

REPORT OF

THE BIENNIAL CONFERENCE

of

THE FELLOWSHIP

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

August 23 - 27, 1967

QUEEN'S UNIVERSITY

KINGSTON - ONTARIO

INDEX

| | <u>Pages</u> |
|--|--------------|
| NARRATIVE ACCOUNT OF SESSIONS | 1 - 13 |
| BUSINESS SESSIONS | |
| Wednesday, August 23 | 1 |
| Thursday, August 24 | 3 |
| Friday, August 25 | 7 |
| Saturday, August 26 | 9 |
| Sunday, August 27 | 12 |
| APPENDED REPORTS | |
| Notes on Bible Study Sessions - Rev. R. K. N. McLean | A-1 |
| Book List | A-3 |
| Sharing of Concerns by Roman Catholic Observers | A-4 |
| The Christian Church Faces Today's World - Rev. Clifford A.S. Elliott | A-6 |
| Street Haven - Miss Peggy Anne Walpole | A-11 |
| The Widening Gap - Canon M. P. Wilkinson | A-12 |
| TRIBUTE TO LOIS | A-14 |
| PARTICIPANTS AND ADDRESSES | A-15 |
| MINUTES COVENANT COLLEGE - ALUMNI ANNUAL MEETING | A-17 |

M I N U T E S

THE FELLOWSHIP OF DEACONESSES AND OTHER PROFESSIONAL WOMEN WORKERS

UNITED CHURCH OF CANADA

B I E N N I A L C O N F E R E N C E

Queen's University, Kingston, Ontario

August 23 - 27, 1967

Wednesday, August 23

7:30 p.m. Formal opening of the Biennial Conference:
Ruth Tillman, president of the Fellowship, presiding.

Introductory statement by the President on the purpose and function of the Fellowship with stress on our common commitment to a servant function as the basis of our unity in spite of wide differences of function.

Summary of work of executive: Fellowship letters written by Mary Lois Williams well received. The executive prepared a statement re Principles of Union and submitted it to the Committee on Church Union. A letter was also sent by the executive to the General Council office asking for clarification about positions vacant, salary scales and proper procedures for making changes of employment. The Friendship Committee continues its concern for retired and sick members of the Fellowship. Bessie Lane represented us at two meetings having to do with Deaconesses. One of these was in Geneva and the other in Philadelphia. The Bequest - two women have been assisted since the last Biennial.

Reference was made to the significance of the supporting fellowship to persons in particular situations of need, such as Lois Boast, Marjorie Macdonald, Mrs. Hockin, appreciation of the work of Mrs. Lorne Marrs who has carried responsibility for much of the detail involved in preparation of mimeographed materials and circular mailings. Announcements re mechanics of living arrangements and reference to Book Displays in charge of Vera Enticknap and Katharine Hockin were made.

The following observers were introduced:

| | |
|--------------------------------|----------------------------|
| From the Anglican Church | Miss Beverley Shanley |
| From the Baptist Church | Miss Winnifred Brewer |
| From the Pentecostal Church | Miss Maude Ellis |
| | Mrs. Marion Parkinson |
| From the Presbyterian Church | Miss Ida White |
| | Miss Isabella Hunter |
| From the Roman Catholic Church | Sister Blandine Levesque |
| | Sister Helen O'Shaughnessy |
| | Sister Sheila McAuliff |
| | Sister Elaine MacInnes |
| From the Salvation Army | Mrs. Lt. Col. Hawkes |

Miss Marion Niven, Principal of the Anglican Women's Training College, was also introduced. Miss Niven led worship each morning.

Motion: (Margaret Fulton and Ruth Churchill): That the observers and guest leaders be accorded the privileges of corresponding members, with freedom to participate fully in all discussion.

Carried.

2.....

Introduction of agenda items: The president listed agenda items suggested by the executive. This list was added to and amended. The following items were adopted as a Conference agenda:

Appointment of sessional committees 1) Steering 2) Courtesy

Because of incomplete slate of officers, Nominating Committee would still need to meet and additional members be appointed to it.

Decision re use of capital from sale of Kaufman House

Prayer calendar - list of members and categories of work, decision re use

Continuance of "fellowship" letters?

Financial Report - change of fiscal year to calendar year
- bequest fund
- financial responsibilities re conferences

Nature of future conferences

Does this Fellowship wish to express its concerns about problems re change of positions; knowledge of positions available; relationships?

Should this Fellowship present any statement to the Commission on the Ministry in the Twentieth Century?

or

Should this Fellowship present any statement to the Federal Commission on the Status of Women in Canada? (implications for U N Commission)

Recorders

Concerns raised by Diakonia

Conferences of women from various church organizations.

Discussion of Business: The following were appointed to serve as a Steering Committee: Margaret Trueman, Janie Noftle, Marjorie Hannah, Lydia McCullough, Laura Fielder.

Members appointed to serve as a Courtesy Committee were: Alice Philip, Jean Angus, Joyce Matheson, Stella Burry

The following Nominating Committee was appointed to review the offices still vacant on the executive and to bring in a completed slate: Margaret Smith, Florence Wellington, Sara Harrison, Jean Parker.

Mrs. Campion and Harriet Christie were appointed to consider suggestions for possible uses of Kaufman House in keeping with the terms in the bequests of the original donors and to bring back recommendations to the Biennial.

The Prayer List of names of women workers, prepared by Mrs. Campion, Mary Lois Williams, Marion Thomson and Mrs. Marrs, was presented and members of the conference were asked to make any necessary corrections or additions.

It was suggested that a person might be found to replace Mary Lois Williams as a "Letter Writing Fellow".

Questions were raised about presentation to the Committee on Church Union made by the executive at the request of the 1965 Biennial. Ruth Tillman indicated that the content of that statement can be available for anyone wishing it.

The following persons volunteered as Recorders to work with Dorothy Young on preparation of minutes of the Biennial: Margaret Fulton, Katharine Hockin, Joy Vickery.

A question was raised about the "ordination of women" in Church Union discussions. Katharine Hockin, a member of the Committee on Church Union, indicated that there are other more basic issues to be dealt with which, if faced, will help to determine this and other questions. She urged the Fellowship to give immediate attention to the need to find a significant function for the Fellowship itself.

Adjournment of business session

Worship Led by Rev. Harriet Christie who used sound recordings from the Taize community and slides combined with scripture and prayers. The service was related to the need for a variety of ministries in today's world, - "The World In Which We Minister".

Thursday, August 24 - 9 a.m.

Worship was led by Miss Marion Niven, Principal of the Anglican Women's Training College who used scripture, hymns and prayers, combined with readings from "The Bridge on the River Kwai". Doreen Hooper served as pianist.

Bible Study, led by Rev. R. K. N. McLean of Kingston, dealt with "The Climate and Conditions for Bible Study Today". (Notes appended - see A-1)

BUSINESS SESSION

The Prayer Calendar: Katharine Hockin explained the purpose of the prayer calendar: to revive with effectiveness the habit of intercessory prayer for others of the Fellowship. The plan is to make a list of names of those working in the various capacities outlined in "A Calendar of Prayer" by Isobel McFadden (published for the Board of Information and Stewardship by Ryerson Press), this list to be revised periodically.

Motion: (K. Hockin, S. Harrison) That we carry on our responsibilities and concerns in intercession by use of A Calendar of Prayer supplemented by an up-to-date list of women workers which will be periodically revised."

Carried

The printed list will be in the same format as A Calendar of Prayer. Lists were circulated for revisions.

Fellowship Letters: Questions asked, "Are they useful?", "Are they worth the postage?"

Comments: The letters help us to keep up-to-date on what is happening

4.....

to one another. They are valuable to those in isolated places and overseas. Their chattiness is one of their chief attributes.

Motion: (M. McIlwain, B. French): That the Fellowship letters be continued. Carried

The naming of a new "letter-writing fellow" was left to the Nominating Committee.

Motion: (H. Heffren, T. Campion): That a letter of appreciation be sent to Mary Lois Williams for her work as the "letter-writing fellow". Carried

Finances: The financial report for the biennium ending July 31st, 1967 was presented by the treasurer, Margaret Smith. She expressed appreciation to Margarete Emminghaus for auditing the books, and to Margaret Quigley and Mrs. Tena Campion for their assistance at this biennial with registration and fees.

An expenditure of \$165.00 from the National Fellowship Bequest Fund was explained.

