

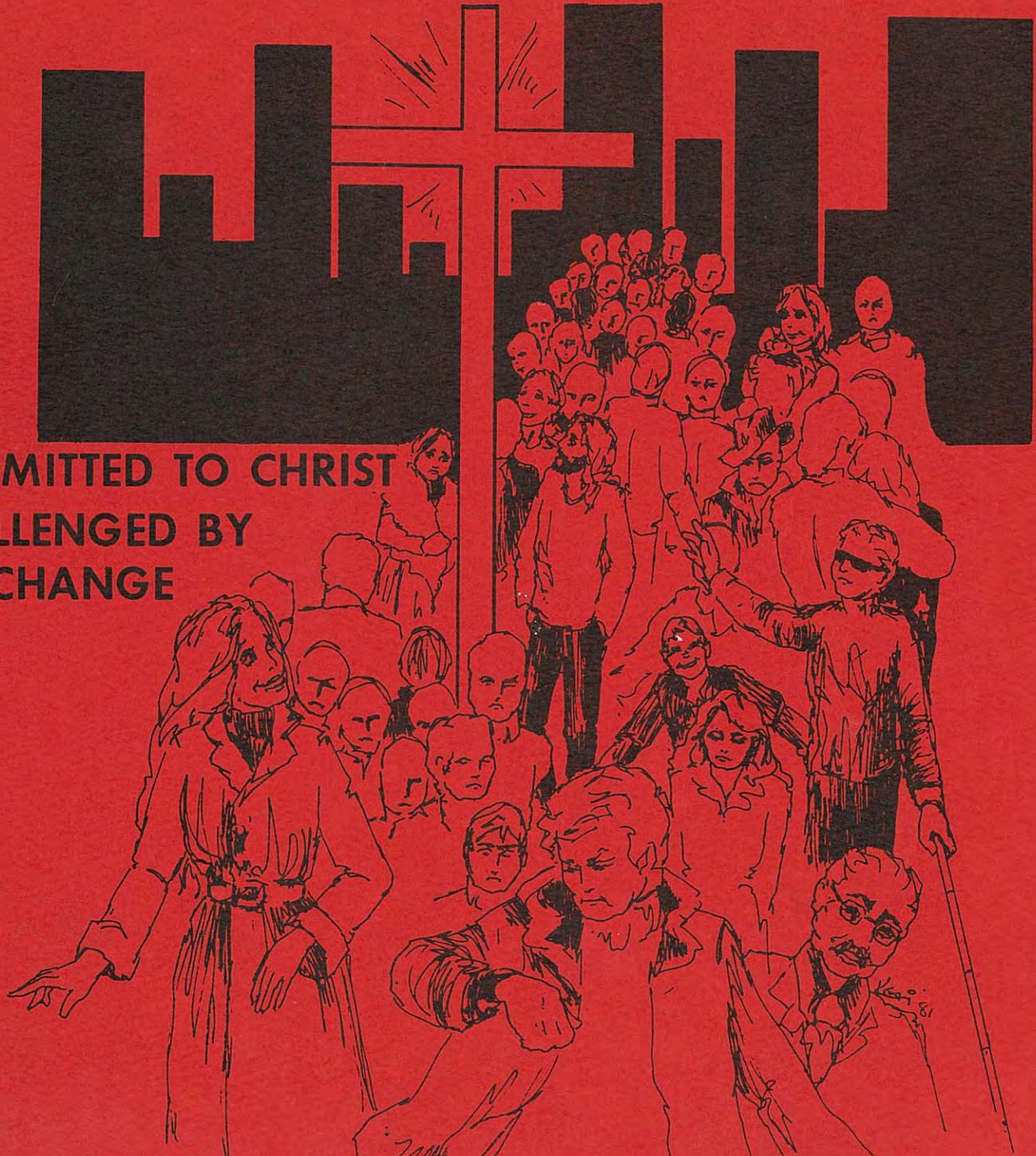
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ASSOCIATION OF
PROFESSIONAL CHURCH WORKERS
ANGLICAN CHURCH OF CANADA &
UNITED CHURCH OF CANADA

The Newsletter

Historical Issue - Spring 1988

**COMMITTED TO CHRIST
CHALLENGED BY
CHANGE**



A MESSAGE TO ALL MEMBERS OF THE ASSOCIATION OF PROFESSIONAL CHURCH WORKERS (ANGLICAN CHURCH OF CANADA AND UNITED CHURCH OF CANADA) *****

The desire for a final Newsletter was confirmed on your ballots. A form to help you record your personal history was sent out in the Spring 1986 Newsletter. We received many replies. THANK YOU ALL SO MUCH! The task of writing was larger than we had anticipated, but as we did it, we felt more strongly that such a valuable piece of our history should not be lost. We hope we have interpreted your notes correctly.

