disciples, he put to them the question -

"Who do men say that I am?"

It wasn't a hard question for them to answer. Peter was quite ready to quote the opinions which he had heard expressed in their travels, but this wasn't what Jesus wanted. His concern was to probe the thinking of the disciples. So he asked -

"Who do you say that I am?"

In reply Peter said,

"You are the Christ, the Son of the Living God."

He was declaring that they who were most closely associated with him recognized him to be different from anyone else who ever lived. They believed him to be the Promised Messiah. It was a tremendous moment of revelation. What Peter was saying was that in Jesus God's age-long purpose for his people was fulfilled. But then Jesus dealt the disciples a shattering blow. He told them that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed. That was something the disciples didn't expect to hear. Who ever heard of a Messiah having to suffer? Wasn't this the reverse of all their expectations? Surely there must be something wrong? And so, immediately, following the moment of revelation, Peter's theme changed. He began to rebuke the Master,

"God forbid, Lord. This will never happen to you."

Hearing that, Jesus addressed the strongest words that he ever spoke to a disciple to Peter himself,

"Get behind me Satan, you are a hindrance to me.
For you are not on the side of God, but of man."

The significance of this incident is obvious. Jesus was re-interpreting the role of Messiah. He was saying, that, as he saw it, Messiahship involved suffering, self-giving, sacrificial service. As Messiah, he came not to be ministered unto but to minister and to give his life a ransom for many. That was too much for Peter and the rest of the disciples so they refused to listen. It never sank in. As a matter of fact, it didn't sink in till after Calvary.

A skeptic might argue that this account shows the influence of a post-resurrection church. There is no doubt that considerable editing was done after the event. It is hard to explain, for example such terms as the third day, taking the cross and so on. They might well indicate a later hand. But I think that there is something terribly authentic about this passage. Would the early church have fabricated Jesus' scathing rebuke of Peter? I think that is quite unlikely. Remember, that Peter was the chief of the apostles. The early church would not have created a story like this which reflected so drastically on the character of Peter. Then, too, you will remember, particularly in the Gospel of Mark how the gospel record indicates a change of emphasis on the part of Jesus following Caesarea Philippi. He began to concentrate on teaching the disciples. Sharing with them more completely than formerly as if he knew that his own time was short and they must carry on the ministry he began.

There is still another passage which is deserving of study and it is the foot-washing scene in the thirteenth chapter of John. Now as an authentic record we might be inclined to question the value of the Fourth Gospel - we might regard it as interpretive history, which in some respects it is. The picture we get of Jesus in the Fourth Gospel is as William Temple said, "More like a portrait than a snapshot". I recall not long ago hearing Bishop Dean, formerly Bishop of the Caribou but now with the Anglican World Church, indicate the difference between a portrait and a snapshot. He said, "A snapshot is much more precise. It shows, for example, how Aunt Fannie looked when she dropped the ice cream cone on her dress." A portrait doesn't reproduce all the details but may be more enduringly true. It reveals the character of the one being painted. And also the mind of the artist himself. "The Synoptics", said Bishop Dean, "revealed what Jesus was and did. The Fourth Gospel reveals what Jesus is and does." The one describes events in time - the other is timeless. The Synoptics, for example, start with the human birth. Just as the Fourth Gospel starts with eternity, and links Jesus with the eternal purpose of God. It is from this perspective that we turn to the account of the washing of the disciples' feet in the thirteenth chapter of John. Here's the description of what happened.

"Jesus rose from supper, laid aside his garments, and girded himself with a towel. Then he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded."

Ordinarily in the homes of the rich there was a slave at the door whose task it was to wash the feet of guests as they came in from the dusty roads. But we can well imagine that the Last Supper took place in a very humble home. There was probably no one to perform such a service and so it would be the responsibility of one of the group to do this menial task. Dr. Gossip in the Interpreter's Bible surmises that as the disciples walked along the road they were probably having an argument as to which would be greatest in the Kingdom and so when they got to the

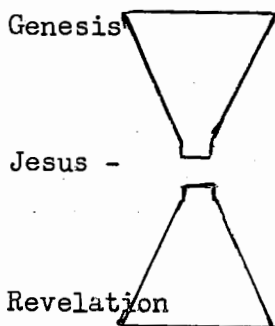
Upper Room they were in no mood for the foot washing. What happened? They sat down to supper without performing this usual courtesy. And he says that, in a vivid and dramatic way, Jesus mended the omission. He took a towel and after the manner of a slave put it around him and began to wash their feet. What a strange picture this is! The one whom they had come to know as Messiah performing the function of a slave. In his unforgettable way he was showing what he meant when he said,

"Whoever would be first among you, let him be the slave of all."

We have looked at three passages which I hope you are going to look at much more closely when you go into discussion. The first passage, as I suggested, indicates that this Servant concept was part of the original kerygma - the apostolic preaching. The second appears to reflect an authentic word from Jesus himself. The other belongs within the framework of interpretive history and so views the Servant's ministry from the perspective of the Incarnation and the Atonement. There are lots of other references which could be cited. You might, for example, think of the discussion regarding greatness in the Kingdom in Mark 10: 35 - 45. You might think of the Parable of the Vineyard in Mark 12: 1 - 11. You might look at the whole of First Peter and I have given you one passage for study - First Peter 22: 21 - 25. There is so much that authenticates the conviction that Jesus as Messiah fulfills the role of the Servant.

But, we might ask how it was that he chose this symbol, originally intended as we saw yesterday, to portray the whole nation or a remnant of the faithful in exile. How did he happen to choose this as a symbol for his own ministry? Was it that he knew that the ideal would not be fulfilled by the nation and so could only become real in his person? This is a question that is worth considering. Dr. Lightfoot, New Testament scholar of a former generation, used a rather striking metaphor to describe the Biblical story. He compared the story of God's people, Israel, to two funnels - one set on top of the other with the narrow ends meeting.

The one he said represented the Old Testament beginning at the wide mouth with the universal history which you find in the first ten chapters of Genesis, then narrowing to the remnant; and, through the failure of the remnant, narrowing to Jesus himself. Then after Jesus, you enter into the second funnel and the widening process begins again, from Jesus to the disciples, to the church, then to universal history as represented in the book of Revelation. This was his description of the whole Bible story.



Doesn't this also point to the development of the Servant idea? If Jesus saw his role to be that of Servant, what did he mean by it? There is another little book I should have given you in your list of reading. I'm sure a great many of you have read it - 'The Man for Others' by Eric Routley. It is a book in which he attempts to enlarge on John Robinson's chapter, The Man for Others. I would certainly recommend it. I think that he helps us to understand Jesus' role as Servant in all its many phases.

There are three observations that one might make from Routley's book that are worth keeping in mind as we begin to probe the passages that we are going to examine. -

1. Jesus' concept of Messiah represented a repudiation of the popular notions of his day. The traditional expectation of a conquering prince was laid aside and Messiahship for Jesus was concentrated in what Routley calls "an act of self-destruction". This means he interpreted his mission not just in terms of the kind of obedience associated with Servanthood but he interpreted it in terms of suffering - literally giving himself a ransom for many. We know why such an idea was a stumbling block to the Jews. In popular expectation the Servant image of Isaiah had been replaced by the image of a conquering prince - one who would put all enemies under his feet.

2. The second observation we note is this. Not only did Jesus re-interpret the meaning of Messiahship but also, quoting Routley again,

"Just as he achieved victory only through utter self-abasement, so his followers will achieve it by no other means."

Now think of what this means for the church, for you and me. Hence, Jesus invited his followers to drink his cup, to deny self and take a cross, to serve as he served. The conditions of discipleship were clearly stated. And invariably they were patterned on Jesus' own understanding of his work as Messiah. The implications of this, of course, will come out in the study of the Servant Church.

3. There is still another suggestion that Routley offers in support of this interpretation of Jesus' work. It is related to the understanding of the very difficult term, Son of Man. When Jesus spoke of himself, almost invariably he used the term, Son of Man. What are we to make of the title? Apparently the term, Son of Man, simply meant man - but really man at his highest. Or maybe in Jesus' thought, redeemed humanity. Just as the office of the Son of Man, he was saying, is to give himself, so the term in his thinking was not just a term for himself; it was that but it was more. It was a term for redeemed humanity which Christ felt himself called to lead. I think this is how Routley interprets this term and you see again that it involves those who are committed to him as Servant in the process of fulfilling that role as Son

of Man. This is an interesting idea. You may want to get your teeth into it, I don't know. But we will leave it with you.

I suggest that with this introduction we go to our groups and maybe spend about twenty-five minutes in groups and then come back and have a pooling of our thinking.

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The Servant Church

We come to-day to a consideration of the Servant Church. I want to begin with an illustration which I know will be familiar to many of you but it is so appropriate. It comes from Dr. Theodore Waddell. He likens the church, you remember, to a coast-guard station on a dangerous coast. It has stood for centuries, and tales of its rescue service in past generations thrill its occupants. Stained glass windows have even been put in the station to commemorate its heroes. In the course of time, those responsible for manning the station did everything they could to expand and beautify the station itself. Architects vied with one another to build the finest possible structure. Many who were not actually involved in the work of rescue gave financial support.

However, in time the process of station-building became such an absorbing task that the rescue service was increasingly neglected, though traditional drills and rituals were carefully preserved. And eventually, the actual dangerous enterprise of going out into ocean storms was left to a few specialists who were hired to do the job while the other personnel looked after the station itself. They forgot their real reason for being so intent were they on keeping the coast-guard station in shipshape order. Is this the story of the Church? Have we become so busy maintaining an institution that we have quite literally forgotten our reason for being?

Our purpose in examining the concept of the Servant at this Biennial is that we might have a clearer understanding of the role of the Church in our day, and particularly, of our part in the work of the Church as full-time Servants.

I have already ventured the opinion that the present day concern to get outside the structures of the Church and to leave our protected ghettos is in part the result of the rediscovery of the Servant image. One thinks, for example, of Don Benedict - the story with which the book 'Come Out the Wilderness' begins: - Don Benedict worshipping in the lovely chapel of Union Seminary back in the year 1947 and being disturbed by the words that he read on the great central window of the chapel. They were familiar words:

"Go ye into all the world and preach the gospel to every creature."