Motion: (F. Ward, J. Nottle): That this payment to the Lay Employees' Retirement plan be paid for another year. Carried

Motion: (M. Smith, M. Quigley): That the report as a whole be adopted. Carried

FINANCIAL STATEMENTS FOR BIENNIUM ENDING JULY 31, 1967

NATIONAL FELLOWSHIP BEQUEST FUND

Receipts

| | | |
|---|-----------|------------|
| Balance, June 15, 1965 (account formerly called I.H. Davidson Bequest Fund) | \$ 991.00 | |
| Margaret Dawson Memorial contributions | 220.00 | |
| Hazelle McManus Memorial contributions | 165.00 | |
| Transferred from General Fund | 200.00 | |
| Bank interest | 61.00 | |
| | | |
| Total Receipts | | \$1,637.00 |

Expenditures

| | | |
|--------------------------------|--------|-------------------|
| Lay Employees' Retirement Plan | 165.00 | |
| | | 165.00 |
| Total Expenditures | | |
| | | 1,472.00 |
| Balance, July 31, 1967 | | <u>\$1,637.00</u> |

GENERAL FUND

Receipts

| | | |
|--|------------|--|
| Balance on hand June 15, 1965 | \$2,195.85 | |
| Fees | 981.00 | |
| Balance transferred from bank account at Toronto-Dominion Bank, Queen and John Streets | 7.02 | |
| Bank interest | 75.96 | |
| Donations | 30.00 | |
| Total receipts | \$3,289.83 | |

Expenditures

| | | |
|---|----------|--|
| Secretary's Expenses | 522.76 | |
| Friendship Committee | 90.00 | |
| Treasurer's Expenses (Petty Cash) | 20.00 | |
| Transferred to National Fellowship Bequest Fund | 200.00 | |
| Philadelphia Conference (Bessie Lane) | 100.00 | |
| Diakonia Membership | 31.78 | |
| Binding Minutes | 18.25 | |
| Alumni Fund (Ruth MacLeod) | 30.00 | |
| Gown (gift for H.C. Christie) | 27.65 | |
| Entertainment of former students (H.C.Christie) | 25.00 | |
| Diakonia booklets | 4.75 | |
| Bank charges and exchange | 6.54 | |
| Telephone | 1.60 | |
| Deficit from 1965 Conference paid from General Fund | 1,195.02 | |
| Total expenditures | 2,273.35 | |

| | |
|-------------------------------------|------------|
| General Fund Balance, July 31, 1967 | 1,016.48 |
| | \$3,289.83 |

BANK RECONCILIATION - JULY 31, 1967

| | | |
|--|------------|----------|
| Balance, General Fund, July 31, 1967 | \$1,016.48 | |
| Balance, National Fellowship Bequest Fund, July 31, 1967 | 1,472.00 | |
| Total balance on hand as shown in accounts | | 2,488.48 |
| Bank balance, Special Account 55, July 31, 1967 | 2,487.48 | |
| Outstanding deposit | 1.00 | |
| Net Bank Balance | \$2,488.48 | |

CONFERENCE FUND - August 16, 1967

Receipts

| | | |
|---|----|------------|
| Conference contributions to August 16, 1967 | \$ | \$1,000.60 |
|---|----|------------|

Disbursements

| | | |
|-----------------------|--------|--|
| Distribution Services | 16.80 | |
| Ryerson Press | 145.00 | |
| Ryerson Book Store | 2.10 | |
| Forward Movement | 16.40 | |
| Gestetner | 17.27 | |
| Secretarial help | 34.67 | |
| | 232.24 | |

| | |
|-----------------|-----------|
| Balance on hand | \$ 768.36 |
|-----------------|-----------|

Bequest Fund: An expenditure in August of \$200 comprising a grant of \$100 and a loan of \$100 from the Bequest Fund was ratified on motion.
(K. Hockin, J. Parker) Carried

Comment: The Fellowship members can help to make this fund known to and on behalf of other members of the group.

Motion: (T. Campion, M. McIlwain) That \$200 be transferred from the general fund to the National Fellowship Bequest Fund. Carried

It was suggested that the terms of the Bequest Fund go out with the minutes of this conference.

TERMS OF THE NATIONAL FELLOWSHIP BEQUEST FUND

The funds shall provide:

- (a) Bursaries for applicants for entrance to Covenant College recommended for acceptance pending completion of academic requirements, to assist them in securing the required qualifications. Bursaries shall be repaid in full if the recipient does not enter church work.
- (b) Loans without interest, repayable within 5 years, to:
 - (1) Applicants for entrance to Covenant College pending completion of academic requirements, to assist them in securing required qualifications.
 - (2) Members of the Fellowship desiring to continue their education.
 - (3) Members of the Fellowship when required.
- (c) Compassionate grants to members of the Fellowship when required.

The funds shall be augmented by a grant of \$200 if possible from the general fund of the National Fellowship, voted at each Biennial Conference.

The executive of the Fellowship shall be responsible for dealing with all applications or requests.

The executive of the Fellowship shall have power to waive repayment of loans in whole or in part when necessary.

CONFERENCE FUND

The chairman noted that expenses for secretarial work were still outstanding, that Conference expenses are higher than formerly, that we may need to look again at our fee structure.

Adjournment of business session.

Thursday p.m. August 24, 1967

The film PATTERNS OF THE MIND was introduced by Betty McColgan. After viewing the film which presented the challenge to Christian education created by the discoveries of nuclear science, the rapid development of automation and the genetic revolution, the conference was divided into small groups for discussion. A brief report-back session followed.

Thursday p.p.m, August 24, 1967

The evening session was in charge of Nancy Edwards who moderated a panel in which the Roman Catholic Observers shared their concerns and presented the trends they find within the Roman Catholic Church today. Those taking part were: Sister Blandine Levesque, secretary of ecumenical work in Montreal, Order of the Grey Nuns; Sister Anne Lonigan, recruiting secretary for retreats, Toronto; Sister Helen O'Shaunessy, high school teacher, active in catechetical classes and in Newman Club and Sister Sheila McAuliff, teacher and consultant in Religious Education for Kingston diocese - both of the Order of Notre Dame, Kingston; Sister Elaine MacInnes, teacher of violin and missionary in Japan, of the Order of Our Lady's Missionaries.

Worship was led by Dr. Katharine Hockin who used selections from The Soliloquy of the Angel Gabriel in "Shout for Joy" by David Head, as the context for prayers of intercession.

Friday, August 25, 1967 9 a.m.

Worship was led by Miss Marion Niven who used Family Prayers from the Anglican Prayer Book.

Bible Study led by R. K.N. McLean dealt with "Agnosticism and Accountability".

BUSINESS SESSION

A greeting from Hope Jackson was read to the conference.

A question of what kind of communication should go to the members of the Fellowship who are ill was discussed. It was agreed that Lois Boast should be reached by phone, followed by a tape of greetings from persons present and that cards should go to others including Marjorie Macdonald, Margaret Halliday, Margaret Hollenbeck, Winnifred Thomas, Rose Bolton.

Sara Harrison invited the group to hear records brought by herself and Sister Helen O'Shaunessy - 1.30 to 3.30 in ground floor lounge.

Re Kaufman House Fund: Mrs. Campion presented background information for discussion of use of present funds from sale of Kaufman House.

-1912 (approximately) a cottage for use of deaconesses had been provided by the Massey Family, in days when some deaconesses received \$5 monthly plus room and board at the Methodist Training School.

-1940 Dr. Margaret Addison offered a house at Newcastle for this purpose; the house was sold and money put in a trust fund.

-Gertrude Rutherford Brooks who had deep concern purchased property hoping to have house available later; this too was sold and money put into a trust fund.

-1950 Miss Emma Kaufman added to the trust fund. A house was purchased at Cheltenham and named Kaufman House. This house served varied needs for 10 years.

1962 (February) Kaufman House was sold for \$12,500 with a mortgage of \$10,000. The Trust Fund account holds \$16,800.

A brain-storming session brought out ideas for use of this fund, which were recorded by Beatrice MacLean and Lydia McCullough:

- centre for women workers in other parts of the world
- retreat centre
- cottage at Cedar Glen
- house for retired missionaries
- suite of rooms related to Covenant College for incoming missionaries, overnight guests, convalescence, women doing refresher courses
- fluid fund for special needs of deaconesses.

Members were asked to offer further suggestions to the recorders who were authorized to carry this to the steering committee for further direction concerning procedure.