This collection, of course, is limited to those who responded to the questionnaire, and we are only too conscious of the folk who are not in it. Many great souls have crossed over to the other side, and to remember them we have included some IN MEMORIAM information from past Newsletters.

Margarete Emminghaus and Bessie Mewhort wrote some of the histories. Both encouraged me when I felt the task was taking too long. Thanks are due to the office secretaries of the Centre for Christian Studies for typing during the summer and fall months.

How much all of our lives have been enriched by having had the opportunity to serve the Church and community in the name and spirit of Jesus Christ!

Ruby Ventham

Compiling this final issue of our Newsletter has given me an opportunity to look back over our history and our work in many places of the world during the years of change from the 20's to the 80's. It is indeed a rich legacy!

It has taken a long time to complete this work, but we hope it will keep memories alive. Your original information and a copy of this issue will be deposited with the archives of your denomination. This has turned out to be a large volume, and the cost of printing and mailing it is also large. Our remaining funds will be short by nearly \$2,500.00 to cover printing and mailing costs. The Kaufman Cottage Fund Committee has agreed to make a grant to cover this balance. This historical issue itself is a means of renewing our memories and appreciating our history.

The APCW Kaufman Cottage Fund for rest and renewal purposes, and the APCW Bequest Fund from which loans or grants may be received in times of need, will be combined and continued as the Kaufman Renewal and Emergency Fund. Information about this fund is enclosed.

March 1988

Margarete Emminghaus

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FINAL HISTORICAL ISSUE of THE NEWSLETTER, January 1988,
 The Association of Professional Church Workers,
 The Anglican Church of Canada and The United Church of Canada,
 77 Charles St. West, Toronto, Ont. M5S 1K5

TAPESTRY

*The Tapestry of my life.
God has it all in his mind.*

*He spreads his tapestries all around us:
Beautiful sunrises and sunsets,
sunshine and shadow,
blue, blue sky – white, white clouds,
the flowers in the green meadows,
in the gardens – on the trees;
the light and dark green of the forests,
the beauty of the cultivated fields,
the snow on the fields – the hills – the mountains:
and full of snow flake diamonds;*

*The multicoloured rainbow – sign of promise:
infra red, red, orange, yellow, green,
blue, indigo, violet, ultra violet;
each colour has its meaning,
all together WHITE for purity.
All show God's love.*

*My dream tapestry;
tiny multicoloured maple leaves,
tiny, tiny, decorated Christmas trees,
dancing helter-skelter on a little hillock,
covered with snow and diamonds,
shining on the sunny side,
dancing little shadows on the other.
Shall I make a tapestry thus?
I cannot show its beauty,
I can just imagine it, and dream it.*

*God puts his tapestries in our lives:
sunshine and shadow,
WORK – What we must do.
PLAY – What we want to do.
Is my life full of play?
health – illness,
pleasure – pain,
with others – alone,
In the city – in the country,
at home – abroad,
but always with God.
Always in God's tapestry,
working when and where he calls.
Yes. Weaving a tapestry is our job, our thing.*

In Kashmir the carpet maker has a pattern of numbers and materials.

*He works on the wrong side.
Only when it is finished do we see the right side
and its beauty.*

*So with us, we do not see the design,
We are in God's hands,
We are His, He guides.*

*So in my hobby, needle point tapestry.
He was the Good Shephard with his sheep.
He was standing at the door, knocking.
He was with the children of the world,
He was with the disciples at the Last Supper.
In the hobby, He gave me relaxation in place of tenseness.
He gave me rest from tiredness.
Stich by stich by stich,
He rejuvenated me.*

*When? Anytime we must be prepared for his call.
Study – internship – apprenticeship.
He opens the door when it fits his tapestry.
Are we ready?*