He knew that in response to those words countless graduates of

Union Seminary had gone out to India, and Africa, and other needy lands and he admired them for having done so, but Don Benedict kept thinking of something else. For just over the hill from Union Seminary is one of the most neglected spots on the continent - filled with frustrated, hopeless men, the dregs of society - the area known as East Harlem. He knew that this was a world about which the church knew very little. He knew, too, that men have been quite ready to respond to the tragedy of Africa but tended to close their eyes to the tragedy of vermin-infested tenements. He couldn't forget the words,

"Go ye into all the world."

He knew what those words meant to him. So he teamed up with Bill Webber and with their families they moved down the hill into East Harlem. Their bold attempt to confront the desolate and barren part of a great city with the claims of the Gospel has inspired others to get outside the protective walls of our churches and to tackle life in the city streets. What is this but an effort to make real the Biblical concept of the Servant?

Do you feel that the Church is at long last beginning to discover itself? I do. It's an exciting change that is taking place, and it's a change that we have seen take place just in the past two or three years. These days we're holding everything up to scrutiny - old dogmas are being re-examined, new methods of worship and teaching are being tried. Intellectual freedom is bursting out all over. Established organizations are being scrapped, if they no longer serve their real purpose. And all of this is being done in an effort to get with the world. For too long we have been talking to ourselves, and all of a sudden we seem to realize that nobody outside has been listening to us. Now, everything is changing. The New Reformation is a fact. And while it is hard for us who so long have relied on the old securities and long-standing traditions to see all of these scrapped, I think it is a tremendously exciting time to be engaged in the work of the Church.

What does it mean for the Church to be a Servant in this age? Does it mean the same to-day as it meant in the first century? The nature and the task of the church have not changed, but, as Dr. Waddell points out, we have lost sight of the reason for the Church's existence. We have thought of it as an organization to be strengthened and, if necessary, to be defended and not as an organism committed to revealing God's love for the world. That's what it was in the mind of Jesus. And that's the truth we are attempting to rediscover as we examine the concept of the Servant.

We noted that Jesus interpreted Messiahship in terms of service, not the kind which offers charity from a position of lofty superiority, which so much charity represents, but the kind that comes right into the midst of mankind's agony and struggle, even to the point of committing one's self to what

Eric Routley calls 'an act of self-destruction'. That's what it meant to Jesus to be Messiah.

"I am among you as one who serves."

Not only did Jesus make real in his own life God's purpose for his people, but we know that he also set about to establish a New Israel. The old Israel had failed - it had become self-centred, an exclusive religious society concerned to save itself, separated from the world by its rules and its ritual. So Jesus chose twelve disciples, symbolic of his concern to establish a new Israel and like the old Israel we remember that this was sealed by a covenant, the new Covenant being sealed by his own self-giving on the cross. But the essential purpose of the new Israel, the people of God, was still the same - to be God's agent in the world. This is how Peter described it.

"You are a chosen race, God's own people that you may declare the wonderful deeds of Him who called you out of darkness into his marvelous light."

Just cast your mind back for a moment to the call that came to Abraham, described in the twelfth chapter of Genesis. Abraham, the symbol of God's own people, set apart to his task and the task was represented in these words:

"In you all the families of the earth will be blessed."

Very much like the new Israel is it not? So the new Israel came into being and its mission was to continue the work of the Servant Messiah, to be the body of Christ in the world.

In your Bible study to-day, I want you to probe these four passages with two ideas in mind. They are principles which are basic to our understanding of the Church.

1. The first principle is this: The Church is not the repository of the saved - but a saving community. Not for nursing the saved - but for saving the world. We have had the idea that it is our task to bring people into the Church and that our job ends right there. We have come to see that this is only one aspect of our job. There is a more important task. It is to send Christian men and women out into the world to be the Church. The distinction we are trying to draw might be regarded as parallel to the distinction between Ezekiel on the one hand and Second Isaiah on the other. Ezekiel, you remember, believed that the restored nation would be saved for their own sake, to be an isolated, pious, religious community. In other words, a saved remnant. But the unknown prophet saw the restoration of the nation as part of God's plan for the salvation of the world. That is, a saving community rescued, not for its own sake, but for the world. And we have seen which ideal Jesus chose for his

own ministry. I wonder how have we forgotten this fact? What led the Church to become so concerned with its own life that it lost sight of its real task? And what is there about the Church as you and I know it which prevents it to-day from being the Servant Church.

This is a question I hope you will get your teeth into. Maybe the trouble is that the bulk of the people in our churches don't realize yet that times have changed. They are not aware that the Church is a minority group; they have not yet discovered that the ideal of Christendom has long since gone into limbo. Dr. Hansen, in the book 'The Church of the Servant' to which I have referred several times, says that the modern church has much more in common with the situation of Joseph in Egypt than it has with the situation of Moses in the wilderness. Just think of those two pictures: -

a. You remember Joseph served a king who didn't acknowledge the authority of Yahweh. There is not even any evidence that Egyptians were drawn to worship Yahweh as the result of Joseph's action, yet he served completely and because of what he was able to contribute in the way of character and conduct, he really witnessed a good confession.

b. Moses in the wilderness on the other hand, organized a community ruled by God. Nothing was done which was not a specific command from God. It became a theocracy. Dr. Hansen says that the situation of Moses was comparable to the situation of the Church in the Middle Ages, that is in the age of Christendom when everybody, of course, was regarded as Christian.

The role of Joseph in Egypt, he says, corresponds to the situation of the Church to-day. Now we don't gain anything by looking back with nostalgia to the Middle Ages - They must have been wonderful days. Yes, but we're living in a different time. We've got to accept things as they are even if our situation has to be like that of Joseph in Egypt, believing that in this present situation we must seek to fulfill God's purpose. But this is abidingly clear. No longer have we the right to think of the Church as a community of the saved to be coddled, nursed and protected, but a community entrusted by its Servant Lord with the task of revealing his love for the world. The Church does not exist for itself but for the world. This is the theme that was brought out so beautifully in our morning devotions.

2. Now the second principle that I want you to keep in mind is this. The Church, like its Lord, must be willing to lose itself for the sake of the world. This is a hard thought. This goes against my grain. I think it goes against yours too. Those of you who heard Bishop Robinson on the TV programme 'Ferment' last week, heard him say that it may be necessary for the Church to die. Indeed, he gave the impression that death is inescapable

before resurrection can take place. What does this mean? Does it mean an experience of Calvary for the Church? Does it mean a new exile in which the Church must quite literally go into captivity if it's to discover its mission as Suffering Servant? Does it mean that it must be like the grain of corn or wheat dying in order to bring new life? Let us hope and pray that such a devastating experience may not be in store for us as a Church, but I think we realize that it is not total death in that sense. A form of death appears to be inevitable: -The death of some of our institutional forms and programmes which we have come to associate with the Church. To be specific I think of the kind of supper meetings which we in Vancouver associate with the A.O.T.S. - they don't deserve to live. I might say also that some expressions of U.C.W. devotion are open to question. And I might say that some of our clubby youth groups might well be cast aside. Let's ask ourselves constantly what the things that we are doing are doing for the kingdom of God. In what way are these activities serving our Servant Lord? Out of the process of dying and rising again we can believe that there will arise a new Church to be used by God as a fitting agent of the continuing ministry of the Servant Messiah.

That's the background I want you to keep in mind as you probe the passages that I've suggested this morning. The reasons why these passages have been chosen may be obvious to you, but in case not I'm just going to say a word of explanation. I'm hoping that you will follow pretty much the same pattern as previously - first four groups will take the first passage and so on.

1. Acts 3: 1-10 is the story, well known to you, of Peter and John going up to pray. You remember, there was a beggar outside the gate of the temple. The reason I chose this passage is that I think that here we have a brilliant example of the response to need outside the Church door. There are certain things to remember in this situation - people were going into worship and they gave alms to the man at the door. But you see all they gave was alms - they didn't give themselves. It remained for Peter and John to give themselves. Now remember this also - the beggar didn't expect anything really to happen to him because of the worship that was taking place in the church. He was just looking for a hand-out. He didn't have any expectations of anything else - he just wanted charity. And, boy, we sure have a lot of them coming to our church these days. That's what they want. There was a young lad who came in to see me about two or three weeks ago. He had just come out of jail. I said, "What do you want?" He said, "Money." And I tried to ask him if he didn't think the Church had something more to offer him than that and he said that he wasn't interested in anything else. But he thinks the church can offer him money. This was the sum total of his conversation. This is what this beggar was looking for. And one other thing I want you to note in this passage - this is interesting. They helped this man before imposing on him any test of faith. They helped because they loved, not because they hoped that he could

be added to their company. Of course, he went in and worshipped after healing but there was no suggestion of a condition.

2. The second passage from First Peter I think is quite obvious, indicating the church's mission as a Servant people. You are God's own people, your purpose to declare the wonderful deeds of him who called you out of darkness into his marvelous light. Here's the mission of the Church.

3. Romans 6: 1 - 11 - I chose this because it reveals the real meaning of baptism. We come into the Church fellowship by baptism - but what does baptism mean? Paul tells us that it means dying to self and the resurrection which takes place from that death, the new life. I'd like you to do some thinking about what this means.

4. John 12: 24 - 33 - particularly the account of the corn of wheat dying, and being the source of new life.

Now I want you to look at the questions particularly. What does it mean to be the Church in our day? Is it different to-day? How can the congregation you serve be the Servant Church? Is institutionalism a road-block to Servanthood? There's a good question. How can the Church be in the world and continue to be the Church? Here's where you might get a little bit of help from Gilkie's book. Well, I leave these with you.

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The Servant Ministry

Let's just do some further thinking about what the concept of the Servant means to us who are right here at this time. Christian discipleship is essentially a personal matter. So we who are committed to the Servant Messiah in the Servant Church are constantly compelled to re-think what it involves for our own particular situation. What does it mean to you and me to be a Servant in our kind of world? I think we have to admit at the outset that this idea of being a Servant is not very attractive. Dr. John McKay whom I have quoted a few times, wrote a very fine article on the Servant in 'Theology To-day', back in the year 1958. There was a whole series of articles, by the way, in that particular number and they are very worthwhile. Dr. McKay says that the Servant image has been degraded in our times. It has come to stand for enforced obedience and pure passivity. In one of the earlier talks we noted that one of the disturbing facts of our day is that the ministry doesn't appeal to enough red-blooded youths - youths with creative ideas and strong leadership qualities. Rather, we are being reminded that many of those who respond to the call of the Church are what they call the compulsive, dependent type. Dr. Ernest Gordon, Dean of the Chapel at Princeton University, says that to the world-at-large the minister is often depicted as a pink-

faced pompous little parson who drinks innumerable cups of tea as he talks about petunias to the dear old ladies of his parish. It is rather interesting to recall that Dean Gordon himself was at one time an agnostic and decided to go into the ministry as he saw the power of the Christian faith to change the lives of the men involved in the celebrated battle at the Bridge on the River Kwai.

