

DUCC Memorials Script: June 2017

VOICE	TEXT	SLIDE
		Slide 1: Celebrating the Lives
	<p>Through the 19 women we will be remembering today the diversity of our diaconal ministry in the 1900s and early 2000s is represented: Woman worker, deaconess, missionary, commissioned minister, diaconal minister, minister’s wife. They did Social justice, teaching, pastoral care, nursing, worship leadership, and administrative functions, in Canada and around the world.</p> <p>These remarks are just snippets from their lives. You are invited to view their full biographies on the DUCC website.</p> <p>We will celebrate all the lives, and mourn for the loss, especially of those whose lives ended far too soon.</p>	Slide 2: Remembering the diversity
	<p>Invite people to pray together from slide God of Compassion, We gather in recognition of lives that touched our own. Our hearts remember the days that were shared. Our hearts remember the love that was given. Amen</p>	Slide 3: Prayer God of Compassion
	Throughout the service we will sing verses of Standing Together by Carole Etzler, we will remain seated	Slide 4: Title: Standing Before us
MUSIC	Verse 1 These are the women who throughout the decades, have led us and helped us to know, where we have come from and where we are going, some women who’ve helped us to grow.	Slide 5: lyrics
MUSIC	Chorus Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.	Slide 6: lyrics

	<p>The end of World War II signalled a dramatic change in Canadian society. Against a global backdrop of the reality of the atomic bomb, the formation of the United Nations and the beginning of the Cold War, Canadians focused on what they perceived as “normal” living.</p> <p>The halls of the United Church Training School were suddenly full, so much so that a second house was purchased. Jean Hutchinson, Principal, addressing the students in 1946 said, <i>“If your numbers created problems, they also present each of you with a large group of fellow students who had had a very wide variety of experience...”</i></p>	<p>Slide 7: 214 St. George St.</p>
	<p>Among those with experience was Thelma Dixon. Growing up in Northern Ontario through the depression, just getting her high school took creativity. Normal school, years of teaching and a BA at Queen’s preceded entrance at UCTS. Upon graduation she began 8 years of service as a Deaconess in Saskatchewan, 4 in pastoral charges and 4 on Conference Staff as Secretary for Christian Education. Thelma said that she viewed her deaconess work as ministry, even if the church didn’t. But while searching for answers to persistent faith questions she discovered psychotherapy and redirected her life to exploring the relationship between religion and psychotherapy. Through study in the US at Union and Columbia she earned a doctorate in education followed by intensive training in the brand new field of clinical pastoral education. In 1962, she was a charter member of the American Association of Pastoral Counseling and one of only 2 women at the time. She never returned to Canada and in 1974 left the Deaconess Order and was ordained by the United Church of Christ. Thelma worked as a marriage and family therapist in New York City until the day she turned 90. When asked if she was a pioneer, she said, “Maybe the word ‘model’ is a better one ... showing an example of what can happen.” She died in her 97th year.</p>	<p>Slide 8: Thelma Dixon Murphy</p>
	<p>The coming to power in China of Mao Tse Tung in 1949 led to the closing of the mission fields there and independence in India signalled that the relationship of mission churches was about to change, not only in Asia but around the world.</p>	<p>Slide 9: Mao and Gandhi</p>
	<p>When Lillias Brown graduated from UCTS in 1951, in her trunk stamped “INDIA” she packed her commissioning certificate from the Woman’s Missionary Society. She remained in India, primarily in the city of Indore, serving as an Evangelistic Missionary for 37 years, until 1988, when the United Church discontinued the support of our missionaries in India. She retired to Toronto, where she died.</p>	<p>Slide 10: Lillias Brown</p>
	<p>Toward the beginning of her years she wrote, “After two years of language study, the past year has been one of increasing opportunity to know and witness to the Lord of Life ...” Attitudes towards mission</p>	<p>Slide 11: Language training</p>