*Where? Anywhere.
In a cottage? In a mansion? In a school room?
In a little church? In a cathedral?
In a Bhil mud and bamboo hut?
In a King's palace?
By the road side? In the jungle?
In the hospital?
Where He heads I follow.*

*Our tapestry is worked out among people. God's people. His family,
White – black – yellow – brown.
We are all his children.
Contrast makes for beauty and brings out the pattern.*

*Is my tapestry beautiful or ugly?
With no mistakes in colour,
in pattern,
in workmanship,
full of beauty –
love –
and praise.*

AFRICA

FRANCES WALBRIDGE, St. Ignace de Stanbridge, Quebec

UCTS 1939

first position was teaching in Round Lake Indian Residential School under the Woman's Missionary Society. From 1939 - 1941 she taught grades 1 - 3 and greatly enjoyed her experience of the children. An additional delight was work as a CGIT leader.

Next she was sent to Africa and worked in Angola 1941 - 1969 and in Zaire 1970 - 1973. Her background fitted her for educational work in Angola including Bible teaching. She was deeply involved in literacy work with teenage girls and what a joy it was to see illiterate teenage girls transformed into young women of self worth. Her special task in Zaire was teaching Bible and English to teenage dropouts and remembers them so full of hope despite the lack of opportunity in a city bursting at its seams.

EDITH RADLEY, Toronto, Ontario

UCTS 1946

is a Registered Nurse who specialized in Public Health Nursing. She worked on the Angola Mission Field 1946 - 77 first under the Woman's Missionary Society and then under the Division of World Outreach of the United Church. At Chissamba Hospital she was involved in General Nursing, Teaching and Supervision in the areas of Public Health Nursing, Training Midwives, and Leprosy Assistance. Edith taught Public Health courses to Church Leaders, Pastors, Deacons, Deaconesses, Rural Life School students, and organized Public Health teaching in schools. She was also involved in organizing Village Betterment Programmes. Special memories include Family Planning Programmes and realizing how much the young women suddenly realized their freedom and "liberation" in being able to have better "control" of their lives. Also in working with staff and students in Hospital and Public Health Programmes, she saw capable and efficient workers develop; usually they became much more efficient and useful than their missionary teachers!

After being deported to Canada from Angola where she and Dr. Betty Bridgman had been in prison for three months, she returned to Zaire. From 1978 - 81 she worked at the Institute Medical Evangelique, Kimpese. She was involved in Social Assistance and Public Health Programmes. Edith worked with Angolan refugees co-operating with United Nations Relief forces in Kimpese, with the IME, the Ecumenical Mission Hospital there. An impressive memory was the positive feelings of the refugees that GOD was with them ALWAYS.

ELIZABETH UTTING, Victoria, British Columbia

UCTS 1949

is a Teacher. Prior to attending the "Training School" Elizabeth taught for 8 years in Niagara Falls. In 1950 she went to Angola under the Woman's Missionary Society. This meant living for a year in Portugal and studying the language. After reaching Angola further language studies in Umbundu while teaching in Portuguese in the education system in Church Mission Schools. She was involved in Teachers' Training at Central Mission Schools, the Means School for Girls and the Currie Institute for Boys. Included in her duties was Christian Education for Women and Girls.

In 1961 her visa to return to Angola was refused. She, then, went to B.C. to teach in Indian Schools at: Aiyansh, Kitsegukla and Bella Bella. She completed her Bachelor of Education degree at the University of Victoria in 1967 and from 1967 - 1973 taught in Special Education in Victoria.

From 1977 - 1979 Elizabeth worked in Zaire at I.M.E. (Institute Medical Evangelique). Here she taught the children of missionaries working at this Hospital and Nursing School. Her students were from Sweden, Germany, New Zealand, England, United States and Canada; a little United Nations but all spoke English. She had some French lessons but said her French was almost nil.

This was a completely different experience from the Angolan one. Highlights of this experience were meetings with Angolan refugees, friends she had left behind in Angola in 1960, now living in Zaire. Another never to be forgotten experience was meeting Dr. Betty Bridgman and Edith Radley, Registered Nurse, who came to work at I.M.E. after their deportation to Canada following three months in an Angolan jail and hearing them tell of that jail experience.