Future Biennial Conferences

Katharine Hockin presented a proposal for an ecumenical conference for which the Ecumenical Institute might become a base for planning and for which those communions desiring to share would participate in the planning. She stressed the continuing need for a supporting fellowship for church workers and particularly for single women; and to develop a stronger common discipline and a deeper sense of accountability for one another; and a continuing provision for professional growth. The Theological Students Conference, meeting annually, is on an ecumenical basis and Canon Puxley is executive servant for organizing this. Additional secretarial office help would be needed to plan such a conference.

Free discussion indicated appreciation of the present experience and varied points of view about future possibilities -

- a variety of plans are used to bring together women workers within different communions.
- the joint refresher course planned by the four training colleges may meet a similar need.
- an ecumenical experience might provide for denominational sessions within.
- a pilot experiment might indicate some direction for the future.
- ecumenical conferences might alternate with denominational events.
- higher fees might be needed to provide for secretarial help for future Biennials.
- younger graduates do not feel as much need for conferences on a denominational basis but might respond to an ecumenical conference.
- opinion of a wider group might be sought.

No action was taken at this time.

Telegram: a message from Lois Boast, Lily Uyeda and Elaine Peacock was read by the president.

Adjournment of business session

Friday p.m., August 25, 1967

Presentation by Dr. Clifford A.S. Elliott "The Christian Church Faces Today's World". (see appended notes on address on A-6)

Friday p.p.m., August 25, 1967

Presentation by Miss Peggy Ann Walpole of Street Haven and Father Jerry O'Brieh. (see appended account A-11)

Worship: led by Laura Fielder

Saturday a.m. August 26, 1967

Worship led by Miss Marion Niven who used a shortened form of morning prayer combining scripture, prayers from the Anglican Prayer Book and hymns from the United Church Hymnary.

Bible Study led by Rev. R. K.N. McLean on the theme "Agnosticism, Accountability and Grace."

BUSINESS SESSION

Re Kaufman House Fund (continued) Results of brainstorming re Kaufman House Fund from the previous session were received and the idea discussed. Two suggestions were deleted as irrelevant for the present, i.e. convalescence for others than church workers, secretary for the Fellowship.

New suggestions were made, i.e.:

- a Canadian "St. Julians" (a place of holiday and refreshment)
- a suite in the Covenant College apartments being developed for married couples
- provision for single workers facing retirement
- space for rest and renewal at a Lay Centre
- use of funds to meet specific needs but not tied to any centre

Motion: (M. MacIlwain, S. Burry) That the executive be asked to investigate further to discover possibilities and alternatives, in consultation with other groups planning or projecting programs to similar needs.

Carried.

It was suggested that local Units be consulted and that some attention be given to making cottage owners aware of the need for sharing these with workers needing short periods of rest in a quiet setting.

Future Biennial Conferences (continued)

The discussion of the previous day, relevant to the future of the Biennial was reviewed and further suggestions made. Sister Elaine, Principal Marion Niven and Sister Joanne of Christ (who joined the conference on Friday) expressed appreciation of the present experience and spoke in favor of future experiments of a similar nature.

Katherine Hockin presented a proposal for an ecumenical conference related to the Ecumenical Institute's program, which would be a gathering of individuals facing diverse confessional backgrounds rather than co-operative structures.

Motion: (N. Edwards, A. Philip) That the executive set up a committee with broad representation from groups here present, to explore possible ways of developing opportunities for exchange of ideas, sharing of experience and joining in a specific common task (a "happening") in the future, and that the suggestions of this working committee be circulated for discussion to all members of this conference and eventual plans formulated in the light of this wider discussion.

Carried.

Representation or statement to Commission on the Ministry in the 20th Century

Reference was made to the need for this group to make its ideas and feelings known to the Commission. Lois Boast's document which had been available to the members of the conference was referred to, but no action was taken at this point because of lack of time for adequate discussion.

It was agreed to discuss this topic in the evening from 7.30 to 8.30 with the recreation, provided by the Calgary Unit, following.

Report of Nominating Committee:

- | | |
|----------------------------------|--|
| Honorary Presidents: | Miss Winnifred Thomas Mrs. J. D. H. Hutchinson Mrs. W. J. Campion |
| Past President | Miss Ferne Graham |
| President | Miss Ruth Tillman |
| Vice President | Mrs. Jean Parker |
| Secretary | Miss Margarete Emminghaus |
| Treasurer | Miss Margaret Smith |
| Letter-writing Fellow | Miss Joyce Matheson |
| Members-at-large | Miss Katharine Hockin Miss Hazel Nowlan Miss Marjorie Smith |
| Covenant College representatives | Rev. Harriet Christie Miss Bessie Lane |
| Friendship Committee chairman | Miss Esther Highfield |
| Corresponding members | Presidents of local units 1 member from each Conference where no local unit exists. |

Motion: It was moved, seconded and carried that this be the Executive for the next biennium.

Adjournment of business session

Saturday p.m., August 26, 1967

"Listening to Records" session was held in the lounge.

Theme presentation "The Widening Gap" by Canon M. Wilkinson
(see notes appended A-12)

In the discussion following the address, reference was made to the official report of the Geneva Conference on Church and Society ("World Conference on Church and Society", \$1.50) and to the abridged report "Christians in the Technical and Social Revolutions of Our Time", \$.50.

Examples were given of experiments in industrial evangelism being attempted outside of regular church structures, such as an industrial institute, shared by a group of Anglican, United Church, Roman Catholic, Lutheran and Presbyterian men and a Canadian Urban Centre for Training Volunteers (in the Toronto area).

Information was shared about the next World Council of Churches meeting to be held in Uppsala, Sweden, in 1968. The theme "All Things New" is developed in a booklet of the same title now available for \$.50.

In preparing for Uppsala, plans are in process for a Canadian Conference on "Church and Society". The conference will be bilingual and will include non-church lay representatives, men and women.

An annual conference for Canadian ethnic groups held in Ontario was commended as a good venture in understanding.

A picnic supper and sing song at Ontario Park was enjoyed after which the members of the conference returned to Victoria Hall for the evening session.

Saturday p.p.m. August 26, 1967

INFORMAL BUSINESS SESSION

A letter from Rev. Everet Ashton was read, conveying good wishes from the Toronto Conference of The United Church of Canada.

Discussion of statement that might be expressed to the Commission on the Ministry for the 20th Century brought out these questions and concerns:

- should there be a new look at the possibility of some deaconesses finding a vocation in pioneering ventures of witness outside the church structures but remaining members of the order; what would this involve in relationships to presbytery; to leave of absence and pension plans; how could a strong supporting fellowship be provided? Could financial help be provided for deaconesses responsible for assisting their own families? (Sister Sheila told of the plan for family support adopted by the Order of Notre Dame)

- how do we train for specific vocations and see that people are placed in accordance with their training? How should training for outreach beyond the church structures differ from training for work within the "gathered" church? How are workers trained to train lay people to make a more effective witness and live a more effective Christian life?

- what do we consider the essentials of ministry for today - administration and organization or a deeper level of commitment or depth in relationship to others or Christian presence or ?

- what are the implications for recruiting if new forms of ministry are required today? Do we need to be more specific in helping young people understand the specific needs and possibilities in training? Are we taking seriously the kind of image the church often presents to young people?

- how do we interpret the specialized role of the church in today's society? What is its specific servant role? Is it simply to help men learn to live life in relation to God? Do we need to learn about "the world" by listening more carefully to those deeply involved in its life?

- how can we strengthen the relationship between those who are involved in church work to those who have gone into other forms of work after serving as deaconesses, etc.?

- to what extent does the limited number of opportunities for women in relation to men in the church, prevent women from entering church vocations?

It was agreed to send these comments to Jessie McLeod, a member of the Commission on the Ministry, to be used at her own discretion.

Members were urged to forward any further comments to Miss Jessie McLeod, 505 Dunsmuir Street, Vancouver 2, British Columbia.

Motion: (T.Campion, S. Burry) That a request be sent to the Executive of General Council, pointing out the omission in the Manual of any reference to membership in Presbytery for retired deaconesses, and asking that a clause similar to A5 be provided. Carried.

Worship was led by Laura Fielder, using a contemporary litany.

Sunday a.m. August 27, 1967

At 7.30 the Sacrament of the Lord's Supper was celebrated in Victoria lounge with Rev. Evelyn Mathews and Rev. Hilda Johnston officiating.

Members of the conference attended 11 a.m. church service in Sydenham Avenue United Church where Rev. R. K. N. McLean conducted the service.