Well, is this what the Servant Ministry means to-day? Tea-parties and petunias? A life which involves no challenge and which demands only a servile, passive acceptance of a Servant role? Is it, therefore, a role which appeals to no one who is concerned to engage in dynamic encounter with a turbulent world? Maybe Neitzche's sneering comment about Christianity being a slave's morality, with no appeal to the strong, has been accepted by our generation. Is this why, at a time when there are thousands ready to serve with the Peace Corps, and the Company of Young Canadians, so few want to serve the Church? I was thinking while I was writing this of two young people in my own congregation who seem to have lost their own Christian conviction and yet they are going out this summer to serve for two years with C.U.S.O. - going out as representatives of our way of life, responding to the needs of the world and yet they are not going because of their Christian conviction. This is one of the disturbing aspects of our day. Can we explain why so few are responding to the call of the Church? Is it because church work involves the pettiness of parish life?

What does it mean to be a Servant, in other words, to be a minister? Keep in mind, of course, as it was pointed out this morning we are thinking of the word, minister, not just as having a bearing upon those who have been ordained, but all who serve the Church. Does this mean being a doormat, a spineless jellyfish who has neither a mind nor a will? One who acts only in response to the whims of the dear old ladies in the parish? What we have to do first of all, of course, is to go back once again and think of what Servanthood meant to Jesus. And here Dr. McKay gives us a lead:

"To be a Servant is to give oneself with enthusiasm and unreserved abandon to something that is conceived as being bigger than oneself, in which one can and should lose one's self. What is needed in our time, if the Servant image is to become meaningful or potent, is an individual sense of reverence for and commitment to something bigger than himself."

And so you see, Servanthood is not really servility. It is rather commitment to the point of losing one's self, giving complete allegiance to that which is beyond one's self. You remember, that in my first talk, I likened it to the role of the knight in the Middle Ages. He enlisted in the service of his king, disregarding his own personal desires, yet by enlisting he did not lose his individual identity or the privi-

leges of full citizenship. It is something like what George Matheson had in mind in his magnificent hymn, isn't it?

"Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be."

This, then, is what it means to be a Servant. Irwin Miller, the distinguished American layman who served as the President of the National Council of Churches, put it this way in an article in the Christian Century last year:

"There is no calling in this day, or in any day, comparable in demand, excitement or reward, to the calling of our Lord. How noble a privilege to be in our time and place the noble extension of his will, his spirit, his purpose and how heavy the responsibilities of that service on this generation."

Among the passages of scripture that I want you to look at to-day, relative to the Servant Ministry, I think the one that you will find most revealing is the fourth chapter of Second Corinthians. Paul begins it in this way:

"Having this ministry by the mercy of God,
we do not lose heart."

And then after mentioning some of the perils and pitfalls of the ministry, he goes on in the fifth verse to say this:

"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake."

And, of course, remember the word for Servant is just the word 'doulos' - slaves. Paul had a high view of the ministry because he had a high view of the Servant Lord. He saw the ministry as a calling which demands heroism, and fortitude:

"We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed."

What was it that saw him through? I think you will find the passage reveals it. The realization that his task as a minister was to make real in his own life the meaning of Jesus' death, by dying himself and committing his life fully to Christ's service. This is what it meant to him to be a minister.

"Having this ministry . . . we preach not ourselves, but Jesus Christ as Lord, with ourselves as your slaves for Jesus' sake."

Well, suppose we just go on and think of what this means to you and me who are here: professionals in the Church, committed to the task of leading the people of God whom we call the Servant Church. I think that what Paul was saying about his ministry and ours has a double meaning. First, of course, the minister is committed to the service of Christ. He is serving the Servant Messiah. To be a minister is to have accepted a master, that master is Christ. We preach not ourselves but Jesus Christ as Lord. You see, what I am saying is this:- to be a minister is to be a Servant of The Servant. I wonder if it is not true that the peril you and I face is the temptation to try to win a following for our own sakes. If people can only be persuaded to speak well of us - what a fine person that minister is, that deaconess. And just as we try to win a personal following, by the same token, we try to persuade, by our views, our ideas, even our prejudices. Paul pointed to the needed corrective for this. He said, "Jesus Christ is Lord." We are his slaves and so we are concerned about only one thing - to do his bidding.

John Ruskin once told of a young minister who was very self-assured. He was boasting about his own personal triumphs, his large Sunday evening congregations, the active programme in his church, increasing financial strength - you know the things a bright young minister might boast about. His church was obviously a going concern and he knew who deserved the credit. But in the group listening to this young man was an older minister, who was humble and devout, and after the young man had told his story of notable achievements, the older man asked a simple but utterly devastating question. "Why?" There was no answer. There was nothing to say, for the piercing truth of that question shattered the young man's pride. Why? There is only one justification for the service that you and I are rendering in the Church. We are doing it for Christ's sake and not our own. It is not easy to remember, but if we keep before ourselves the fact that we are Christ's servants, committed to the one who gave himself completely, that like him we are called to a life of commitment and self-giving, we will have no reason to be confused about our role. That's the ministry to which we are called - the service of Christ.

By the way, while I am ardently in favour of union with the Anglicans, I think I should admit that I have some personal reservations. I think we all have. One of my reservations concerns the doctrine of the ministry. I'm not sure that it's a forward step to be prepared to adopt three orders of ministry as in the Anglican church, which you all know has been recommended by the committee. That is bishops, priests, to be called Presbyters in the new church, and deacons. For one thing, I'm not a bit happy about being called a Presbyter in my congregation. It's an archaism without any meaning for people to-day. As a matter of fact, I dislike it so much, I think I'm going to be tempted to work very hard to become a bishop! But, then when I think of what that might involve, it wouldn't appeal either. Unless we could somehow overcome the human tendency to make

claims to sovereign power and also get away from this rather ambiguous dependence upon apostolic succession whatever this does mean. I don't know. Hanson in his book 'The Church of the Servant' says that the term Lord Bishop was derived from the title of feudal lord and has no basis in the New Testament. Maybe our commission on the place of bishops in our church, of which I understand some of you are members, will discover how a bishop can serve as a Servant in a Servant Church, claiming for himself neither a lofty status nor divinely bestowed power. Now this may sound a bit negative. I don't want you to get the impression I'm not in favour of union - I'm all for it - but I don't want the kind of union that is going to mean the surrender of the concept of the Servant ministry. Nor even the acceptance of status symbols in the Church at a time when society is moving away from them as fast as it can. I think this would be a retrograde step for the Church. I'm hoping you are going to discuss this in your groups - You can see it is one of the questions, that I have suggested.

Now, returning to Paul's thinking (You see I'm getting my own in here and I just told you not to do this.) Returning to Paul's thinking of the ministry, we note that he regarded it not just as service offered to Christ but also service offered to the Christian community, the Servant Church. "ourselves, your slaves for Jesus' sake." That's how he put it. This says to me that he was the slave of his people and maybe that's what it means to be a minister. He did it, because Christ was that kind of slave. This is an interesting thought, especially when Paul was writing to one of the most troublesome churches with which he had to deal, the church in Corinth. It was composed of terribly imperfect people. There were some who encouraged dissension. There were others who practised sexual licence. There were still others who turned the Lord's Supper into a drunken orgy. When I feel discouraged about my own congregation, As I see it, I personally find it very reassuring to go back and read Paul's two letters to the church at Corinth. Yet, remember, that he is describing himself as the slave of that very imperfect church. He served without commitment because of his commitment to Christ. That was the kind of service that Christ offered, and he, Paul, could do no less. "Having this ministry, ourselves your slaves for Jesus' sake."

Now, as an ideal this sounds wonderful, doesn't it? But it has very obvious perils. For one thing, I don't think Paul had to deal with a Pastoral Relations Committee in the church at Corinth. Nor, did he have to stay in that church till he got a call to another church. He could move on, as the spirit directed. Is there the possible peril of a minister, a deaconess, anyone serving full-time in the church, being so subject to the whims and the petty desires of the congregation, that one can lose sight of the relationship that should exist with the Servant Messiah? I think we know that this is a very real possibility.

As a matter of fact, I believe Pierre Berton had something to say along this line, didn't he? Many a minister's voice has been silenced on social or economic issues because of a reactionary pew. When the laity dominate the clergy, the Servant image is apt to be tarnished. I think those of you who read Chatelaine saw an article along this line not too long ago by one of our own ministers. It is a peril, but I sometimes wonder if this whole aspect is not a bit overdone. I sometimes wonder if this proposed problem of the pew telling the pulpit what to do, isn't a problem of our own making. Have we failed to lead our people to see their own role as ministers in the Servant Church, called, like us, to offer allegiance to the Servant Messiah? Maybe it is at this point that we have failed. Maybe our problem has been too much the matter again of getting our own ideas in the way and not pointing our people beyond ourselves to the Servant Messiah.

This brings us to consider the problem of the task of the professional in the Church. We have been talking about getting outside the structures of the Church, even going so far as to suggest that the institution itself is the primary road-block, and wondering how we can serve the Servant Lord in the institutional Church. I think there is one thing we have got to face. We can't ignore the institution - it's with us. We have got to make the institution serve the purpose for which it was brought into being. So, I'd like to say that, really, it's our job to keep the institution strong, is it not? I think our primary task is, of course, to train lay people to be the Church. When I'm saying that you and I, while we are called to serve the world, know that our particular responsibility is to serve the world through the Church, I'm not sure that we are the ones who are going to make the Christian impact on the world. It's rather those that have to go out into the world to earn their daily living. I think our job is primarily to prepare them for their job in the world. This doesn't mean that we are going to crawl into a nice shell and enjoy life there. It doesn't mean that we are going to escape from our responsibilities in the world. What I am saying is this: our primary concern as professionals is to train our people to be the Church in the world.

You, no doubt, have heard time after time about the wrongly-placed comma in the fourth chapter of Ephesians, the twelfth verse. I know you have all preached delightful sermons on it. But just think about it again. You know, of course, that the R.S.V. goofed on this point. The reading is:

"His gifts were that some should be prophets, some apostles, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry."

But you know that the comma should not be there. So it is

"... the equipment of the saints for the work of the ministry."