LILLIAN TAYLOR, Toronto, Ontario

UCTS 1952

is a trained Public Health Nurse with several years experience in the Toronto Health Department and served under the Woman's Missionary Society from 1947 - 50 at the West China Union University Hospital, Szechuan as operating room supervisor before attending UCTS. From 1952 - 71 she taught and supervised nursing students in several Angolan Hospitals. For her, it was a privilege to work with people in another country to learn from them as well as to share with them our Christian faith. After retirement from Angola she worked for the Toronto Health Department with the Portuguese people.

ETTA SNOW, Islington, Ontario

U.C.T.S. 1952

Etta was an elementary school teacher in Newfoundland before coming to the United Church Training School. After graduation she worked for the Woman's Missionary Society in Angola, Africa from 1952 to 1975. She was involved with the vocational school at Missao do Dondi, Angola, supervising the Dry Season Schools. She also did Christian Education with various church groups, leadership training, and conducting Bible study workshops. She has very special memories of the wonderful sense of being in partnership-mission with the Angolan Church, and of the blessing received in their shared fellowship.

When it became necessary to return to Canada because of the political situation she worked as Director of Residence at the Centre for Christian Studies from 1976 to 1979. During this time she studied at Emmanuel College and was ordained by Toronto Conference in 1978.

Her first pastoral charge was Guthrie-Hawkstone from 1979 to 1983. From 1983 to 1986 she served at Humber Valley United Church, Toronto.

ESSIE JOHNSON, Yorkton, Sask.

UCTS 1954

taught Second Year Arts at the University of Saskatchewan before attending UCTS. In 1954 when she first went to Northern Rhodesia, now Zambia, she worked for two years with Women's Church groups giving classes in Bible Study, Health, Nutrition and Child care. She was Principal of Mindolo Women's Training Centre from 1954-1969 and was Training and Organizing Officer for the Girls' Brigade in Zambia 1969-1975.

Independence for Northern Rhodesia was the hope and resolve of black political parties and it became apparent that if African women were to have a rightful place beside their husbands, they would need education and a spirit of self-confidence to face the new responsibilities which would be theirs. In 1958 with financial assistance from the Woman's Missionary Society and from mining companies in Africa, the Women's Training Centre was opened at Mindolo Ecumenical Centre. Since then, the school has held two residential courses each year, with an enrolment of 40 students. The wife of President Kaunda was a student the year previous to the granting of Independence, and Dr. Kaunda many times has spoken of what the training at Mindolo has meant to family life in Zambia.

Mrs. Harriet Mubanga took over the principalship of the school in 1969, and the United Church of Zambia asked Essie to organize and train leaders for the Girls' Brigade in Zambia. When she retired and returned to Canada in May 1975, Mrs. Hilda Kaonga was appointed to the position of organizing and training officer in the Girls' Brigade. She is a dedicated Christian with tremendous leadership qualities and under her direction the movement has grown and has given girls a firm Christian response to the facing of a difficult future in a troubled continent.

Essie writes special memories that are many: the friendship and loyalty of African friends; the determination of the women to advance and to become responsible leaders in all the various organizations; but above all, the ability of trained leaders to advance the work begun by overseas personnel.

ELAINE (Harland) FRAZER, Thunder Bay, Ont.

UCTS '60

graduated with her B.A. from United College, Winnipeg, prior to entering the School. Her first position was at Wilmot United Church, Fredericton, New Brunswick, where she was Christian Education Director with main responsibilities for Church School, Mid-week groups, Vacation Bible School and visiting. The congregation warmly and graciously accepted her inexperience for a one year term as she and her fiancée were planning on going overseas. How grateful she is for that wonderful first experience.

From 1961-70 she and her husband were missionaries in Zambia, (formerly Northern Rhodesia,) Africa, under the Board of World Mission of the United Church. Here Elaine was engaged in volunteer work which included teaching Religious Instruction for credit, in High School, a course for teen age school leavers of Christian Living, in the YWCA. Many happy times were shared with the Nationals through Christian gatherings. They shared their home with Angolan refugees and shared painful moments when friends faced discrimination and abuse from white expatriates. How their lives were enriched through their association with Zambians! They feel they gained far more than they ever gave.