	work were shifting, but the WMS and the United Church were still heavily invested in the missionizing enterprise. Lillias arrived to join 39 other WMS missionaries	
	<p>Including Frances Taylor, RN, one of the “quints”: five 1950 UCTS grads who went to India.</p> <p>Frances had trained as a nurse in Vancouver and nursed in obstetrics, but the church was calling. She attended the long program at Naramata and from there she went to the United Church Training School. When the WMS commissioned her to India, she was pleased.</p> <p>In 1954, Frances wrote, <i>“A great deal of our work is teaching, for consciously or unconsciously we are teaching 24 hours a day, not only formal ward and classroom training of student nurses, midwives and compounders, but also teaching patients and their relatives habits of cleanliness, nutrition, prevention of disease, and care of children”.</i></p>	Slide 12: Frances Taylor and Quints
	But within the year she was married to Fred Cline, a recently arrived ordained minister from Canada. They remained in India until 1960, when they went home on study/furlough but Fran’s health did not allow them to return. A decade later they made plans to return, but the Indian government wouldn’t grant them visas. The world was changing. Frances served as an active minister’s wife in Alberta and BC and she died peacefully in her 93 rd year.	Slide 13: Frances Cline
	<p>Song: Verse 2 These are some women who nurtured our spirits, the ones on whom we could depend.</p> <p>These are some women who gave us their courage, our sisters, our mothers, our friends.</p>	Slide 14: Verse 2
	<p>Song: Chorus</p> <p>Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.</p>	Slide 15: Chorus
	The atmosphere was heady at UCTS when the biggest class ever graduated in 1952 and not surprisingly Etta Snow was right in the middle of all that was going on. Etta has been described as a force.	Slide 16: 1952 UCTS grads
	She was a spunky Newfoundlander, full of opinions and compassion.	Slide 17: Etta Snow

	<p>Her first career was teaching but the influence of Ruth Tillman and Nancy Edwards, two dynamic deaconesses who called forth many women, encouraged her into church work. Commissioned by the WMS she headed to Angola.</p>	
	<p>The Protestant missionaries provided the only organized medical system for ordinary people in Angola under the corrupt reign of Portugal. But as independence drew closer Angola became increasingly violent and even the mission personnel were at risk. After nearly 25 years in the country Etta was forced to flee with just the clothes on her back in the middle of a fear-filled night.</p>	<p>Slide 18: picture "1953 language ..."</p>
	<p>Etta had what she described as "designation of convenience" when she became a Deaconess in 1957. Home on furlough, she wanted to attend General Council but the only opening was for a Deaconess. Seemed a good enough reason for the ever practical Etta. To further pepper the story, she was one of many UCTS residents who had contracted Hepatitis. She was whisked from her isolation room in a taxi, brought in the back door of the church on to the stage, designated, handed a bible and back out into the waiting taxi.</p> <p>Etta didn't think of herself as a deaconess, she was a "missionary". After her return to Canada she considered other mission work, but having learned Portuguese and 2 Angolan languages she wasn't up for the challenge. She spent time working at CCS, pursued a degree at Emmanuel and was ordained. She worked tirelessly to raise funds to support a scholarship in Angola. She also took a courageous stand to fight patriarchy when she was dismissed from her Associate Minister position in a Toronto church. Her full biography is well worth a read.</p>	<p>Slide 19: Dondi Mission</p>
	<p>Etta was a very good friend of her once colleague, Kay Pearson. After 22 years on staff at CCS, but better described as the warm welcoming heart of the school and residence, Kay retired in 1990. A great celebration was held and graduates came from many parts of the country. The gathered crowd sang her favourite song "Take, take off your shoes, you're standing on my holy ground". In October, 1999 CCS named its central gathering place in Woodsworth House, "The Kay Pearson Room" and established the Kay Pearson Bursary Fund. Kay died on her 88th birthday.</p>	<p>Slide 20: Kay Pearson</p>
	<p>In some ways, Willa Kernen was like Etta Snow. For one, she too had a designation of convenience, she was a dedicated missionary and a strong woman, but Willa had a quiet, prairie spirit and strength. Raised in Saskatchewan she was always interested in church work. Korea was</p>	<p>Slide 21: Willa Kernen</p>