This gives a different picture altogether. It's the job of the "pros" I'm suggesting, to equip the congregation to be ministers in the world. The Church at work in the world is the Christian doing his daily work in the world. It's your job and mine to help him prepare for that task. If you haven't read it yet, read God's Frozen People.

In practical terms, I think it means something like this. Now, here's the disturbing part. It means perhaps that I should tell my session members if they have to make a choice between coming to session meeting and going to some secular organization they should stay away from session meeting and get to the secular organization. That's heresy, isn't it? Well, I'll be still more heretical and suggest this - I'm wondering if it also means that we should encourage some of our best leaders to get out into the community to serve community organizations rather than teaching Sunday School! You're prepared to shoot me down in flames, aren't you? We know how hard it is to get Sunday School workers, but I wonder - are we so concerned with perpetuating the institution that we're keeping our best people so busy that they haven't time to do anything real in terms of serving in the world? You see, what it adds up to is this. We, as full-time servants, exist for the sake of the Church in order that the Church might serve the world. That's our calling in the Servant Ministry.

We have only dealt with one passage this morning and there are three others. I'm not going to take time to draw them to your attention, but I think on the basis of what has been said you can see the reason why the other passages have been chosen and I think with that to chew on, I'll let you go to your discussion groups.

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Passages and Questions Used in the Bible Study

The Servant Nation

- Passages for study:
1. Isaiah 42: 1-4
 2. Isaiah 49: 1-6
 3. Isaiah 50: 4-9
 4. Isaiah 52: 13 - 53:12

- For discussion:
- Who was The servant?
 - What was his role?
 - How was he to carry out his role?
 - Does this indicate the mission of The Church to-day, or do we need some other image?

The Servant Messiah

- Passages for study
1. Philippians 2: 5-11
 2. Matthew 16: 13-25
 3. I Peter 2: 21-24
 4. John 13: 1-17

- For discussion:
- "Jesus came as a strange Messiah, not the expected one" (John Bright) Do you agree?
 - As servant what was the basis of the Messiah's authority? Or does a servant have authority?
 - Does the idea of a suffering Messiah appeal to modern man? Or is it still a stumbling-block and foolishness?

The Servant Church

- Passages for study
1. Acts 3: 1-10
 2. I Peter 2: 1-10
 3. Romans 6: 1-11
 4. John 12: 24-33

- For discussion:
- What does it mean "to be the church" in our day? Is it different than in the first century?
 - How can the congregation you serve be a Servant Church?
 - Is institutionalism a road-block to true Servanthood?
 - How can the Church be in the world and continue to be the Church?

The Servant Ministry

- Passages for study
1. Mark 10: 35-45
 2. Ephesians 3: 1-13
 3. I Corinthians 3: 18 - 4:13
 4. 2 Corinthians 4: 1-10

- For discussion:
- Is the Servant Ideal practical in our kind of world?
 - Do you think three orders of ministry as proposed for the union of Anglican and United Churches compatible with the Servant Church?
 - What does it mean to you personally to be Christ's Servant in the kind of institutionalized Church we know?

MINUTES OF THE BUSINESS SESSIONSNATIONAL CONFERENCE OF THE FELLOWSHIP

of

DEACONESSES AND OTHER WOMEN WORKERSUNION COLLEGE OF BRITISH COLUMBIA, JUNE 25 - 29, 1965FIRST BUSINESS SESSION - JUNE 26, 11.00 a.m.FERNE GRAHAM, PRESIDING

SUMMARY OF WORK OF EXECUTIVE - The president summarized the work of the executive from 1963 - 1965. There were eleven meetings of the full executive with detailed work being handled by three committees - Study, Friendship, and Constitution. Much time and effort was put into completing a membership list. A retreat was held in February, 1964 for members of the Toronto and Hamilton Fellowships, where new means of fellowship were discussed. Several letters were sent to Fellowship members during the two years.

BIENNIAL COMMITTEES - (1) Steering Committee Members: Pearl Willows, Margaret Smith, Laura Fielder, Catherine McKeen.
 (2) Courtesy Committee Members: Eleanor Gamble, Muriel Pereboom, Daphne Rogers.

AGENDA - The following agenda for business meetings was discussed and accepted:

1. Continuation of the Fellowship
2. Study committee
3. Constitution
4. Finances
5. Other Concerns - Reports from local units
 - Designation
 - Communion offering
 - Relationship with other denominations
6. The Future - Nominating Committee report
 - Next Conference

THANK YOU TO MRS. CAMPION - On behalf of the executive, the president moved a vote of thanks to Mrs. Campion for her assistance during the year, mentioning especially the way in which Mrs. Campion helped in looking at new ways of developing the Fellowship.

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SECOND BUSINESS SESSION - MONDAY, JUNE 28, 11.00 A.M.

MEMORIAL - The meeting opened with prayer and a minute of silence in memory of Miss Margaret Dawson who passed away during the night. A committee consisting of Helen Mack, Margaret Scrimgeour, Jean Angus and Margaret Halliday were appointed to consider a suitable memorial for Margaret Dawson and to involve the rest of the delegates as they saw fit.

FINAL OFFERING - A committee was appointed to decide how our communion offering should be used, with members Harriet Christie, Henrietta Campbell, Holly Davidson.

GROUP PICTURE - The question of having a group photograph taken was raised, but the suggestion was turned down.

CONTINUATION OF FELLOWSHIP - Members had been sent a letter stating that the continuation of the Fellowship would be an important item of business, and several had replied to the question:

Is there a need for our National Fellowship to continue now that deaconesses have a place as members of Presbytery and Conference?

A letter from Mrs. Pearl Budge suggested the need to continue because some members of the Fellowship are not members of Presbytery.

Miss Beatrice Wilson suggested that there is a need for a national Fellowship with local branches for some time, and she expressed the thought that there is an educational function to be filled.

A letter from Isobel Loveys, Margaret Erratt, Marvel Clapham and Winnifred Thomas expressed the hope that we would continue the Fellowship for several years, at least, to provide opportunity for active and retired members to meet and for missionaries on furlough to step into a group where they immediately feel at home.

There was considerable discussion raising such questions as whether it is the right time to include the men who are working in Christian Education work, and whether we might be the means of providing fellowship for women workers of various communions. It was agreed that we continue as we are, with local units continuing to experiment with including others in their fellowship. There was strong feeling that we must be flexible and ready to find new ways when the time is right.

REPORT OF THE STUDY COMMITTEE - Eleanor Gamble reporting

The committee that was set up was made up of representatives of units in the different parts of the country, but we failed in our hope that we would be able to keep in close communication. In our work and study throughout the two years, though, there was some interchange through people travelling from one part of the country to another and bringing back reports.

The questions that we set ourselves to look at had to do first of all with the nature of deaconesses as such. I think each of the study groups found themselves having to move away from this to a consideration of the Fellowship as a whole. However, we had Catherine McKeen in Toronto and she kept getting us back on the deaconesses. (Non-deaconess Catherine McKeen) This was what we were supposed to do.

The general outline we looked at was - What do we consider ourselves to be when we say we are deaconesses? What is distinctive about us? What do we share in common with other women workers who are women working professionally within the Church. Now as far as we could discover, there were simply three things -

1. The particular training that is necessary: - a prerequisite in order to be received into the Deaconess Order.
2. Our own volitional request to belong to the Order.
3. Our place in the Church courts - under the discipline of Presbytery.

It seemed as though the distinctive elements as set forth now within the Book of Common Order, and the practice of these, appear to be connected with our professional rather than our spiritual life and had to do with training and with the place in the structure of the Church. The Book of Common Order defines what the function of a deaconess is but not of the order and we can't say what a deaconess is to be. This is something the church has to define for us - to determine what our distinctive element is to be, just as it does determine what the distinctive element of the ministry is. That clarification about us is part of the clarification and whole study that needs to be made about the nature of eldership and the nature of the laity. This doesn't mean that we can't discuss them and offer suggestions to General Council but they in the end have to decide.

The following are some of the questions we discussed about what we have in common with other women workers in the Fellowship:

What common commitment do we share?

What common nurture do we need and what channels for support and inspiration?

What structure if any is necessary? We need some kind of structure to function within.

Different members of the committee examined the rules of various orders and religious communities and there were a number of experiments, both in the use of a variety of disciplines and also in the case of the Toronto-Hamilton group, a pilot project of a retreat where one of the main considerations was what the Fellowship could be and should be. A number of things came out of that retreat and were acted on. This paper on discipline, for instance, that Kay Hockin has circulated was the result of a request arising from the retreat. Out of the general discussion, these ideas emerged. We agreed that we did need some kind of structure within which to function, and that this should take the nature of a fellowship rather than any kind of official committee. That it be a voluntary fellowship of women who come together because of a particular vocation.

The Function -

1. To help us find inspiration and information.
2. To help us keep the perspective of our role as Servants. This was before we had this Bible Study, by the way.
3. To help us to be obedient to our commitment wherever we are.
4. To develop and give expression to mutual concern.
5. To provide a vehicle of our concern for the world's need.

These are the variety of functions we could see the Fellowship performing. Then we did talk about the possibility of a common discipline, recognizing that the word itself might create problems, but for want of a better name we called it this. We thought this was even better than a rule. The Vancouver unit were the ones who were doing a more detailed study of this and Margaret Fulton, Margarete Emminghaus and Margaret Smith.

We thought if there were such a thing as some common discipline that it would serve to strengthen the group as a whole, and enable us to become more effective in our discipleship. This should be the aim of it. If we adopted one, it would have to be flexible in view of the fact of the many different kinds of work being done, hours of work and demands on time, and so on.

1. That it be related to keeping in touch with other members of the group - for instance, part of the discipline might be a certain number of letters written yearly.

2. That it be related to stewardship of monies, leisure time, physical energy, and so on.

This was about all we came up with that we agreed upon about a discipline.

Head Sister - The name isn't exactly the ideal thing but we kept calling her head sister for want of a better name. This notion did come up at the last Biennial of having someone who would, in a way, provide a central axis from which both news from the Fellowship would channel through to other members and that we keep informed about one another, and what's going on - the function that Mrs. Campion in her office performed before.

Over and over again, in talking with people about whether the Fellowship should be continued or not, what helpful sort of thing happened through it and the Deaconess Association before this, was there being someone to channel out information and to just keep in touch, particularly people from overseas coming back expressed appreciation for the letters that had gone out which, even though they were away from the country and the group physically, never the less continued to remind them that they were a part of it and it strengthened them in their work. So the head sister idea is connected with this.