After Africa they were sent to Trinidad, West Indies, for three years. Elaine worked in a volunteer capacity with the Presbyterian Church of Trinidad. It was United Church Mission policy that both partners were missionaries and Elaine was happy with this and the salary her husband received. The fun Elaine had with their part-time maid, Joyce, was one of the highlights of her life there. Well remembered was the warm acceptance of the family including their two small boys.

1982-86 saw them working in Kakabeka Falls United Church, Ontario. here they had full responsibilities of a small congregation. It's a rich life! Worship leadership, nurturing and enabling fellow Christians, visiting, funerals, baptisms, marriages. This experience has been most fulfilling. Elaine and her husband ^{are} being nurtured and inspired as the Christian journey is shared with the folk in this small rural church.



IN MEMORIAM

EDITH CLARK 1896 - July 15, 1985

Edith was born on a farm near Teeswater, Bruce County. About 1916 she entered the University of Toronto and graduated from the faculties of Education and Household Science. She taught in public schools for two years, then at MacDonal College in Guelph and at Monteith Northern Academy. She entered the Presbyterian Missionary and Deaconess Training School in Toronto, graduated in 1925, and was appointed as a missionary to Angola, West Africa. From 1925 to 1927 Edith studied languages in Portugal and Angola.

For over thirty years she directed the famous Means School for Girls in Dondi, a wonderful institution where girls could take both academic studies and home economics. By 1957 the young women were taking secondary school education and more advanced studies in domestic science. Through the years these graduates became the finest of Christian leaders among their own people in school, church and community. They were eagerly sought after as wives for Christian leaders throughout the Central Plateau area.

On her retirement in 1961 one of the pastors said to Edith: "Ma. Edith, Thank you for the wonderful work you have done at our Means School and in the Village Betterment programs. You have made us proud of our women and our wives -- of our homes and our communities. Because of their training and their Christian witness we have better homes and villages, and healthier families. Thank you very much".

In 1982 three of our pastors from Angola visited us in Canada. We held a grand reunion for them with as many ex-Angolan missionaries as could come. A lovely fresh green salad was served. Pastor Epalanga looked carefully and said to me, "Our wives can make salads as good as this, and it's that lady over there (pointing to Edith Clark) who taught them". I said to him, "Go and tell Edith herself, she would be so pleased. He went over to Edith, and lifting up the salad plate for Edith to see, said: "It was you, Edith, who taught our wives to make good salads like this! You taught us the importance of eating vitamins in order to keep healthy. Pandu, Pandu (Thank you, thank you)". Edith's face lit up with a beautiful smile.

-- Edith Radley

Etta Snow shared a message of sympathy written by Pastor Ricardo Epalanga, Secretary General of the Council of Angolan Evangelical Churches. It was written on Sept. 6, 1985 and sent to Rev. Jim Kirkwood of the Division of World Outreach of the United Church:

"Through our sister Maria Chela Chikuêka we hear that the Lord has called near Him our dear sister Edith Clark who gave her life to the brothers and sisters in Angola and other parts where she has been. Remembering how she was in the last past years, we can say that she has gone to rest in the arms of the Lord. The church here in the bush will never forget the valuable teachings that were administered by our late sister to the Means School pupils and other various workers of the church. In the last years of her service in Angola she gave leadership in setting up and participating in the Betterment of the People program." (Translated)

MARJORY MILLAR 1901 - 1985

Marjory Millar who died on February 19, 1985, was born in Thorold, Ontario and received her early education there. She graduated from Hamilton Normal School in 1923 and taught Primary classes in Thorold. In 1926 she entered the United Church Training School. During her second year there she attended Toronto Normal School, taking the full Kindergarten-Primary course. Marjory was commissioned in 1928 by Hamilton Conference of the United Church and was appointed to Angola, Portuguese West Africa.

Next was a year of Portuguese language study in Lisbon, followed by a year of Umbundu language study in Camundongo, Angola. She began her active work at Means School in Dondi, teaching pedagogy and supervising practice teaching. After sixteen years in Dondi she became head of the Normal Department of Currie Institute, teaching boys taking the four-year teacher training course. In 1950 when the Younger Churches began taking control of their own work, Marjory transferred to the coastal town of Benguela. For fourteen years she was engaged in congregational work, helping women's groups with literacy classes, daily Bible study, and crafts.