The noon meal was followed by a brief business period in which the decision was made to divide the communion offering equally between the Cancer Research Foundation and The United Church Centennial Projects Fund.

Appreciation of the Conference was expressed by observers and by Bessie French on behalf of the retired deaconesses.

> The Courtesy Report was presented:

We wish to record our appreciation to the Biennial Planning Committee under the chairmanship of Ruth Tillman with Dorothy Young and Wilna Thomas acting as secretaries.

To our chairman, Ruth Tillman, for her untiring leadership.

To Margaret Smith and her helpers, Tena Campion and Margaret Quigley, for their services in the financial affairs.

To Mary-Lois Williams for her letters that have kept us in touch with our fellow members.

To Nancy Edwards for putting us in the news.

To the Steering Committee for their extra hours of work.

To Katharine Hockin and Vera Enticknap for the wise selection of books.

To Rev. R. K. N. McLean for his outstanding presentation and leadership of our Bible study.

To Miss Marion Niven, to Rev. Evelyn Mathews, to Rev. Hilda Johnston, to Rev. Harriet Christie, to Dr. K. Hockin and to Miss Laura Fielder, for their leadership in worship - also to Miss Doreen Hooper, our pianist.

To our theme speakers: Rev. Canon Maurice P. Wilkinson, Rev. Clifford A. S. Elliott and to Miss Peggy Anne Walpole, also to Miss Dorothy Young and Miss Betty McColgan, for the film showing "Patterns of the Mind".

To our observers who have enriched our Biennial; we mention particularly the presentation of concerns by our Roman Catholic friends.

To Harriet Christie, Sara Harrison and Sister Helen O'Shaunessy for their added contributions (slides and records).

To Queen's University for excellent accommodation.

Jean Angus

Stella Burry

Joyce Matheson

- Courtesy Committee

Comments by the president brought the conference to a close.

NOTES ON BIBLE STUDY SESSIONS

led by Rev. R.K.N. McLean

Session 1 The Climate and Condition for Bible Study today

Everyone is on a theological search - we are modern Nicodemuses. In the last five years there has been a significant alteration in the climate in which the church must operate.

The conference participants were invited to read individually these Old Testament passages: Genesis 3 : 8 - 13 and Exodus 3 : 1 - 15. Then they were invited to discuss in two's the following questions:

- 1) Alan Paton writes words of counsel to a young boy being confirmed, because, he says, "I am aware that some climate has changed in the world." In what ways, do you feel, the climate has changed in the world? in the church?
- 2) Do you think the changes you have discussed offer an opportunity (perhaps a better opportunity) for the church to undertake its mission? Do they excite you, frighten you, or what?

Following this discussion Mr. McLean gave a presentation which is briefly noted as follows: We have a great stake in Bible study; God and Bible study; belief in God; struggle in Bible study.

Mr. McLean told the following story, which may have occurred in Kingston General Hospital:

A young pre-school aged patient in the children's ward was left alone in the play-area. The busy nurse decided to use the inter-com to check. Her question "Where are you, Jimmy?" met no response. A little later she asked, "What are you doing, Jimmy?" Still no response. A third time she asked, "Where are you, Jimmy?" There was a brief silence, then a plaintive reply, "What do you want, wall?"

In the agnostic atmosphere today, many sense a blank wall. In 1944 W. H. Auden wrote in his "Christmas Oratorio": "The pilgrim way has led to the abyss." Paul Tillich speaks of kairos, the age of waiting: "wait out strange world between worlds." Alan Paton in "Meditations for a Young Boy being Confirmed" says: "You will be distressed - you will not want to repudiate your commitment."

The 1940's and 50's were designated "The Age of Anxiety". The 60's might be designated "The Age of Agnosticism." Some of the brightest high school students are agnostics. Expo's influence has shown the carnival technical side. There has been an exultation in "man come of age." But the haunting question arises at Expo - with all this technical ability why is there so much pain, anguish, incompleteness in the world? Harvey Cox's explanation is sloth, indifference - the cardinal form of sin. The Christian church is unable to muster energy to cope.

What are conditions for Bible study in such a climate?

There must be a radical acceptance of how old fashioned the Bible is: pre-scientific, pre-modern, pre-medieval. Our faith has a date in history. A quotation from Leslie Durer in "Future of Belief" brought out the following: to suppose that mankind could voluntarily renounce its history is to show lack of appreciation of the very nature of human life. We have postponed decisions for so long there are unmet intellectual, moral

challenges that we must face an accounting. We must be "mixed up" in trying to integrate biblical faith and the modern world. To be fully human is to be fully Christian.

The last question of this session was: "Adam where are you?" (Genesis 3). Do you think "accountability" pointed to in this passage speaks to people today?

Session 2 Agnosticism and Accountability

What are the roots of this strange contemporary setting of agnosticism and accountability? Bible passages and questions were studied and discussed:

Read Amos 5 : 18 - 24. Does this passage throw any light on man's sense of why and when God may be sensed as "absent"? Meditate on Bonhoeffer's remark: "Only he who shouts for the Jews may sing Gregorian chants."

Read Number 9 : 15 - 23. What do you make of this passage? Leslie Newbegin in "Honest Religion" : "Today's religion can become the enemy of tomorrow's faith."

Read Matthew 9 : 14 - 17; Romans 8 : 18 - 25; Revelation 21 : 1 - 7. The God of the Bible is God "on the move." The positive side of "forsakenness". A look at the many-sidedness of "accountability". Some notes on this: W.H. Auden was referred to: mankind as a whole is thoroughly shaken up. Youth is not sure of the wisdom offered from the past. The Bible's summons to accountability still rings true.

The passage from Numbers describes a people who lived in a deep sense of God. God had a "time-table". The movement and change is on the part of God. If we are faithful and expectant, a waiting period can be positive.

The Christian church is largely responsible for agnosticism today. We have not been faithful and we have been disobedient in our refusal to move. The God of the Bible is a God on the move. If we don't follow him we will feel he has forsaken us. Bonhoeffer: "The God who forsakes us is the God before whom we are ever standing." God forsakes us for our sakes. Parents must forsake children through love. Thus God forsakes us in order that we may reach maturity.

We are in a world of questioning: from the "hippies", the whole renewal within the Roman Catholic Church, moral questions such as birth control.

What does the Protestant's authority of the Bible mean? What do we mean by "God is dead?" Questions about the ministry, the congregation, the church buildings. There is uneasiness and yet hope; fear yet opportunity. The church must be honest, humble, must be willing to die to show His love. Are we afraid to wash the feet of our Lord?

Christianity is not a religion of answers but of attitudes. People discover the true Christ through us; through the Christian integrity of our lives. We are not to enshrine or institutionalize Christ but to express him.

Session 3 Agnosticism and Accountability Grace?

The positive side of "forsakenness". God takes us seriously and wants our independence and free love. At the centre of the Christian faith is the cross and its forsakenness. Our sense of agnosticism pushes us to accountability; pushes us into what the Christian means by "grace". The many-sidedness of accountability is found in Luke 10 : 27, the life-giving commandment.

The many sidedness of accountability: to God; to and for your neighbour; to and for yourself. You have to be "somebody" before you can love another. This holds true for the church as well.

If God lives and moves and has purposes in history, we cannot equate him with passing forms. It can lead us to grace: "The God who forsakes us is he before whom we are ever standing." There is a cost of discipleship and grace.

BOOKS REFERRED TO BY LEADERS

| | |
|---|----------------------|
| Through the Valley of the River Kwai - Gordon | R. \$4.55 |
| I Lie on My Mat and Pray - Ed. Fritz Pawelzik | R. 1.65 |
| Centennial Anthology of Prayer | R. 1.00 |
| Secular City - Cox | R. 1.65 |
| Honest Religion For Secular Man - Newbegin | R. 1.65 |
| For The Time Being - A Christmas Oratorio - W. H. Auden Found in "Collected Poetry of W. H. Auden" and Religious Drama I | SCM 7.50 SCM 3.30 |
| Meditation for a Young Boy Confirmed - Alan Paton | SCM .15 |
| The Future of Belief - Dewart | R. 5.45 |
| All Things New - World Council of Churches | R. .50 |
| Ye Shall Be As Gods - Fromm | R. 5.70 |
| Cost of Discipleship - Bonhoeffer | R. 3.25 |
| Odds Against - Marvin | R. 2.10 |

R. Ryerson Book Store, 40 St. Clair Avenue East, Toronto 7, Ontario

R. Mail orders to Distribution Services, 299 Queen Street West, Toronto 2B, Ontario

SCM SCM Book Room, 1174 Bay Street, Toronto 5, Ontario.