	<p>the destination chosen by the WMS for Willa upon graduation and she arrived in 1954 less than a year after the end of the Korean War.</p>	
	<p>She worked with the Presbyterian Church of Korea in many capacities including lay training of Korean women and later in the General Assembly Office in Seoul doing all work that required English language. She, along with other missionaries became deeply involved in Human Rights and aiding the Korean people in their struggles with Democracy, often putting themselves in danger from the Korean authorities. Willa dearly loved the Korean people, and they returned her love and gratitude.</p> <p>Willa had wanted to be a deaconess prior to starting at UCTS but in choosing the WMS she chose the WMS identity and didn't feel the need to be a deaconess. But in 1964, when home on furlough, Willa learned that the church had to pay tax on her housing because she was a lay person. She asked to be designated and the church agreed; but only after she had gone through the whole discernment process of the day!</p> <p>Willa retired in 1990 back to Saskatoon. She had a severe stroke in 2006, limiting her physically but not altering her sharp intellect and her passion for justice. She enjoyed receiving guests in the nursing home where she lived until her death at 89.</p>	<p>Slide 22: Korea's Modern Martyrs</p>
	<p>Three amazingly strong women on the staff of UCTS shaped the graduates: Jean Hutchinson worked to enrich the student body with foreign students. Harriet Christie was an outspoken advocate for women. And Katharine Hockin was passionate about mission. Willa named Katharine as a great influence on her work.</p>	<p>Slide 23: Harriet, Jean and Katharine</p>
	<p>Katharine, in a letter to her mother, mentioned Enid Horning as a student who impressed her.</p> <p>Raised in southwestern Ontario, Enid worked as a teacher while earning a BA so she could attend UCTS, a long time goal. Japan was struggling to come out of the war and needed teachers. Enid was convinced to share her talents there. She was designated a deaconess and commissioned as a missionary upon graduation in 1954.</p>	<p>Slide 24: Enid Horning</p>
	<p>She studied Japanese for 2 years and then began teaching, but one year later she became an "evangelistic" missionary, a misleading term. The position was more like Presbytery staff: supporting local congregations, youth and women's work. On furloughs she studied</p>	<p>Slide 25: Missionaries in Japan</p>

	<p>and obtained her MDiv, but had no desire to be ordained.</p> <p>Enid had a wicked sense of humour, and a direct way of speaking. She described in a report to the WMS that in a two-point charge with a part-time pastor, she took services once a month. She wrote, “each month as I leave, their parting request to me is, “Please pray that we may be sent a full-time pastor.”</p> <p>Residing in Scotland, Ontario after retirement Enid was active in the church, but worsening symptoms of Parkinson’s required a move to a nursing home where she died at the age of 87.</p>	
	<p>One of the women in Japan welcoming Enid was Margaret Avison, a J-3 from 1953-1956. After the surrender of Japan, American General MacArthur encouraged the churches in North America to build relationships with the Japanese to help create lasting peace. The United Church responded with an invitation for people to serve in Japan for 3 years: hence J-3.</p>	<p>Slide 26: Margaret Avison</p>
	<p>Without language training, opportunities were limited. Margaret taught English as a second language, beginning her teaching career. While she didn’t speak Japanese, Margaret did speak Korean: a child of missionaries she grew up in Korea. Returning to Canada after her term, she taught for the Department of Indian Affairs in Bella Bella, BC before entering UCTS in 1961, graduating from Covenant College a year later. In her application to the school she expressed an intention to return to Japan, but she never did. She instead became a specialist in English as a second language and taught in Vancouver. Requiring care, she moved to Moncton where family supported her until her death at the age of 86.</p>	<p>Slide 27: Women in Japan</p>
	<p>Song: Verse 3 These are some women who joined in the struggle, angry and gentle and wise. These are some women who called us to action, who called us to open our eyes.</p>	<p>Slide 28: music</p>
	<p>Chorus: Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts,</p>	<p>Slide 29: music</p>