When Marjory came home to Thorold in 1964 on furlough, due to unsettled political conditions in Angola, she was unable to return. In 1967 she went to Brazil where she taught adult literacy classes in Portuguese for over two years. Retirement came in 1970.

Marjory's dedication and commitment to her work and to her beloved Angolan people was deep and profound. Africans and missionaries who worked with her will always remember her patient and loving spirit. Her home was always full of visitors, young and old, and they always had a place at her table. She was an exceptional Normal School teacher. Many hundreds of well-trained mission and village leaders of Central Angola owe their knowledge, skills and Christian witness to the excellent teachers who received their training under Marjory and later under "her" graduates. Marjory was a great visiting evangelist, often walking many kilometers to visit villages and families. Along with other Christians she would sit long hours visiting the bereaved, strengthening and comforting them with prayers and beautiful soft singing.

Before her death, Marjory resided in Albright Manor, Beamsville. On February 18 she fell and fractured her hip, and passed away the next day. Funeral services were held at Trinity United Church, Thorold, where Marjory had been a member since infancy.

MARIE CROSBY died December 5, 1982, in a car accident in Toronto. She served as a missionary in Angola from 1926 to 1968.

EDITH BROWN, Reg. N. died in Toronto on Aug. 15, 1975. She had served in Angola for forty-two years.

Kate Rutherford (U'27) died in hospital in Toronto on June 22, 1980 after an illness of about two months. Frances Walbridge, a fellow Angola missionary, wrote this tribute:

Of her youth Kate once wrote, "I can't remember when an interest in missions was not one of the dominant interests of my life". This compelling vision led her to normal school, summer teaching in northern Ontario, a degree at the University of Toronto, a year of preparation at the U.C.T.S., another of language study in Portugal and finally, in 1929, to the study of Umbundu in Angola.

Thus prepared and possessing a good sense of humour, the ability to use time and strength efficiently and to keep abreast the changing times, Kate served her Lord in Angola with distinction for almost 40 years. Besides filling various educational positions Kate participated in literacy and literature programmes, S.S. training, women's and girls' camps, visited countless villages, preached and inspired many through her Bible teaching.

Her pupils sensed her high expectations for them and rejoiced in her continued interest after they had left school. Students of the 60's, conscripted into the Portuguese army, found strength and comfort from Kate's letters, as did scores of Angolan refugees scattered over Africa by events of the 70's.

Black or white, young or old, all rejoiced in the knowledge that Kate lived the charge, "In quietness and confidence shall be your strength".

WINONA B. MCGILL (U'59) died on October 11, 1983 after a struggle with illness. Before entering Covenant College in 1956 she worked for ten years in the Civil Service in Ottawa. In 1959 she was appointed by the Woman's Missionary Society to evangelical work in Zambia (Rhodesia). She did much to encourage growth and independence, not only of women's groups but also of the young church in the new nation. "Her overseas service was a major life commitment, very fruitful and well-remembered by her African friends," says Dr. Garth Legge. In 1968 Winona returned to Canada, accepting a position with the Division of Ministry Personnel and Education of The United Church of Canada where her skills, knowledge, experience and personal qualities were invaluable. Winona was an active member of Saint Luke's United Church and had many friends in the congregation.

JESSIE RAY MCGHIE died September 14, 1982 in Vancouver. She worked as a United Church missionary in Angola and Canada.

ANNIE MULLEY (U'29) died on Oct. 11, 1980 in Victoria. A missionary in Angola in 1929, she continued to serve the Canadian mission work until retirement in 1966.

ANNE ELIZABETH (NANCY) COPITHORNE

Anne Elizabeth (Nancy) Copithorne died in Vancouver on April 16, 1984. Born in Ireland, Nancy often recalled life there when she and her twin brother were children, attending a Quaker Boarding School. When her older brother, James, was hunted by the I.R.A. and fled to Canada, Nancy, her mother and brothers also came here and settled in Vancouver. Nancy received her nurses' training at Vancouver General Hospital. She worked in several remote B.C. Communities including Burns' Lake and Ahousat on the West Coast of Vancouver Island.

After language study in Portugal, Nancy went to Angola. Her first assignment was at the Hospital in Camundongo where Dr. Sid Gilchrist had trained Sn. José Chimbungule as a nurse. Then, Dr. Gilchrist had to go on furlough, and Nancy became the missionary-in-charge.