SHARING OF CONCERNS BY ROMAN CATHOLIC OBSERVERS

Sister Blandine Levesque, Sister Anne Lonigan, Sister Helen O'Shaunessy,
Sister Sheila McAuliff and Sister Elaine McGinnis -
Moderator : Nancy Edwards

Each sister spoke in turn and all showed how the implementation of the vision of the Vatican II was proceeding. The call to renewal was being answered not only through externals such as a new habit but by a deeper prayer life, new prayer forms, more intimate relations with one's family and the use of the mass media. The liturgy of the church is undergoing change as the vernacular is introduced into the mass and the administration of the sacraments. There is a new approach to scripture and the sisters paid homage to Protestant scholarship in Bible study. The young are being taught in new ways different from the old catechetical approach. The Novak Series of Books and Father Link's books are example of teaching books for the young. At the heart of renewal is a re-discovery of the Grace of the Foundress or Founder.

All religious orders must hold a General Chapter every five or six years and now they must hold a special one for renewal. Next October the Grey Nuns will meet in a body of two thousand for six weeks duration. Their constitution will be revised, making it more spiritual and biblical and less of Canon law. There is a movement from institution to integration and from superiority to fraternity.

In Christian education the sisters are asking the questions which all of us are asking. How can we give the changeless message in a new way to young people who are different in this changing world? How can we approach Christian education from a point of man's needs? How can we as leader, adjust so that we can look forward with adolescents? Can we step down from our pedestals and be a friend to the young?

Sister Sheila said, "Our young people are starving for a sense of mission. Only through openness to them and to the Holy Spirit can we help them find this."

Sister Anne spoke for the young nuns when she asked, "How early can our mammoth organization turn and help the world situation?" "Our commitment," she said, "is not so much to our vows as to Christ." A very deep commitment might lead one away from the traditional forms. When young people see the call to chastity, poverty and community they respond in spite of the barnacles. Chastity does not need to be regulated from Rome.

Sister Elaine, wearing a modern habit, spoke of her life in Japan. During her three years of language study she became terribly disturbed by the type of Christian in Japan. She began to doubt that the incarnation had taken place in Japan. Freedom was given to her, following her three years of language study, to look around. She taught violin and had the opportunity to experiment in Zen Buddhism. The way the Japanese receive is by being passive, Sister Elaine learned. In learning more of the religion of the people she was following the document of Vatican II which stated, Buddhism is a lovely religion. Addressing herself to the missionaries in the group, she said, "When you return to your adopted countries, get on the right wave length. Have an inquisitive respect for the other religions."

The status of Roman Catholic women in the church varies in different parts of the world, in Italy, Spain, France, U.S.A. or Canada, depending on the culture of that country.

Some bishops have allowed nuns to administer sacraments but this is yet rare.

Men and women superiors have met together in Rome to consider renewal. "Perhaps there will be a woman Pope some day," said one sister, laughingly.

There are apartments in the "inner city" to house three nuns, (a catechist, a social worker and a home-worker) and a student. This unit works with the clergy and listens to the Spirit.

A nun gives obedience to her superior but only because, in this way, she is serving her Lord. She is free to be an individual and she has found a community which supports without being binding.

THE CHRISTIAN CHURCH FACES TODAY'S WORLD

Dr. Clifford A. S. Elliott

The Church began with the Incarnation: "The Word became flesh and dwelt among us". Jesus' prayer for his disciples was: "I pray not that you should take them out of the world." His last commandment to them was: "Go ye into all the world and preach the Gospel." His own manifesto said:

"The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor; he has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

And then he said: "This day is this Scripture fulfilled in your ears."

Thus it is clear that we have a mission that is in the world. But the question first of all is, what is our world? Before we can witness to the world or serve it we must understand it. Some years ago, when the refugees were stealing across the border from East Germany to West Germany and taking refuge in West Berlin, I visited in one of the refugee camps there. I talked with a woman journalist who herself had been a refugee in East Germany and now was working in the refugee camp. After I had talked with her a couple of hours and interviewed some of the refugees I asked her: "What can we as Canadians and as Christians do to help you in your work?" She paused a moment and then surprised me by saying: "The thing we need most is informed prayer." I had expected she might say donations of money or clothing or some such thing. But she went on to say that Christian understanding of the need of the refugees was the thing that was most appreciated. This is the first need of the world. Not to know our world is not to care and that, from the Christian point of view, is blasphemy. What kind of a world then is it in which we live?

I. A WORLD OF INTERPLAY

I was about to say it was "one world". It is indeed trying to be one world but it is also resisting pressures that are forcing it to become one world. Almost against our will we are being forced to accept the fact that the children being killed in Vietnam are our children; that Rhodesia is our problem; that the wars in the Congo and Nigeria are being fought by our brothers; that the unrest in Hong Kong and the famine in India and the tension between the Israelis and the Arabs are all our affair. We resented de Galle's "interference" in our French and English-speaking problems and yet perhaps he was telling us something - that our problems are their concern also.

Other parts of the world welcome our understanding but they want us to know that they are not content just to follow us as they develop their own cultures and their national identity. Some years ago, in Brazil, I asked the question of an editor: "Is Brazil going Communist?" The editor tried to conceal his annoyance but he said, in effect: "Brazil is not going anything. It reserves the right to take from Marxism or free enterprise whatever it wishes. But in the end we are building something that is distinctively Brazilian. We are not 'going' anything - we are 'becoming' something."

Similarly, in Nigeria, I asked the Minister of Information: "How can the African countries speak about democracy when most of them have only

one party?" He smiled and asked me in return: "What is democracy?" When I declined to be drawn into that trap he continued: "I will tell you what democracy is - it is that form of government which any given people wish to have at any given time." He went on to explain that their background was tribal and that you could not impose Western style democracy upon a tribal system. Each country must adapt democracy according to its own needs and background. He concluded by saying: "Tell me, is your Canadian democracy strictly the Athenian type?"

When we try to impose our political systems we run into the same kind of attitudes. A Latin American leader said: "Free enterprise to us is merely the freedom of the fox to go into the chicken coop." It is quite wrong, therefore, for us to try and impose this system upon them.

We live in a world in which there is a universal revolt against authority. We see this not only in the European and North American countries but also in the African and Latin American cultures. It is a world-wide phenomenon.

In the field of religion we have a brand new situation. The day of the traditional missionary activity is over. It was dominated by the flow of West to East. Now the domination of the East by the West is over. The rise of nationalism and the resurgence of national religions means that no longer can we "take Christianity to the heathen" but we must sit down and see what interplay there is going to be between the great religions of the world.

What then is the Church's response to this interplay? We must be an example of a family that gets along - a witness to unity - a pattern that the world can follow. The Church has failed to be that - from the time of the Corinthians in the first century it has been divided. The divisions have continued and from the time of the Reformation on they have been multiplied until we have hundreds of sects in the world. This division has been a great impediment in our missionary activity and also in our own land. In our cities and towns we find churches of different denominations which overlap one another and even compete with one another. This is hardly a situation to demonstrate to the world our unity.

Fortunately, we have, in the ecumenical movement, a godsend. Things that we would never have dreamed of happening five years ago are now commonplace. I, for example, teach every week in the Catholic Information Centre in mixed marriage classes. A recent theological congress in Toronto included theologians of all branches of the Christian Church. The Vatican Council and the World Council of Churches has created a new climate among Christians. In all this we must be sure that our motivation is that of a common love of Christ, a respect and acceptance of one another and a passion for the world.

This interplay must also extend to non-Christians. We must confess to other religions that Christianity has interpreted its iniqueness in terms of exclusiveness. Christianity is indeed unique but by that we mean that Christ is the standard by which we judge all men - and first of all, ourselves. This means that many a devout Hindu or Buddhist might very well be more Christ-like than many of us who call ourselves Christians.

The Church must see that Christ must be born into each society and generation. In Africa I spoke to Professor Idowu, head of the Department of Religion at the University of Ibadan in Nigeria. He said that until this time Christianity had been in Africa like a potted plant - growing in European soil. "Now," he said, "it must root itself firmly in African soil." As he spoke I could not help thinking that this same situation prevailed in the Western world. Christianity has tended to become a "potted plant" - it must now root itself firmly in the secular world. We must think of new terms in which to describe Christ - secular terms. After all that is what the writer of the Fourth Gospel did when he took the Gospel from the Jewish world to the Gentile world. He did not speak about the Messiah - that would have been meaningless to the Greek world - he spoke of the "Logos" - the "Word" - a concept quite understandable to the Greeks. Now we must ask what is the word which would describe Christ to our world? Is it not the word "love"? This is the concern which is uppermost in the minds of most of our people. But we must fill this word with Christian content.