	touching our lives like a deep flowing stream.	
	When Ruth entered the United Church Training School in 1952 at the age 32 she was a widow. Ruth was wildly creative with art, music and drama and felt called to work with youth. Despite Katharine Hockin's best efforts to direct her overseas, Ruth was designated and appointed to Christian Education at Robertson Memorial in Edmonton.	Slide 30: Ruth McPhee
	There she met Ernie Bundage and took off her Deaconess pin as she was disjoined, and donned the role of minister's wife, sharing his ministry until his tragic death in 1971. Later that year Ruth married Hammond Atkinson. Unfortunately he died 3 years later. The next year Ruth met and married another United Church minister, Frank McPhee. The times were changing and Ruth wanted more recognition of the ministry she was sharing with Frank, including a long pastorate with the First Nation community at Morley, Alberta. She sought reinstatement, which was granted by Alberta Conference in 1978. Ruth had a lot of tragedy in her life. Widowed 4 times, she could have been sad and bitter, but she was full of life and the "joy of the Lord." She died at 96.	Slide 31: McDougall Church, CGIT
	Ruth was a "big sister" to Marjorie Hannah in her first year at UCTS. They shared in common the experience of being widows. After her husband died, Marjorie took driving lessons, applied for a summer mission field and applied to UCTS. When she graduated she took on a rural pastoral charge in Saskatchewan. As was the custom, she was designated as a Deaconess a year later in 1956. Through her career she served 6 charges in Saskatchewan and southwestern Ontario, with 20 years as Director of Christian Education. In the 1980s she took courses at Emmanuel College and earned a M.Div, but had no interest in being ordained. Marjorie retired to Welland, and as her loss of eyesight increased she moved to a nursing home. She died in 93 rd year. Marjorie wrote a two volume autobiography and her advice to other diaconal ministers is to do the same: write it all down before you forget what great things you did!	Slide 32: Marjorie Hannah
	Marjorie was in the first class to take up residence opened in 1955 in the new building on the edge of the University of Toronto campus. These were still the heady days of church growth and the need for Christian educators was insatiable.	Slide 33: 77 Charles St.
		SLIDE No 34

	<p>Into that mix came Daisy Rickard, from the Beaches area of Toronto. Born the same year as the United Church, Daisy felt a call, but economics prevented her from getting to the Training School until 1957, in her early 30s. She was willing to serve the church anywhere, and the WMS obliged with an appointment to the notorious north end of Winnipeg at Stella Mission in 1959.</p>	
	<p>A colleague at that time shared a story about her. Daisy had invited her CGIT group, which involved a large proportion of aboriginal girls, to have one of their meetings at her apartment. The landlady objected. Daisy promptly moved, not just the meeting, but all her possessions - to an apartment where aboriginal people would be accepted at the same level as she was.</p> <p>After service in a team in rural Saskatchewan, Daisy returned to Toronto for further study and was ordained in 1973. She continued to feel connected to the deaconess community, evidenced by sending her annual Christmas letters to the school. She served pastoral charges in Qu'Appelle, Battleford and Moose Jaw presbyteries until retiring back to her childhood home in Toronto in 1990.</p> <p>At the time of her death, at age 90, friends noted: "She loved many things: dogs, squirrels, cacti, knitting, Swiss Chalet, the United Church. ... she was a woman of few words and a dry wit, and she was always fiercely independent. Her dedication to social justice ran deep throughout her life."</p>	<p>Slide 35: WMS appointment and Tableau</p>
	<p>Betty Ann Caldwell remembered her childhood in the parkland of Manitoba as a wondrous time, filled with family, community, church, education, sports and music. With a BA in education, Betty Ann taught for several years before enrolling at the United Church Training School in Toronto in 1958.</p> <p>At graduation, she was persuaded by the WMS to accept a position as guidance counselor at the Indian Residential School in Portage la Prairie, a position she held for 15 years until the school closed in 1975.</p>	<p>Slide 36: Betty Ann Caldwell</p>
	<p>In 1999, Betty Ann wrote: Many of the staff at the schools -- teachers, caregivers, administrators, maintenance workers, counselors -- were caring people. I was one of them ... If only we had known ... if only we had known what this system had done, and was doing to Aboriginal people. The results were disastrous for them: loss of parenting skills, loss of language, loss of community traditions, loss of culture.... It is hard to believe so much harm came from what so many of us believed</p>	<p>Slide 37: Indian residential</p>