It was suggested that there should be a relationship between the Head Sister and Covenant College so that she could become acquainted with the students as they go through and, therefore, keep up-to-date with persons coming into the Fellowship from the college.; that it be a full-time person, if possible, who does have the time to travel across the country so that there is an opportunity to keep personally in touch with units and with individuals in areas where there wouldn't be units. Perhaps one of her main pieces of work would be the correspondence that would be necessary to keep track of people. Another suggestion in connection with this, although it is not exactly a part of it, was the idea of having rooms available at Covenant College, for guests who are visiting - deaconesses or professional church workers from other countries - and that the room be maintained by contributions from the Fellowship. The guests could give a voluntary contribution if they wanted to, but there would be a place for them and also for members of the Fellowship who were away from home but in Toronto.

It was moved by Eleanor Gamble, seconded by Nora Neilson and CARRIED that this report be received.

MEMBERSHIP IN PRESBYTERY OR CONGREGATION

Members had been sent questions in letters, and replies

about whether church membership should be in the presbytery or congregation indicated that there was mixed feeling about this. After considerable discussion it was moved by Laura Butler, seconded by Jessie McLeod that our Fellowship recommend to the executive of General Council that deaconesses should have their church membership in presbytery rather than in the congregation. CARRIED.

The meeting adjourned.

THIRD BUSINESS SESSION - MONDAY, JUNE 28, 7.45 P.M.

STUDY COMMITTEE - Eleanor Gamble completed her report (Printed above.) Moved by E. Gamble, seconded by Nora Neilson, that the report be received. CARRIED.

The president thanked the Study Committee for the report, and for carrying out their task over the past two years.

STUDY OF THE CONSTITUTION - Catherine McKeen reported for the committee which had written, and circulated the proposed constitution for the Fellowship. This was dealt with as follows:

I. NAME - The name shall be "The Fellowship of Deaconesses and Other Professional Women Workers in The United Church of Canada", hereafter referred to as 'the Fellowship.'

Moved by Harriet Christie, seconded by Nancy Edwards, that on an interim basis we be known as "The Fellowship", with brackets below the name which adds "Deaconesses and Other Professional Women Workers in the United Church of Canada." CARRIED.

II. PURPOSE - The purpose of the Fellowship shall be:

1. To provide some means by which members of the Fellowship can express their concern and sense of responsibility for each other;
2. To encourage among its members study of the Bible, and of the relevance of the gospel to the world;
3. To provide opportunities for training and enrichment for its members, through conferences, retreats, and other means;
4. To contribute to the development of church policy regarding the place and work of professional women workers.

Moved by Nora Neilson, seconded by Jessie McLeod that the words "through Bible Study" be inserted before "conferences", and that # 2 be omitted. CARRIED.

Moved by Dorothy Young, seconded by Jessie McLeod, that a new part be added (New number 4) - "To seek ways of establishing relationships with persons fulfilling comparable functions in other communions and faiths." CARRIED.

III. FUNCTIONS - The functions of the Fellowship shall include:

1. Holding a biennial meeting for its members;
2. Studying the possibilities of wider opportunities of service for women in the church;
3. Interpreting the contribution of professional women workers in the church.

Moved by Margaret Fulton, seconded by Helen Mack that Number 3 be omitted. CARRIED.

IV. MEMBERSHIP - The following women shall be eligible for full membership in the Fellowship:

1. Deaconesses and ministers of The United Church of Canada;
2. Graduates of Covenant College, theological colleges, or other church institutions giving comparable training for professional church work, who are employed in a professional capacity in The United Church of Canada, or a co-operating board or agency (Co-operating boards and agencies include the Canadian Council of Churches, the World Council of Churches, provincial Councils of Christian Education, the Y.W.C.A., the Student Christian Movement, the Bible Societies);
3. Those who are on salary from the Board of World Mission of The United Church of Canada and serve overseas;
4. Members of the United Church of Canada who are Principals and Deans of Women of United Church schools and colleges;
5. Members of the United Church of Canada employed in executive positions by the church or by co-operating boards or agencies;
6. Members of the United Church of Canada, who are graduate nurses and who have had one year of church training and are serving on the staffs of Home Mission hospitals;

7. Those employed by the United Church of Canada who, because of training, experience, and the position held, are endorsed by the Executive Committee of the National Fellowship;

8. Retired women who during their working years were eligible under any of the above categories.

Moved by Mabel Brandow, seconded by Jessie Oliver, that the # 3 be omitted and that #1 include ministers, deaconesses and missionaries. CARRIED.

Moved by Harriet Christie, seconded by Sara Harrison, that # 6 be changed to read "Members of the United Church of Canada who are graduate nurses and others who have had one year of church training as required for employment under a board of the church and are so employed. CARRIED.

V. ASSOCIATE MEMBERSHIP - The following women shall be eligible for Associate Membership, without voting privileges:

1. Those who otherwise qualify for full membership, but who are not presently employed by the United Church of Canada or any co-operating board or agency;

2. Those employed by the United Church of Canada after having taken special one-year courses at Covenant College in preparation for specific kinds of work;

3. Those who are employed in a professional capacity by a congregation, Presbytery, Conference or Board of the United Church of Canada, and are endorsed by the Executive Committee of the National Fellowship.

4. Retired women who during their working years were eligible for Associate Membership under any of the above categories.

5. Wives of overseas missionaries.

Moved by Jessie McLeod, seconded by Daphne Rogers, that # 5 be omitted. CARRIED.

VI. OFFICERS - The officers of the Fellowship shall be:

President, Vice-President, Treasurer, Secretary, and Conference Secretary.

All officers must hold full membership in the Fellowship.

It was agreed that the term "Conference Secretary" under Officers be changed to "Secretary of the Biennial."

VII. EXECUTIVE COMMITTEE - The Executive Committee shall consist of:

The officers, the Past-President, the Honorary Presidents, a representative from each Unit of the Fellowship or a representative from each Conference where there is no unit, a representative of the staff of Covenant College and three members-at-large.

Moved by Dency McCalla, seconded by Jessie McLeod, that Section VII be accepted, with an amendment that there be a quorum of five. CARRIED.

VII. SUB-EXECUTIVE - The Officers of the Fellowship shall act as a sub-executive, three officers constituting a quorum.

It was agreed that a quorum be the officers of the executive and one other member, making a total of four.

IX. NOMINATIONS - All members of the Fellowship shall have the right to submit nominations for any of the offices, nominations to be in the hands of the Chairman of the Nominating Committee by the opening day of the Biennial meeting.

It was agreed that the word "right" be changed to "opportunity".

X. FUNCTIONS OF THE EXECUTIVE - The functions of the executive shall include:

1. Arranging for biennial meetings, and conferences;
2. Dealing with items of business which arise between biennial meetings;
3. Securing and administering funds;
4. Giving leadership to the members in the fulfilling of the functions of the Fellowship;
5. Providing a means of expressing concern for each other, particularly for members who are retired or in special circumstances.

It was agreed that the word "functions be changed to "purposes" in #4.

It was agreed that #2 be changed to read "Dealing with business which is referred from the Biennial meeting, and

with any business which may arise between Biennial meetings."

XI. FEES

Fees shall be \$5.00 per year for full members, \$3.00 per year for associate members, and \$1.00 per year for members who are retired. Overseas missionaries shall pay fees only in their furlough year.

Fees shall be due on July 1st each year, and may be paid directly to the National Treasurer, or to the Treasurer of a unit for forwarding to the National Treasurer,

There was considerable discussion about finances with an estimate sent in by Katherine Hockin showing that the approximate sum of \$4,000.00 would be necessary if we plan to have part-time leadership (on salary). This could be made up by 125 people paying \$32.00 annually

150	"	"	25.00	"
200	"	"	20.00	"

This was intended as a voluntary plan. At the present time we have about 100 people with payment of fees complete, and nearly 500 on our mailing list.

It was suggested that the executive find ways of informing delinquent members about arrears in fees, and provide an opportunity for people to choose whether they wish to keep their membership. Agreed.

XII. AMENDMENT OF THE CONSTITUTION

The Constitution may be amended by majority vote at a viennial meeting.

It was agreed to accept this as printed.

Moved by Alice Philip, seconded by Helen Mack, that we accept the Proposed National Constitution as amended. CARRIED.

QUESTIONS OF FINANCES - These questions were previously sent to members, and a few replies were received and shared.

THE ADDISON MEMORIAL FUND is \$54.00, and was specified for use in a library. Ruth Tillman reported the recommendation from the executive, that this fund be given to Covenant College library fund to purchase books on the role of women in church and society. Discussion indicated that it was preferable not to limit the kinds of books to be purchased. Moved by Jessie McLeod, seconded by Pearl Willows that this fund be given to Covenant College to purchase books. CARRIED.

THE ISABELLE HADDOCK DAVIDSON BEQUEST is \$976.00 and has been a loan fund, repayable in five years without interest. On motion of Ruth Tillman and Alice Philip it was agreed that this fund be a part of the Alumni Memorial Fund.

After further discussion it was agreed that the executive of the Fellowship appoint a committee to look into the use of this money.

SALE OF KAUFMAN HOUSE - Funds from the sale of Kaufman House amounted to more than \$14,000.00. Suggestions for the use of this money included putting the money into Cedar Glen camp-site and having it serve part of the service obtained at Kaufman House, and providing a house at Albright Gardens. On motion of Jessie McLeod and Mabel Brandow, it was decided to leave this matter in the hands of the executive for further study.

OTHER FINANCIAL MATTERS - It was announced that Bessie Lane had been granted the Kaufman Scholarship and will be attending meetings of the Division of Faith and Order of the World Council of Churches. Moved by Harriet Christie, seconded by Jessie McLeod, that we ask Bessie Lane to be there on our behalf, and contribute a minimum of \$25.00 to her expenses. CARRIED.

HONORARIA - The Steering Committee recommended that the two leaders, Mr. Philip and Mr. McLeod, be given an honorarium of \$100.00 each. CARRIED.

CHAPEL OFFERING COMMITTEE - The Chapel Offering Committee gave the following three suggestions:

1. That the offering be made the Memorial Fund for Margaret Dawson.
2. That it be a contribution toward the Indian Centre where Pearl Willows is working.
3. That it be contributed to Lay Training Centres in India through the World Council of Churches.