II. A WORLD OF URBANIZATION

Before the eighteenth century 99% of cities had a population of less than fifty thousand people. Now the world has three billion people. In a century it will have twelve billion people - it will almost be one big city. Montreal is planning for seven million people by the year 2000.

What do cities bring? They bring congestion - cars that can go a hundred miles an hour on the highway can only travel fifteen miles an hour in city traffic. Cities bring pollution - of the air and the water. They bring deterioration - slums and concrete cities. They bring depersonalization - we don't know our neighbors and we cannot care for the people who pass by on the street.

But cities also bring advantages. They bring a higher standard of living, better educational opportunities, more facilities for the arts, and the possibilities for industry. They bring a freedom and emancipation from the kind of prying that small communities experience. They bring the ability to choose our own friends according to similar tastes.

What is the Church's response to the world of urbanization? We still tend to think in rural terms - we speak of the parish and of the pastor, both rural terms. We must face the change to urban living by flexibility in our structure. The plan for the future city of Montreal includes a brand new concept of city structures. In Pakistan the new capital city will consist of cells of some 2000 x 2000 yards square in which 50,000 people will live. It plans to have several tens of sectors for a city of two million people.

Can the church think this imaginatively? Are we going to come to fewer and larger central churches rather than insisting that there be a church in each small community? Can we think of a variety of approaches according to the needs of the various communities?

In Chicago, I saw a highrise church of some twenty-four stories in which the first few floors were reserved for the church and the rest for offices. I saw a downtown Roman Catholic chapel which operated as a kind of spiritual service centre for the many busy people who did not have a chance to go to

mass or confession on Sundays. I saw a small book store and chapel and counselling office operated by the Lutherans in what had been an old hat shop. They had built this instead of a cathedral which had been their original plan. In a suburb I saw a venture in which a minister serves as a sort of chaplain to a shopping centre. There is no church and no services on Sunday. He operates out of an office and gets to know employees and employers and to seek to have some influence for Christ among them. I saw a business industrial project which tried to bring together business, labor, education and politics and to share their concern and decisions for the betterment of the total urban society.

In Washington, many of you know about the Church of the Saviour, Gordon Cosby, the founder of this is trying to renew the whole idea of congregation. Each member must take two years of instruction and be involved in some missionary activity of the congregation. In Burlington, Vermont, the congregation decided not to have a church building but to continue meeting in a television store. They have abolished Sunday School and have only one church service a month.

However I, personally, see the congregation as the essential and central means of expression of the love of Christ. The congregation must be involved in whatever is developed. When Michelangelo was engaged in his sculpturing, he did his work in the city square. In the evening the people would come and look at his work and paste bits of paper on the stone with their comments. Then Michelangelo would come along, read the comments, and explain to the people what he was trying to do. When the sculpture was finished it was a work in which the public had been involved. This is the way in which we must develop whatever structures we may form in the future. Pentecost, the birthday of the Church happened when they were all together in one place in prayer. It was then that they burst out into the streets and the church was formed.

III. A WORLD OF QUESTIONS

We are all concerned about the phenomenon of the hippies. They bother us because they question our values. They ask: "Why should we have a formal education, take the usual type of job just in order to get ahead in the world"? They are trying to think of a different definition of success.

There is a questioning of religious authority. The Pope has asked for "a year of faith" but he is not likely to get it. As some of the theologians are saying, the laymen of the Catholic Church are not waiting for the Vatican to decide - they are making up their own minds. This is also true in the Protestant world. People are no longer afraid, if they ever were, of what the Church would say - they are making up their own minds. Within the Church itself, everything is being questioned from theology to orders to structures. It is a time of uneasiness and ferment.

But it is also a time of hope. You remember that Paul said: "A great door and effectual is opened unto us and there are many adversaries". The question for us is: "Can we accept this ferment as an opportunity to declare what Christianity really is?" Take, for example, the sex revolution. We used to tell young people that they must refrain from sexual activity before marriage for fear of pregnancy. Now there is no longer that fear, because of the pill. Can we now welcome this situation so that we may explain to young people that sex is a part of the total commitment of people to one another in

love, the kind of commitment which can only be expressed in the context of marriage. If we can go on to that, we will have been greatly helped by the sexual revolution of our day. It is a challenge to the Church to be honest in its doctrine.

The Church must not only be honest, it must be humble. We must realize that we are not the end but the means. As Christ died to show men God's love, so the Church must die to show men God's love. Remember that Jesus turned to two of his disciples when they asked to be the chief people in the Kingdom and asked him: "Will you drink my cup?" On another occasion he told them that if he washed their feet they must wash one another's feet. It is this kind of humility which the Church and its members must learn toward the world.

We must profess not to have all the answers. We do not have answers but attitudes - attitudes of love and service. Christ himself did not go around proclaiming that he was God's son - he let people discover it. Paul told us: "Other foundation can no man lay than that which is laid, which is Christ".

What do we have to offer the world? We would like to answer many things but in all honesty we have really only one thing - it is the thing which we have received - it is Christ himself. This Christ is not to be enshrined or institutionalized but to be expressed in the lives of people.

The story is told of Fritz Kreisler and how he obtained his precious violin. He found it in a glass case in the hands of a famous collector of violins. From the day he found it he laid siege to the collector with all his might and main. Finally the collector turned to him impatiently, took the violin out of its case and said to him: "Play". Kreisler says he played like a condemned criminal playing for his release. When he had finished, the collector said; "Keep it. It is yours. It belongs to you. It does not belong in a case. It is meant to be played."

And so is Christ. We must be the new incarnation of Christ. He must not be encased in institutions, creeds, or structures. He must be expressed in the lives of people. That is our vocation. That is the mission of the Church to our world.

STREET HAVEN

Miss Peggy Anne Walpole

Peggy Anne Walpole, as a student nurse came across girls in trouble, was herself bothered about this - kept asking questions. As a graduate nurse she joined a lay Roman Catholic organization.

Street Haven began on almost nothing and is now a \$22,000 operation, with two paid staff and sixty volunteers. The real values are in the volunteers, ordinary folk with a special dedication. The Haven has files on 491 girls in two and half years; ages 16 to 60 years. Many will need the Haven's support, some for the rest of their lives.

Contacts with the Mercer Reformatory in Toronto and the Penitentiary in Kingston are important. In Kingston an apartment is available to which inmates may come out for a day or a visit. A rehabilitated woman with two children looks after the Kingston residence and is a credit to herself and to the project.

Facts of lesbian activities, often resulting from hatred of men because of prostitution, increases the value of having men involved in the life of the place, to bestow wholesomeness.

The experimental nature of the whole project frees it to do unconventional things.

A tea room, open from 12 noon to 2 p.m., gave the girls an opportunity to eat with the "squares" of society. It was a financial loss (after eight months) but some girls also were not ready for it.

Apprenticeship training for volunteers of greatest value in experience, but training is provided for. Volunteers accompany girls to court; visit them in jail cells; speak on their behalf when necessary and staff the Haven. They help them to meet their own families and help involve them in a more wholesome environment; do some street work; visit in Mercer Reformatory.

Related to the Street Haven is a residence in Toronto where a former Street Haven girl is House Mother. 160 girls have been in residence. Love and acceptance without demands is the principle on which both Street Haven and the residence operate but some rules are formulated for those who live in or use facilities regularly. Expenses may be met by Welfare or by the girls themselves when working.

Miss Walpole was accompanied by Father Jerry O'Brien who is doing summer work in relation to the Haven, particularly in relation to the courts.