	<p>to be good.” Betty Ann dedicated her energies from the early 1990s until illness overcame her, working to build right relations. After her work at Portage she continued in education, primarily with Indigenous children, mostly in inner city Winnipeg.</p> <p>Betty Ann was also an adventurer, excelling at many sports. She travelled extensively, read widely, was an accomplished musician and loved clowning. She struggled against the dementia that took her autonomy toward the end of her life, but she died peacefully in her 85th year.</p>	
	<p>Noby Matsugu was a kind, humble, soft spoken and hard working woman. She was enthusiastic about her many roles in the church life: UCW, Sunday school, camp leadership.</p>	<p>Slide 38: Noby Matsugu</p>
	<p>Before the bombing of Pearl Harbour Noby lived with her brother and 5 sisters in the east side of Vancouver. On the evening of December 7, 1941 her father, who had been born in Japan, was arrested. He was sent to a prisoner of war camp in Ontario. The rest of the family was relocated to the BC interior. Eventually they were reunited in Toronto.</p>	<p>Slide 39: Sasaki family</p>
	<p>When Noby enrolled at UCTS she intended to be a deaconess. Instead, she married Ken Matsugu, a student at Emmanuel College, and although the disjoining was officially over, like many of her contemporaries she felt she needed to choose between being designated a deaconess or the ministry of a minister’s wife. She and Ken served Pastoral charges together including Fisher River First Nation in Manitoba, Japanese congregations in Toronto and Montreal. Noby died suddenly at the age of 88, and is mourned by her family, including her nephew, Diaconal Minister David Kai.</p>	<p>Slide 40: Fisher River</p>
	<p>Song Verse: These are some women, the teachers the mentors, who tested the path out ahead. These are some women who lived out the gospel, agents of faith in the world.</p>	<p>Slide: 41</p>
	<p>Song: Chorus Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.</p>	<p>Slide: 42</p>
	<p>Nancy Fraser had a warm smile and a twinkle in her eye. She was born and died in her beloved Nova Scotia. After graduation from Covenant College and designation by Maritime Conference Nancy had a diverse</p>	<p>Slide 43 Nancy Fraser</p>

	<p>and interesting ministry. For 15 years she was a member of the Ecumenical Institute of Chicago, an intentional Christian Community, and had placements in Canada, the US and India. She was a gift planner for the General Council for nearly a decade and was in team ministry, with a focus on Christian Education, in several congregations. In 1998 she had cancer and then a return of rheumatoid arthritis and she decided to retire from paid ministry.</p>	
	<p>Nancy was active in the Maritime Conference diaconal network and is missed by her friends there. For Nancy a highlight of ministry was, "Visiting and working with people who loved the church and wanted to invest in its mission."</p>	<p>Slide: 44: Lori Crocker ...</p>
	<p>Heather Norman Gleeson was born as a Presbyterian in London, England. After graduating with a Diploma in Dress Design in 1960, she moved to Edmonton, and became a member of Pleasant View United Church.</p> <p>In 1965 she entered Covenant College, and upon her graduation in 1967 she was designated a Deaconess by Alberta Conference. Her first appointment was to Calgary, where she served in a 4 member team at Central United. She moved from there to a four point charge at White Court, Alberta, with the title of Minister's Assistant.</p> <p>In 1971 she married Lawrence Gleeson and returned to England, where she had an active lay ministry in the Methodist Church. Her classmate Marion Pardy, who kept in touch with her throughout the years commented, "she was a welcoming presence and fun to be with."</p>	<p>Slide 45: Heather Gleeson</p>
	<p>Peggy Geddes was a woman of spirit, who knew her mind. When she and her husband Cliff met the founder of Koinonia Community Farm in Georgia it changed their lives.</p>	<p>Slide 46: Peggy Geddes</p>
	<p>In 1959 the family of 4 moved to the community to bear witness to the teachings of non-violence and to practice racial integration in the segregated south. A year later Cliff started training for ministry. In 1969 they were appointed missionaries to Jamaica. Peggy worked in early childhood education and with an outreach in one of Kingston's roughest slums.</p>	<p>Slide 47: Koinonia</p>
	<p>Times were different and Peggy had the option of a ministry of her own. She entered the Centre for Christian studies and graduated in 1980, becoming the Community Minister at Jane-Finch in Toronto, a poor neighbourhood with a large number of Caribbean immigrants. After a second marriage to another United Church minister, Peggy moved into chaplaincy and pastoral care coordination. After retirement they were active in many projects and travelled extensively. Even with the dementia she experienced in her later</p>	<p>Slide 48: Ministry on Mission's Edge</p>