After some discussion it was agreed that people knowing Margaret Dawson would wish to give to the Alumni Memorial Fund. Moved by Nancy Edwards, seconded by Norma Bean, that the offering be divided between the home and overseas project and that the special fund be set up for the Memorial Fund. CARRIED.

There was discussion about a gift for Elizabeth Utting, and it was agreed that a book would be more appropriate and lasting than a gift of flowers.

The meeting adjourned.

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FOURTH BUSINESS SESSION - TUESDAY, JUNE 29, 11.00 A.M.

The President mentioned the coming retirement of Mildred Mossop and Madeline Bock, and on behalf of the Fellowship wished them well in the future. It was also announced that Viola Daly would be leaving for Australia via Japan to attend the University Women's Club Convention. It was also announced by Helen Mack that the Margaret Dawson Memorial Fund was \$165.00.

TREASURER'S REPORT - Appended to minutes.

It was moved by Margaret Smith, seconded by Pearl Wilson, that the report, which was dated June 15th, 1956, be received. CARRIED.

The Conference Fund Report was then given by Acting Treasurer, Margaret Smith, and this was accepted.

REPORT OF NOMINATING COMMITTEE - Mary Thomas made the following report:

Honorary Presidents:	Dr. Thomas, Dr. Hutchinson, Mrs. Campion
Past-President:	Ferne Graham
President:	Ruth Tillman
Vice-President:	Katherine Hockin
Recording Secretary:	Mary Lois Williams
Biennial Secretary:	Wilna Thomas and Dorothy Young
Treasurer:	Margaret Smith
Representative from Covenant College:	Harriet Christie
Members-at-large:	Margaret Halliday, Marion Thomson, Dorothy Ovens.

It was noted that Katherine Hockin felt that she could only take on the Vice-Presidency if the executive might do more in the way of opening up new areas, and look into new purposes and functions.

On motion of Mary Thomas and Elaine Peacock the Nominating Committee report was accepted.

Moved by Mrs. Campion, seconded by Marion Thomson, that the executive be given power to nominate a deaconess in the active work to be on the committee known as The Committee on the Deaconess Order. CARRIED.

FUTURE WORK OF THE EXECUTIVE - General discussion on the tasks ahead gave consideration to the following needs and suggestions:

- Some kind of common discipline which would be related to stewardship of money, leisure time, physical energies.
- ways of keeping in touch with other members in order to

strengthen the Fellowship and become more effective in our discipleship.

- Finding someone to serve as a channel of communication for the whole group
- Making a room available at Covenant College for deaconesses travelling from other countries.
- Becoming an interdenominational fellowship.

It was noted that a new budget would need to be presented and seriously considered if the suggestions are to be made possible. In the meantime, the executive is to explore new ways of strengthening our fellowship, keeping in touch with members by mail if there is need for an expression of opinion from members.

It was agreed that Mary Lois Williams' offer to be a "central correspondence" person, (contacting members by letter and receiving and sharing suggestions) be accepted with gratitude.

REPORTS FROM LOCAL UNITS - Time prevented our hearing these reports, so local units were asked to send in reports to be included with the minutes.

CONFERENCE REPORT - Requests were made for copies of Dorothy Young's sermon, Laura Butler's meditations, and addresses of people attending the conference (including the observers) to be included with the Conference Report.

COURTESY COMMITTEE REPORT - Given by Eleanor Gamble

We extend the thanks of the people attending the conference to all of those who have made this a valuable experience:

- to Dr. W.S. Taylor of Union College for the hospitable welcome we have received and the kitchen staff for their cheerful service.
- to the Rev. T.V. Philip and to the Rev. W.S. MacLeod for their stimulating leadership in our study.
- to the Rev. Laura Butler, the Rev. Hetty Bartling and the Rev. Hazel Heffren for leading us in morning worship and to the members of local units who conducted evening vespers.
- to the Vancouver unit for their thoughtful preparation for our conference and for their generosity in providing chauffeur service throughout the meeting.
- to the President of the Fellowship, Miss Ferne Graham, the steering committee and executive for their fine leadership.
- to the congregations of Squamish and First United Church for their hospitality and for allowing us to share in their Sunday worship and to the Rev. Wingfield, and Dorothy Young, Margaret Fulton, Mary Clark and Ferne Graham for their able assistance in the services.

- to the Observers from the Anglican, Baptist, Pentecostal, Presbyterian, Roman Catholic and Salvation Army communions for their interest and contribution to our discussion.
- to Alice Philip and Joyce Matheson for their capable administration of the book display.
- to the Vancouver weatherman for not hiding his light under a bushel.
- to all those who feel they deserve thanks but have not been named above. And
- to all those who do not feel they deserve thanks but, who, through their great beauty, scintillating wit or intelligent conversation have in any degree added to our pleasure and entertainment, in fact, to all who came to the conference, the Courtesy Committee, on behalf of all those who are here, say a hearty Thank You.

The president expressed gratitude to Pearl Willows for her part in the planning and preparation for the Biennial.

MISS ALICE CLARKE - As some of you know, I am secretary to Father Roberts, who is chairman of the Roman Catholic committee for Christian Unity, and I didn't realize when I came here that the theme was going to be Christian Unity but I was very thrilled, of course, to find that it was. I want to tell you how deeply and sincerely moved and impressed I have been by your spirit of fraternal charity and your spirit of humility while seeking and searching for answers. I feel it has been a privilege to take part in what was, most definitely, I believe, the work of the Holy Spirit here among you. Pope John the 23rd once said - in referring to those separated from us - "We should really go down on our knees and apologize to these people for the part that we have played in producing the fractured body of Christ, which we have to-day." And if this world community is going to be a really sincere and organic development we must freely and honestly be frank with one another." And I say, too, that we apologize to you for our lack of charity, our lack of concern for you in the past. Our prayers are with you; they have been with you - Father Roberts has remembered you during his masses during your conference. I have had the pleasure of meeting and discussing things with some of you and I did have the pleasure of meeting your wonderful Vancouver delegation who have made such good arrangements. Our own office of Christian Unity is available to your Vancouver people, to you in any way that we can be of service or assist you in your wonderful work. And our prayers and God's blessing to you. Thank you very much.

EVALUATION - Members are asked to evaluate the Biennial, sending to the new executive their thoughts about what was most helpful, least helpful and any suggestions for the future.

NEXT BIENNIAL - The time and place are left to the executive.

The president suggested also that perhaps the task of the president presents an opportunity for team work - one person being Chairman of business sessions during the year and another during the Biennial, except for periods for business.

The meeting adjourned at noon.

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REPORTS OF LOCAL UNITS - FROM WEST TO EAST

VANCOUVER UNIT

The Vancouver Unit meets for dinner the last Friday of each month. The dinners are sumptuous being prepared by two or three members each month. The programmes, too, are good and have included such varied speakers as the hospital chaplain, two social workers who rehabilitate mental patients released from Essondale, two member-delegates on General Council and a New Zealand deaconess on the training of women in New Zealand.

We've feted all visiting dignitaries, among them Anne Ward and Katherine Hockin.

We entertained our members who were being elevated to the realm of the ordained and new deaconesses being designated.

We had a less successful programme on the proposed discipline. Somehow we didn't get it launched.

And then We Had The Biennial.

Jean Angus, Secretary.

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WINNIPEG UNIT

The Winnipeg Fellowship with a membership of twenty-seven, meets monthly with an average of seventeen in attendance. Meetings consist of lunch and study or other programme. Highlights this year have been:

1. A presentation of a volume of the Interpreter's Bible to a theological student in memory of Mrs. White who had worked in the field of Christian Education in Manitoba for many years.
2. Visits and sharing of experiences with three missionaries: Vera Boyd of India, Mrs. Hogman of Trinidad and Daphne Rogers of Japan.
3. Discussion based on the addresses given by Miss Lace at the last Biennial.

4. Discussion on the booklet "Why the Sea is Boiling Hot."

5. Social Events - January get-together for supper, fun and games and Supper at City Park which included a farewell presentation to Daisy Richard who will be studying in Toronto.

Ruth Churchill, Secretary.

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HAMILTON UNIT

Many long years ago the Hamilton group decided they should have the ecumenical flavour and so the group members came from the Anglican, Baptist, Presbyterian and United Churches, and most meetings find about fifteen of the members present.

The pattern had been to meet the third Friday of the month at noon hour and to study a particular book, 'The Cost of Discipleship' being one. People were coming without their homework prepared and so the president, Dorothy Ovens, in her wisdom appointed a committee to plan the programme for our meetings. This committee had numerous meetings, or so they called their gatherings, and being the United Church representative I know what a rich experience this was. Our discussions helped us to a greater understanding of one another and of the Fellowship Group.

We now frequently meet in the evening rather than noon hour as this makes it possible for the women who may be graduates of the Training Colleges but who are working in positions where they have nine-to-five hours to attend - teachers, students and home-makers.

Programmes have been varied - an evening study of The Comfortable Pew led by Mrs. Marjorie Wilkinson; participation in the Quiet Day led by Jane Bone Nelson; a film on family life with special emphasis on the teen-ager; Miss Ferne Scruton telling of her work in Japan; an Epiphany party at McMaster Divinity School; a Chinese meal, and our closing gathering at the Tea House at the Botanical Gardens.

For those of us who are working particularly in the area of Christian Education there is a Fellowship which includes the Conference and here we meet together, men and women, about four times a year to discuss together our common interests and concerns.

Joyce Matheson, reporting.

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NEW BRUNSWICK UNIT

Due to what one minister described as the explosion in the number of deaconesses in New Brunswick, the five of us have been meeting bi-monthly. We realize this is only a beginning and that in the Maritimes there are other eligible members to form a Fellowship unit.

Our first meeting was in Moncton in November where we attended a Presbytery Rally which Miss Christie was addressing. We also enjoyed an informal conversation with her in the evening.

January's cold weather didn't chill our spirits as we arrived in Sackville for an over-night stay with Margarete. We discussed and compared our fall activities and on Saturday Rev. R.H. Barker led us in a meaningful Bible study on "The Light of the World." As well we had the opportunity to see what the Conference Supply Depot had to offer.

Three members met in March in Fredericton with Emily and four of us met in May in Campbellton with Mary leading in worship and study on discipleship.

We met periodically at Conference and were glad to welcome Miss Harrison to our midst. Following the service we presented those designated and certified with a pocket edition of the New English Bible.

We have found our beginnings worthwhile and encouraging and hope to be able to have a wider fellowship in the future.