THE WIDENING GAP

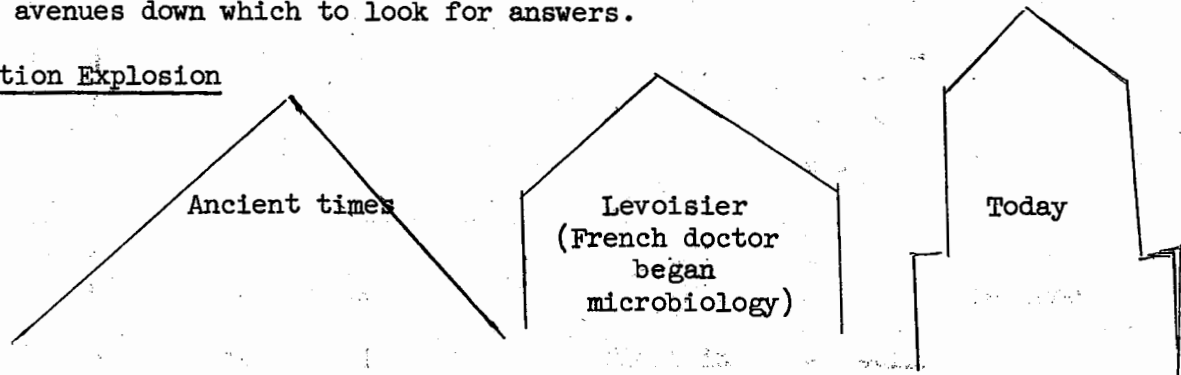
Canon M. P. Wilkinson

Canon Wilkinson spoke of his experience at the Geneva conference on "Church and Society" in 1966. The conference delegation numbered 400 with representatives from all countries except China. It was a highly competent group - not clergy dominated, yet deeply theological. It was called to advise the churches.

There were eight Roman Catholic members besides prominent Roman Catholic speakers. The conference lasted two weeks and from its all-out wrestling comes the official report "World Conference on Church and Society, (\$1.50). This is primarily a document of illumination of areas still to be probed and avenues down which to look for answers.

(a) Population Explosion

Age profiles



Population explosion today senior citizens are the new generation.

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|-----------|------------|---------------|---|---------------|-------------|
| 1967 A.D. | Population | 3,000,000,000 | - | 2,000,000,000 | on the land |
| 2000 A.D. | Population | 7,000,000,000 | - | 2,000,000,000 | on the land |

Where do we put big cities. Design city to float in Tokyo Bay

(b) Knowledge explosion responsible for another gap

By total science of cybernetics, knowledge can be tabulated and correlated and used as never before. Hence, human knowledge of God's world is fantastic. Computers today are compact in small space. In developing countries the graph zooms right up. Dr. Mesne of M.S.T. - a devout Christian, but his concepts were unintelligible to the conference. An obvious gap immediately developed as to how cybernetics could be applied. A Nigerian doctor asked if one must first become wealthy before he became educated. Compare story of Babel and poverty to space exploration and poverty.

(c) Another gap is that of language

We speak of the unchangeableness of the church and yet all around us is change. We like the new, seeking for what can serve us best, so the present uses of the telephone - using it for conferences; Expo shows us television-phones.

Theology often gets labelled "isolationist" because it is involved with its own niceties. While this may be true of academic theology it overlooks the growth today of living theology, i.e. urban training movement and other forms of supervised pastoral training.

The real gap is between our professed positions and our practical expressions of them where we say "love your neighbour" but we don't know who our neighbours are.

(d) Economic gap

2/3 of the world share less than 1/2 of the world's wealth. Disparity of medical services. Disparities in diet. Shanty towns in many cities.

Yet all citizens have the right to share resources and opportunities of the world. If we put into practise what Jesus Christ preached we could put into practise the belief of developing countries, that all citizens have the right to share the resources and opportunities of the world. (See "This too is Canada" - a valuable pamphlet)

(e) The educational gap is great even in Canada

Basic freedom is destroyed by poverty, toil, lack of opportunity.

(f) Gap between dark skinned and colourless people

"We want to be free to build our nation as we want it - and not as our masters want it."

Further quotes: "There can be no peace " Bola Ige

Barbara Ward replies: "Answers can be found in political arenas of which we are all a part. Look in the mirror which Ega held up. This is the apocalyptic age. .3% of national product - not enough, says God."

(g) Generation gap

Young and old or 3 level gap. This is reflected from every quarter of the globe.

e.g. South Africa - dumping ground for old and very young
China - youth and red guards
Toronto - hippies and police

Young people are a knowledgeable group, passing judgment that the old declare war and send young to fight.

Only 20 young people were at the Geneva conference. They marched as a symbol of their expression of Christ's concern for all. The absolute commitment of these young people won the support and respect of all.

In today's world we have got to be prepared to act, to take a stand and to march.

See Ernest Marvin's "Odds Against" which tells of young people on housing estate in Bristol. See also the postscript by Mark Hankey - "It's easy to blame the Haves for not giving and the Have-nots for being bloody."

A question was asked: What about the gap in understanding people across the world? The communications gap is terrifying - makes U.S. talks most frustrating. God Almighty and His love does bind us together.

Also by Mark Hankey:

"Say, can you love when you're hurt brother?
Or when you're rubbed in the dirt, brother?
If not, its got to be said
You're dead.

We can't. And so we are!"

TO LOIS (BOAST)

To give light anywhere
Life must burn
With a quite identifiable incandescence.
And when it does
- As in you -
All are warmed

(R.K.N. McLean)

The Biennial Conference was enriched by the writings of Lois Boast, both by her paper "The Function of the Whole Church" and by her letter written August 17, 1967 to us at the Biennial.

Then on August 25 the following telegram was read to the delegates:

GREETINGS FROM THE FELLOWSHIP AT 921 SEXIONAL RALLY OF THE
1967 BIENNIAL. VIVE LA VANCOUVER LIBRE JUST FINISHED
DRINKING A TOAST TO ALL OF YOU. ONE BRIGHT AND NOCTURNAL
THOUGHT FROM LOIS' BUSY MIND WAS TO SEND THIS MESSAGE. WE
ARE HAVING OUR OWN TIME OF FUN AND INSPIRATION. JUST LISTEN
TO THE RECORD GONNA SING MY LORD SONGS TO CELEBRATE WITH WHICH
ARRIVED SPECIAL DELIVERY FROM PAT WHITE. HIT THE JACKPOT FOR
SUCH A TIME AS THIS. EXPECT YOUR DISCUSSIONS WILL COME OUT
IN THE USUAL INDIVIDUALISTIC FASHION. LOVE.

LOIS - LILY - ELAINE

That same evening Bessie French and Ruth Tillman had the privilege of talking with both Lois and Lily by telephone - the sense of love and fellowship was deep and profound.

In Lois' letter she shared something of her painful, yet wonderful pilgrimage: "I guess I'm on the threshold of the greatest mystery of all and with that comes a sense of expectancy and adventure....."

Lily Uyeda had to return east in September in order to begin her studies at Colgate in Rochester. Within a few days Audrey McKim, on furlough from Kenya, was with Lois. Audrey was with Lois when she crossed "the threshold" September 28, 1967.

The funeral was held at Naramata United Church, British Columbia, and memorial services were held in Vancouver and Toronto.

Friends have been encouraged to send gifts in Lois' memory either to the Canadian Cancer Society or Naramata Christian Leadership School.

"Thanks be to God who gives us the victory through our Lord
Jesus Christ!" (1 Corinthians 15:57)

ADDRESSES

OBSERVERS

| | |
|----------------|---|
| Anglican | Miss Beverley Shanley, 67 Victoria S., Hamilton, Ontario |
| Baptist | Miss Winnifred Brewer, Fourth Ave. Baptist Church, Ottawa, Ontario |
| Pentecostal | Miss Maud Ellis, Box 114, Norwood, Ontario Mrs. Marion Parkinson, 10 Overlea Blvd., Toronto 17, Ontario |
| Presbyterian | Miss Ida White, 168 Newgate Street, Goderich, Ontario Miss Isabella Hunter, Apt. 33, 1106 Avenue Rd., Toronto, Ontario |
| Roman Catholic | Sister Blandine Levesque, 9409 Gouin Blvd., Pierrefonds, Quebec Sister Gertrude McLaughlin, Montreal, Quebec Sister Helen O'Shaughnessy, Kingston, Ontario Sister Sheila McAuliff, Kingston, Ontario Sister Elaine McInnes, 65 Clarendon Ave., Toronto 7, Ontario |
| Salvation Army | Mrs. Lt. Col. Hawkes, 61 Hastings Drive, Belleville, Ontario |