	years, Peggy still loved to organize the others at Albright Manor. She died in her 87 th year.	
	The next three women we are remembering were CCS students in Winnipeg. In celebrating their ministry, we acknowledge that their loss was too soon.	Slide 49 Woodsworth House
	Laurie Ann Storning entered CCS in 1993 from a background managing a small town newspaper. Like many of her contemporaries her journey through school took many years as she balanced work and study. Graduating in 2000, she was commissioned and then worked in two Ontario charges and served as a military chaplain. In 2006 she completed her Bachelor of Theology degree at St. Stephen's College. Laurie Ann was an artist and at home merging her art with her spirituality. She had a dream of a retreat centre on the wilderness property she and her partner owned. Sadly, Laurie Ann's last days were in palliative care in Bancroft, where she died at age 58.	Slide 50: Laurie Ann Storning
	Rolly MacLean's journey with the United Church began when she and her two daughters went to worship at St James in the Valley United Church north of Sudbury and she met diaconal minister Maxine McVey, who later became her educational supervisor and diaconal mentor. Joined by Diaconal Minister Bea Arnill, they became the "three amigos" in Manitou Conference. In 1999 Rolly entered CCS where she engaged her learning with enthusiasm, completing the program in 4 straight years. One field placement at All People's United Church in Sudbury was a valued experience working with inner city single moms.	Slide 51: Rolly MacLean
	Commissioned by Manitou Conference in 2003, Rolly served in the remote community of Capreol, where she fostered relationships with the local Indigenous people. In 2006, to be closer to family she took a call at Bar River/Echo Bay near Sault Ste. Marie. There she was diaconal mentor to Catherine Gutjahr, which began an enduring friendship. At the time of her death she was in ministry at Manitoulin Island. Rolly drew on the metaphor of friendship to guide her diaconal ministry and she is remembered by people all over northern Ontario as a friend in ministry and service. Rolly died after a short illness at the age of 69.	Slide 52: Bea and Catherine
	JungHee Park died at the age of 51 after a year of living courageously with cancer. After finishing a graduate degree in theology she worked with marginalized labourers in Korea before she emigrated. Mentored by Diaconal Minister, Marion Pope, who served for decades in Korea,	Slide: 53 JungHee Park

	<p>JungHee pursued her call to diaconal ministry and graduated from CCS in 2005. Settled to a rural southern Ontario congregation, a few years later she entered a doctoral program at Emmanuel College.</p>	
	<p>JungHee epitomized a commitment to social justice, learning and circles of mutual relationships. At her funeral, Diaconal minister Kathy Douglas drew on the ying/yang of the Korean symbol to describe JungHee. She straddled Korean and Canadian ways and sought to honour the best from both. She appreciated the push and pull of privilege and marginalization that is inherent to diaconal ministry. Her critique of the servanthood image that characterizes diaconal ministry was the focus of her thesis. She argued for Companionship as a more appropriate vision, inspired by the work of Katharine Hockin, the deaconess who motivated so many students in the 1950s. A member of the congregation she was serving when she died said, "I respected the many contradictions that made her who she is: her shyness did not hide her bravery, her quiet demeanour did not prevent her from powerful and meaningful words and her polite ways did not prevent her from standing up and speaking about what is right." She is dearly missed.</p>	<p>Slide: 54 Flag</p>
	<p>Song: Verse These are a few of the women who led us. We know there have been many more. We name but a few, yet we honor them all, those women who went on before.</p>	<p>Slide: 55</p>
	<p>Song: chorus Standing before us, making us strong, lending their wisdom to help us along, sharing a vision, sharing a dream, touching our thoughts, touching our lives like a deep flowing stream.</p>	<p>Slide: 56</p>
	<p>Prayer: Invite prayer using slide In gratitude we remember ... SILENCE ... And together we pray</p>	<p>Slide: 57</p>
	<p>God of Our Hope, We hold these stories With gentle hands:</p>	<p>Slide: 58</p>

	Feeling their joy, Learning their loss, Knowing that together Their stories are the stories which create the meaning of our community.	
	We share these stories With full hearts: Trusting this keeping of memory Brings the goodness of God alive. Amen.	Slide 59
	Closing credits	Slide: 60