Laura Fielder reporting.

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FELLOWSHIP OF DEACONESSES AND OTHER WOMEN WORKERS

FINANCIAL STATEMENT FOR BIENNIAL CONFERENCE

June 15, 1965.

General Fund

1964 Balance -	\$1,458.91	
Receipts - Fees	810.00	
- Interest	30.29	
Excess Credit	<u>22.03</u>	\$2,321.24

Expenditures

Diakonia fees	24.51	
To courtesy gift	5.00	
Petty Cash - stamps, etc.	12.00	
Office - stationery, mimeo	<u>83.88</u>	<u>125.39</u>

General Fund Balance	\$2,195.85
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Conference Fund

1964 Balance	629.26	
Contributions for Fund	<u>1,175.00</u>	1,804.26

Expenditures

1963 report - typing	100.00	
Petty Cash - stamps, etc.	5.00	
Ticket - T.V. Philip	251.60	
Ticket - M. Bea	<u>218.00</u>	<u>572.60</u>

Conference Fund Balance	\$1,230.66
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Total Assets

General Fund Balance	\$2,195.85
Conference Fund Balance	1,230.66
Addison Memorial Fund	54.00
I.H. Davidson Bequest	
(with interest - \$15.00)	<u>991.00</u>
	<u>\$4,471.51</u>

CONFERENCE FUND STATEMENT AS OF NOVEMBER 1, 1965RECEIPTS

Balance on hand - January, 1965	629.26
Conference fund	1,288.00
Room & Board (bus trip, Chinese dinner)	1,668.94
Travel subsidy	<u>324.00</u>

Total receipts	3,910.20
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EXPENDITURES

Union College	1,490.00
Coffee Break	44.00
Travel subsidy	2,105.50
Printing, envelopes, postage	153.71
1963 report - typing.	100.00
Leader's travel	251.60
Travel for secretary (air)	218.00
Leaders' honoraria	140.00
Chinese dinner	90.00
Bus, Squamish	<u>87.50</u>

Total expenditures	4,680.81
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Received from General Fund	770.61
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SPECIAL OFFERINGSCOMMUNION OFFERING

To: Lay Training Centres in India	127.00
Welfare Work - East Enders Hostel, Vancouver	<u>126.50</u>
Total	<u>\$253.50</u>

MARGARET DAWSON MEMORIAL FUND

To Alumni	<u>\$200.00</u>
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MINUTES OF THE COVENANT COLLEGE ALUMNI MEETING, JUNE 26, 1965

During the Fellowship of Deaconesses and Other Professional Women Workers Conference a meeting of Covenant College Alumni was held on June 26, 1965 in the University of British Columbia.

OPENING - The chairman was Margery Stelck who began the meeting with prayer.

THE NEW EXECUTIVE -

Past President:	Ferne Graham
President:	Margery Stelck
Vice President:	Betty Cade
Secretary:	Margaret Smith
Bulletin Editor:	Wilma Cade
Assistant Bulletin Editor:	Margaret Bea
Treasurer:	Dorothy May
World Mission Representative:	To be appointed
Covenant College Representative:	To be appointed
Two Members-at-large:	To be appointed

CORRESPONDENCE - A letter from Rev. H. Christie stated that there was \$165.00 in the Hazelle McManus Memorial Fund. This was to be used by the Alumni. It was decided to hold this until after the Treasurer's Report.

TREASURER'S REPORT - Dated May 15, 1965.

<u>Receipts</u> - On hand - December 14, 1965	1,268.42	
Receipts (less bank exchange)	178.60	
Bank Interest	<u>11.57</u>	1,458.59
<u>Disbursements</u> - Compassionate Grants	350.00	
Ditto Machine for College	300.81	
Bulletin Expenses	<u>95.82</u>	<u>746.63</u>
On hand, May 15, 1965		<u><u>\$ 711.96</u></u>

PRINCIPAL'S REPORT - COVENANT COLLEGE

Greetings were brought from Mrs. Hutchinson, Miss Macfarlane and Bella Reid.

Enrolment - The enrolment for 1965-66 session is down. The enrolment of university students - 1964-65-has increased and about fifty per cent are studying for their B.R.E.

Staff - Miss Dulcie Cook will be Dean of residence. Mrs. Jessie Patterson will supervise Field Work.

The Plan for Certified Employed Churchmen was approved at the last session of General Council.

Content Teaching - Is being started this term with Anglican students in both Church History and Old Testament. Suggestions for a Co-Operative Course will be most welcome.

Bessie Lane will be studying abroad on the Kaufman Scholarship.

Lois Boast and Mrs. Alan McLachlin have been studying on the Rutherford Scholarship. Applications for this scholarship will be accepted for next year.

The Board of Management welcomed the suggestion that the Alumni sponsor a lectureship.

Covenant College would like comments as to how the College could better equip students to better serve the Church in a changing world.

BULLETIN - Margaret Bea, the Assistant Editor, reported that one copy of the bulletin is sent to everybody. The rest of the editions are sent to those who have paid their Alumni fees. The editor was thanked for her work.

MEMORIAL FUND - It was moved by Ruth Tillman, seconded by Ruth Simpson, and agreed that a Memorial Fund be set up, incorporating the Hazelle McManus Fund, to assist graduates and first year students of Covenant College in furthering their education at university, and that the Alumni consult with the Fellowship Executive regarding the possibilities of consolidating funds available for bursary and compassionate assistance to members of the Fellowship.

It was moved by Norma Dick, seconded by Nancy Edwards that \$200.00 from the Alumni Fund be added to the Hazelle McManus Memorial Fund.

The meeting adjourned.

Margaret Smith, Sec'y.

ADDRESSESOBSERVERS

- Anglican - Miss Anne Crookes - St. John's Church (Shaughnessy)
1490 Nanton Ave., Vancouver 9.
- Miss Jessie Miller- 3072 W. 27th Ave., Vanc. 8, B.C.
- Baptist - Miss Ellen Stroud - Ste. 3, 1620 Belmont Ave.,
Victoria, B.C.
- Pentecostal - Mrs. E.A. Francis - 3443 Cambridge St., Vancouver
- Miss B.M. Gerard - 5611 Heather St., Vancouver 13.
- Presbyterian - Miss Tam Nakamura - 3863 W. 18th Ave., Vancouver 8.
- Roman Catholic- Sister Albertine)
- Sister Gallaher) - 54 Forbes Ave., North Vancouver
- Sister Germaine)
- Sister Mary Angus)
- Miss Alice Clarke - c/o Archdiocese of Vancouver,
Committee on Christian Unity,
150 Robson St., Vancouver 3.
- Salvation Army - Mrs. Brigadier J.
Sloan - 3185 Copley St., Vanc. 12.

VISITORS

- Anglican - Miss Mary Rendell - 600 Jarvis St., Toronto 5.
- Baptist - Miss Janet Wolverton - 395 W. 49th Ave., Vanc. 15.

MEMBERS REGISTERED

- Jean Angus - #104, 4386 W. 10th Ave., Vancouver 8, B.C.
- Margaret Bea - 36 Maitland St., Apt. F-4, Toronto 5, Ont.
- Norma Bean - 1929 Belanger St. E., #7, Montreal 35, Que.
- Madeleine Bock - 469 Steveston Highway, Richmond, B.C.
- Edith Bolton - Christ Church, 1700 Mazo Cres., Clarkson, Ont.
- Betty Bone - Alma College, St. Thomas, Ont.
- Olive Brand - 80 Jackman Ave., Toronto 6, Ont.
- Mabel Brandow - 77 Charles St. W., Toronto 5, Ont.
- Ruby Brown - 2355 Kennedy Road, Agincourt, Ont.
- Rev. Laura Butler - 1411 Quadra, Victoria, B.C.
- Henrietta Campbell - Selma Park, B.C.
- Mrs. T. Campion - Box 1072, Markham, Ont.
- Harriet Christie - 77 Charles St. W., Toronto 5, Ont.
- Isabel Squires Clark- 456 Admirals Rd., Victoria, B.C.

- Mary E. Clark - c/o Institut Medical Evangelique, Kimpese,
Via Leopoldville, Republique du Congo.
- Joyce Combe - 101 Mericourt Rd., Hamilton, Ont.
- Dulcie Cook - 77 Charles St. W., Toronto 5, Ont.
- Elinor Cox - 117 Pinedale Ave., Winnipeg 6, Manitoba
- Viola Daly - Port Simpson, B.C.
- Mrs. Holly Davidson - 687 Roslyn Ave., Westmount 6, Quebec
- D. Decatur - 25 Blenheim Ave., Winnipeg 8, Manitoba
- Margaret Dempsey - 12 Anglesey Blvd., Apt. 111, Islington, Ont.
- Norma Dick - Radcliffe Infirmary, Oxford, England
- Winnifred Edgecumbe - 205 - 4555 Grange St., Burnaby 1, B.C.
- Colleen Erb - Box 1322, Pincher Creek, Alberta
- Nancy Edwards - Apt. 301, 49 Glen Elm Ave., Toronto 7, Ont.
- Margarete Emminghaus - Box 633, Sackville, N.B.
- Vera Enticknap - Apt. 1004 - 25 Lascelles Blvd., Toronto 7, Ont.
- Elizabeth Facey - 84 William St., Stratford, Ont.
- Laura Fielder - 168 Cameron St., Moncton, New Brunswick.
- Bessie French - 205 Huxley Ave. S., Hamilton, Ont.
- Margaret Fulton - Ste. 1, 2737 Oak St., Vancouver 9, B.C.
- Eleanor Gamble - 77 Charles St. W., Toronto 5, Ont.
- Ferne Graham - Board of Christian Education,
85 St. Clair Ave. E., Toronto 7, Ont.
- Katherine Greenbank - Ste. 510 - 511 Ash St., New Westminster, B.C.
- Donna Griffiths - General Hospital, Queen Charlotte City, B.C.
- Aileen Gunn - 80 Jackman Ave., Toronto 6, Ont.
- Margaret Halliday - 51 Baby Point Rd., Toronto 9, Ont.
- Mrs. Margaret Hancock - 49 Dundonald St., Apt. 25, Toronto 5, Ont.
- Sara Harrison - St. Mark's United Church, Greendale Subdivision,
Lancaster, N.B.
- Etta Hart, - 678 Broadview Ave., Apt. 501, Toronto 6, Ont.
- Rev. Hazel Heffren - Mortlach, Saskatchewan.
- Doreen Hooper - 260 St. Andrew St., Bathurst, N.B.
- Carol James - 1604 - 15 St. S.W., # 15, Calgary, Alberta.
- Mrs. Mabel C. Johansen - 601 Mayflower Rd., Claremont, California 91711
- Bessie Lane - William Temple College, Rugby, England.
- Mae Laycock - 443B Le Marchand Mans. - 100 Ave. at 116 St.,
Edmonton, Alberta.
- Isobel Leith - 103 - 989 W. 20th Ave., Vancouver 9, B.C.
- Helen Mack - 14 Hazelwood Ave., Toronto 6, Ont.
- Joyce Matheson - 981 Main St. W., Apt. 303, Hamilton, Ont.
- Edna Meader - 116 George St., Brantford, Ont.
- Mildred Mossop - 415 Michigan St., Apt. 209, Victoria, B.C.
- Dency McCalla - 4 Normandy Court, 3820 Regina Ave., Regina, Sask.
- Winona McGill - P.O. Box R.W. 122, Lusaka, Zambia, Africa.
- Catherine McKeen - Board of Information & Stewardship,
85 St. Clair Ave. E., Toronto 7, Ont.
- Eleanor McNiven - Fisher River Indian Hospital, Hopedale, Manitoba