MEMBERS REGISTERED

| | |
|----------------------|---|
| Vera B. Allen | Box 993, Adealide St. P.O., Toronto 1, Ontario |
| Jean P. Angus | Apt. 9, 2906 17th Ave. S.W., Calgary, Alberta |
| Mrs. O. Bayliss | 40 Heath St. W., Toronto 7, Ontario |
| Edith E. Bolton | Christ Church, 1700 Mazo Cres., Clarkson, Ontario |
| Margaret H. Brown | 1220 Bayview Ave., Apt. 304, Toronto 17, Ontario |
| Stella A. Burry | 42 Golf Ave., St. John's, Newfoundland |
| Mrs. T. Champion | 56 Main St. N., Markham, Ontario |
| Rev. K.H. Christie | Covenant College, 77 Charles St. W., Toronto, Ontario |
| Ruth Churchill | Box 594, Waterdown, Ontario |
| Joyce N. Combe | 101 Merricourt Rd., Hamilton, Ontario |
| Barbara Copp | 160 Broadview Ave., Moncton, New Brunswick |
| Anne Davidson | Apt. 305, 1220 Bayview Ave., Toronto 17, Ontario |
| Joan Davies | 38 Seventh St., Glace Bay, Nova Scotia |
| Mrs. W.T.R. Delve | 384 East 43rd Street, Hamilton, Ontario |
| Nancy Edwards | Apt. 301, 49 Glen Elm Ave., Toronto 7, Ontario |
| Margarete Emminghaus | 85 St. Clair Avenue East, Toronto 7, Ontario |
| Vera Enticknap | Kincaid, Saskatchewan |
| Audrey Fisher | Laurentian University, Sudbury, Ontario |
| Laura Fielder | 208 Cameron St., Moncton, New Brunswick |
| Bessie French | 205 Huxley Ave. S., Hamilton, Ontario |
| Margaret Fulton | Sts 1, 2737 Oak Street, Vancouver 9, British Columbia |
| Mrs. Mary Gilchirst | 242 Nelson Rd., Kingston, Ontario |
| Eileen Graham | 2010 Ulster Road, N.W., Calgary, Alberta. Ste. 511 |
| Donna K. Griffiths | 13408 - 117 Ave., Edmonton, Alberta. |
| Mrs. J.L. Halpenny | 32 Glenbrae Ave., Toronto 17, Ontario |
| Mrs. M. Hannah | 49 Upper Lake Ave., Stoney Creek, Ontario |
| Sara Harrison | St. Mark's United Church, Dexter Dr., Saint John, New Brunswick |
| Rev. H.E. Heffren | Box 157, Mortlach, Saskatchewan |
| Dr. K.B. Hockin | 97 St. George Street, Toronto 5, Ontario |
| Doreen Hooper | 260 St. Andrew Street, Bathurst, New Brunswick |
| Ruth Hudzins | First United Church. 16 William St. W., Waterloo, Ontario |

Rev. Hilda Johnson 40 Heath Street W., Toronto 7, Ontario

Bessie Lane 77 Charles Street W., Toronto 5, Ontario

Jean MacDonald 3062 Otterson Dr., Ottawa 10, Ontario

Christine MacDougall P.O. Box 987, Woodstock, New Brunswick

Dorothy MacIntyre 14 Gibbon Street, New Waterford, Nova Scotia

Helen Manning P.O. Box 750, Sackville, New Brunswick

Joyce C. Matheson 86 Homewood Avenue, Hamilton, Ontario

Rev. Evelyn Mathews Box 73, Eston, Saskatchewan

Betty McColgan 120 Maryland St., Winnipeg 10, Manitoba

Lydia McCullough 5505 Snowdon Street, Apt. A, Montreal 29, Quebec

Marion McIlwain Apt. 606, 445 Eglinton Ave. E., Toronto 12, Ontario

Beatrice R. McLean Box 472, Oshawa, Ontario

Edna Meader 10 Lombard Street, Brantford, Ontario

Kathleen Mullen 1080 Kingston Rd., Apt. 1210, Scarborough, Ontario

Ila E. Newton Apt. 3, 123 Kent Street, Whitby, Ontario

Lynda Newmarch Frontier College, York University, Toronto 12, Ontario

Janie Noftle 5877 Tisdall St., Vancouver 13, British Columbia

Mrs. Hazel Nowlan Apt. 35, 49 Dundonald Street, Toronto 5, Ontario

Mrs. Jean Parker 85 St. Clair Ave. East, Toronto 7, Ontario

Mrs. Catherine Patchett 15 Ramsgate Road, Toronto 14, Ontario

Alice Philip 404 - 515-19 Ave. S.W., Calgary, Alberta

Marion Pope 45 Lorrindale Ave., Apt. 208, Toronto 12, Ontario

Margaret Quigley 1455 Clearview Dr., R.R. 1, Oakville, Ontario

Margaret Smith 32 Main St. N., Markham, Ontario

Marjorie Smith Board of Women, 85 St. Clair Ave. E., Toronto 7, Ontario

Violet Stewart 1220 Bayview Ave., Apt. 305, Toronto 17, Ontario

Ruth Tillman Apt. 301, 49 Glen Elm Ave., Toronto 7, Ontario

Margaret Trueman c/o 150 Briar Hill Ave., Toronto 12, Ontario

Rev. L.R. Underwood 3951 Cedar Hills Cross Rds., Victoria, B.C.

Joy K. Vickery 532 Crescent Road N.W., Calgary, Alberta

Florence Ward Box 116, Tisdale, Saskatchewan

Florence Wellington 5 Mallory Gardens, Apt. 101, Toronto 7, Ontario

Dorothy Young c/o 501 - West 123 St., New York, N.Y., U.S.A.

COVENANT COLLEGE ALUMNI

Minutes of meeting of August 27, 1967

Queen's University, Kingston, Ontario

About fifty members attended the meeting in Kingston which was chaired by Edith Bolton in the absence of the President, Betty Cade. Minutes were recorded by Joyce Combe.

PRINCIPAL'S REPORT : Miss Christie gave a brief report on the life and work of the College. In referring to the staff, Miss Christie mentioned that Dr. Hutchinson had retired from the staff at the end of the past school year; Eleanor Gamble is now on the staff of St. Paul's College, Waterloo as Dean of Residence, and in charge of the Extension Program; Mary Lois Williams has left the staff for further study in the field of Library Science; the present academic staff now consists of Miss Christie, principal, Miss Bessie Lane, and Dr. Douglas Shanks. Bella Reid enjoyed a trip to Scotland last September; Gladys Booth has completed twenty-five years service to the College. During the absence of Miss Christie last year Miss Eleanor Gamble was acting Principal, and Miss G. Hubble was visiting lecturer. It was noted with regret that there will be no replacements on the staff for the positions held by Eleanor Gamble and Mary Lois Williams.

There were 23 students in the 1966-67 year and about 24 for the 1967-68 term, with 9 in second year and up to 15 in first year. The course of study varies very little due to ties with Emmanuel College.

Miss Bessie Lane reported on some new approaches to field work and the attempt to bring this experience into a meaningful relationship to students practical work with people.

Mention was made of the request to train girls out of high school in a three year course.

Miss Christie expressed appreciation for the support of the Alumni. Miss Linda Newmarch reported that the Refresher Course would be held in Toronto in mid-June, 1968. Further information will be sent to members and will appear in the Alumni Bulletin, as soon as details are arranged.

ALUMNI BULLETIN : A letter from the Bulletin editor, Wilma Cade, described plans for a Centennial Issue of the Bulletin to be ready for October if desired. Wilma requested materials and held in the production of this special issue.

Motion: (Marjorie Hannah, Vera Allan) That we have a Centennial Issue of the Bulletin to replace the regular fall issue. Carried

Joyce Matheson and Joyce Combe volunteered to assist the committee for this Bulletin. It was suggested that more "meat" be put into the regular issues. Suggestions of such material would be appreciated by the Committee.

TREASURER'S REPORT : The report as of August 15, 1967 as prepared by treasurer, Dorothy May, showed a balance of \$1,637.48 on hand.

REPORT OF EXECUTIVE : a mimeographed report of the activities of the executive for past two years was received for information.

Motion: (Margaret Fulton, Ruth Tillman) That the Alumni purchase a slide-projector for the College. Carried

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It was agreed that the Executive might consider using some of the funds on hand to assist with the lectureship, equipment or the refresher course, as needed.

It was noted that Bessie Lane will attend the North American Deaconess meeting to be held in Racine, Wisconsin, U.S.A., to study the place of the deaconess. This is preliminary to the world wide meeting of the Diakonate.

The Executive was asked to consider honouring Gladys Booth on her 25th anniversary with the College.

Flowers are to be sent to Mrs. Hutchinson to convey our appreciation and good wishes.

The meeting closed with prayer led by Miss Bessie French.

JOYCE COMBE, Secretary