Grace Namba - 2110 W. 43rd Ave., Vancouver 13, B.C.
 Nora Neilson - 2195 W. 45th Ave., Vancouver 13, B.C.
 Ila Newton - 123 Kent St., Whitby, Ont.
 Janie Noftle - 5877 Tisdall St., Vancouver 15, B.C.
 Hazel Nowlan - 49 Dundonald St. Apt. 35, Toronto 5, Ont.

Jessie Oliver Alberni Residential School, Box 1100, Alberni, B.C.
 Dorothy Owens - 516 The Kingsway, Islington, Ont.

Catherine Patchett - 15 Ramsgate Rd., Toronto 14, Ont.
 Elaine Peacock - 2523 Marine Drive, West Vancouver, B.C.
 Rev. Muriel Pereboom - 1328 Monterey Ave., #304, Hamilton, Ont.
 Eunice Peters - 12 - 2981 Craigowan Road, Victoria B.C.
 Alice Philip - 233 Riverside Drive, Oakville, Ont.

Muriel Richardson - #208, 1818 Robson St., Vancouver 5, B.C.
 Daphne Rogers 15-4 Mirjamae - cho, Kofu-shi, Yamanashi-ken, Japan.

Margaret Scrimgeour - c/o Archibald Institute, Tunapuna P.O., Trinidad, W.I.

Margaret Silver - 136 Maple Ave., Grimsby, Ont.
 Wilma Sharpe - 390 Stewart Ave. (Rear), Nanaimo, B.C.
 Ruth Simpson - 134 Scarboro Ave., Calgary, Alberta.
 Margaret Smith - 340 Main St., Markham, Ont.
 Margery Stelck - 6313 - 104 Ave., Edmonton, Alberta
 Carol Stevenson - Box 428, Kamsack, Saskatchewan.
 Zaidee Stoddard - 25 Blenheim, Winnipeg 8, Manitoba.
 Helen Struthers - Apt. 501, 678 Broadview Ave., Toronto 6, Ont.
 Gwen Suttie - 9 Higashi Toriizaka, Azabu, Tokyo, Japan.

Mary Thomas - 12 Anglesey Blvd., Islington, Ont.
 Marion Thomson - 164 Hillsdale Ave. E., Toronto 7, Ont.
 Ruth Tillman - Apt. 301, 49 Glen Elm Ave., Toronto 7, Ont.

Elizabeth Utting - c/o Rev. H. Barling, 392 E. 63rd Ave., Vancouver 15, B.C.
 Lily Uyeda - 103 Hillsdale Ave. W., Toronto 7, Ont.

Constance Ward - 507 - 1210 Jervis, Vancouver 5, B.C.
 Mary Lois Williams - 77 Charles St. W., Toronto 5, Ont.
 Pearl Willows - Apt. 302, 2183 - W. 44th, Vancouver 13, B.C.
 Pearl Wilson - Apt. 104, 675 Martin Grove Rd., Weston, Ont.

Dorothy Young - 667 Wolburn Ave., Toronto 12, Ont.

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THE NATIONAL EXECUTIVE, 1965-67

Honorary Presidents - Dr. Jean (Mrs. J.D.H.) Hutchinson
Dr. Winnifred Thomas
Mrs. W.J. Campion

Past President - Miss Ferne Graham, 120 Rosemount Ave., Apt. 2,
Toronto 4, Ont.

President - Miss Ruth Tillman, 49 Glen Elm Ave., Apt. 301,
Toronto 7, Ont.

Vice President - Dr. Katharine Hockin, 105 Isabella St., Apt. 305,
Toronto 5, Ont.

Recording Secretary - Miss Mary Lois Williams, 77 Charles St. W.,
Toronto 5, Ont.

Treasurer - Miss Margaret Smith, St. Andrew's United Church,
Markham, Ont.

Biennial Secretaries - Miss Dorothy Young) 85 St. Clair Ave. E.,
Miss Wilna Thomas) Toronto 7, Ont.

Covenant College Representative - Rev. Harriet Christie

Members at Large - Miss Margaret Halliday
Miss Marion Thomson
Miss Dorothy Owens

Corresponding Members - The Presidents of local units.

Friendship Committee (Sending cards, etc., to retired workers)
Miss Dulcie Cook, Chairman, 77 Charles St. W.,
Toronto 5, Ont.

(For Ont. except Toronto) Miss Bessie French, 205 Huxley St. S., Hamilton, Ont.
(For people in Toronto) Miss Alice Munns, 730 Ontario St., Toronto 5, Ont.
(Man., Sask., Alta., & B.C.) Miss Eva Empey, Box 8, Naramata, B.C.
(Maritimes and Quebec) Miss Emily Maxwell, 111 East Main St., Sackville, N.B.

We need help in keeping our mailing list up-to-date. We are particularly anxious to know if those of you who are no longer employed by the church wish to remain on the mailing list. You can still be an associate member of the Fellowship. We are, therefore, asking you to return the form below to the secretary, Mary Lois Williams, 77 Charles St. West, Toronto 5, Ont.

THE FELLOWSHIP MAILING LIST.

Yes, please keep me on the list! Name _____

Address _____

Present Occupation _____

Do you wish a copy of the 1965 Biennial report? _____

VIII SUB-EXECUTIVE

The officers of The Fellowship shall act as a sub-executive, three officers constituting a quorum.

IX NOMINATIONS

All members of The Fellowship shall have the opportunity to submit nominations for any of the offices, nominations to be in the hands of the Chairman of the nominating committee by the opening day of the biennial meeting.

X FUNCTIONS OF THE EXECUTIVE

The functions of the executive shall include:

1. Arranging for biennial meetings and conferences;
2. Dealing with business which is referred from the biennial meeting and with any business which may arise between biennial meetings;
3. Securing and administering funds;
4. Giving leadership to the members in the fulfilling of the purposes of The Fellowship;
5. Providing a means of expressing concern for each other, particularly for members who are retired or in special circumstances.

XI FEES

Fees shall be \$5.00 per year for full members, \$3.00 per year for associate members, and \$1.00 per year for members who are retired. Overseas missionaries shall pay fees only in their furlough year.

Fees shall be due on July 1st each year, and may be paid directly to the national treasurer, or to the treasurer of a unit for forwarding to the national treasurer.

XII AMENDMENT OF THE CONSTITUTION

The Constitution may be amended by majority vote at the biennial meeting.

THE FELLOWSHIP

(Deaconesses and Other Professional Women Workers
in The United Church of Canada).

THE CONSTITUTION

As amended by Biennial Meeting of June 25-29, 1965,

Union College of British Columbia.

I NAME

The name shall be The Fellowship (Deaconesses and Other Professional Women Workers in The United Church of Canada) hereafter referred to as "The Fellowship".

II PURPOSE

The purpose of The Fellowship shall be:

1. To provide some means by which members of The Fellowship can express their concern and sense of responsibility for each other;
2. To provide opportunities for training and enrichment for its members, through Bible study, through conferences, retreats and other means;
3. To contribute to the development of church policy regarding the place and work of professional women workers.
4. To seek ways of establishing relationships with persons fulfilling comparable functions in other communions and faiths.

III FUNCTIONS

The functions of The Fellowship shall include:

1. Holding a biennial meeting for its members;
2. Studying the possibilities of wider opportunities of service for women in the church.

IV MEMBERSHIP

The following women shall be eligible for full membership in The Fellowship:

1. Deaconesses, ministers and missionaries of The United Church of Canada;
2. Graduates of Covenant College, theological colleges, or other church institutions giving comparable training for professional church work, who are employed in a professional capacity in The United Church of Canada, or a co-operating board or agency (co-operating boards and agencies include the Canadian Council of Churches, the World Council of Churches, provincial Councils of Christian Education, the YWCA, the Student Christian Movement, the Bible societies);
3. Members of The United Church of Canada who are principals and deans of women of United Church schools and colleges;
4. Members of The United Church of Canada employed in executive positions by the church or by co-operating boards or agencies;

5. Members of The United Church of Canada, who are graduate nurses and others who have had one year of church training as required for employment under a board of the church and are so employed.
6. Those employed by The United Church of Canada who, because of training, experience, and the position held, are endorsed by the executive committee of the National Fellowship;
7. Retired women who during their working years were eligible under any of the above categories.

V ASSOCIATE MEMBERSHIP

The following women shall be eligible for associate membership, without voting privileges:

1. Those who otherwise qualify for full membership, but who are not presently employed by The United Church of Canada or any co-operating board or agency;
2. Those employed by The United Church of Canada after having taken special one-year courses at Covenant College in preparation for specific kinds of work;
3. Those who are employed in a professional capacity by a congregation, presbytery, conference or board of The United Church of Canada, and are endorsed by the executive committee of the National Fellowship.
4. Retired women who during their working days were eligible for associate membership under any of the above categories.

VI OFFICERS

The officers of The Fellowship shall be:

president, vice-president, treasurer, secretary and secretary of the biennial.

All officers must hold full membership in The Fellowship.

VII EXECUTIVE COMMITTEE

The executive committee shall consist of:

The officers, the past-president, the honorary presidents, a representative from each unit of The Fellowship or a representative from each conference where there is no unit, a representative of the staff of Covenant College and three members-at-large.

Five members will constitute a quorum.