During the war Nancy returned to Canada to care for her ailing Mother. When she was ready to return to Angola it was impossible to arrange a passage. She took a round-about route. Grounded in Argentina for several months she worked in a hospital there. Finally she arranged passage on an old sailing vessel and eventually arrived in Capetown, South Africa. Then, she travelled by train north to Angola. Nothing daunted her!

In later years she worked with Dr. Sid Gilchrist and Dr. George Burgess in Dondi Hospital. With the outbreak of war in Angola in 1961 she again returned to the Camundongo Hospital and took over the work there with Sn. José Chimbungule. In 1966 ill health forced her to return to Canada.

She worked in Public Health in Burnaby until she retired, and then, went to live in White Rock. During these years of exile from her beloved Angola, she continued to speak on every available occasion about the cause of freedom for her beloved colleagues and friends in the Church of Christ in Angola.

-- by Elizabeth Utting.



The barkentine "Tijuca", upon which Miss Nancy Copithorne, in 1945, crossed the southern Atlantic from Buenos Aires to Cape Town.

CANADA

ILA BROWN, Edmonton, Alberta

Methodist National Training School 1925

worked under the Methodist Woman's Missionary Society and then under the Home Mission Board of the United Church. At that time all missionaries served six years and then had one year home furlough for deputation speaking and study. Her first position, 1925, was with the Italian Methodist Church, St. Denis-St. Zotique area, with the Rev. L. Lattoni. Quebec still had no obligatory school attendance laws and Mr. Lattoni arranged to have full time ungraded school teaching in the basement of the Church for some 20 - 30 children of interested families, nominally R.C., but who wanted their children educated in English and Italian. Ila having had Normal School Training taught here for six years. Other activities included most of the regular jobs of a Congregational Mission Worker: home visiting, Young People's Society, CGIT, deputation work. There was always splendid rapport with other Missions in the City. Ila studied for her B.A. and graduated from Victoria College, Toronto in 1933.

Her next job was for one year at Victoria, B.C. in the Oriental Home for Girls which the church women of Victoria made their special project. In the early days of immigration from China, some girls and women had been brought to Canada almost as slaves. Some escaped and sought shelter. If they reached the Home they were protected, loved and educated until they were able to manage alone. Through the week they were indoors but every Sunday the whole family would walk a few blocks in guarded procession to the Chinese Church. Annie Martin, a valiant Ontario lady, was the Matron and when she retired Ila was asked to go there. The Home had become Canada's only Orphanage for Chinese and Japanese girls. There was a very fine staff including two other United Church missionaries who also lived in: one a teacher for about 40 girls between 4 - 16 years of age plus a few little boys age 5 - 6, the other was the worker in the Chinese Church. Two 16 year old girls went out to a city High School preparing to enter Nurses Training at Lamont, Alberta (which they did). There were also two or three older women still needing shelter for different reasons.

Then, came those terrible black years for Japanese Canadians at the coast. Hatred and fear appeared everywhere on the streets, British Columbia began to demand that no person of Japanese ancestry be left at the coast. The Government of Canada passed an order that they be deported, either to Japan or to far provinces beyond the mountains. You know the tragic story, no recompense of any kind and no care for children without parents. The Oriental Home was finished, the Chinese stayed in Victoria and the teacher with the Japanese girls found a village in Saskatchewan.

After her year in Victoria Ila was moved to a Mission in Whitney Pier, Sydney, N.S. This was a crowded, low income neighbourhood of many nationalities; Newfoundlanders, Barbadians, Croatians, Italians, Estonians who had been brought there to work in the big Steel Plant. Some were educated and some were not; some were fine upright parents teaching their

children well but also some women ran brothels. The Mission building was a two storey frame house with a big hall downstairs for church services and weekday events and apartments for two missionaries and the caretaker and his family above. Ila's senior co-worker was Mabel Newson known and beloved all through the Maritimes. The Mission received wonderful support from the City. The year was full of activities, boys' group, women's meetings, summer camp down on the Bras d'Or Lakes'. Although the type of work may have changed today God's grace still brings new life.

For two different six year terms Ila was at All Peoples' United Church, Sault Ste. Marie. The Mission had been begun by interested women of the city Churches and had grown tremendously over twelve years. The people lived in tight city blocks, near the River and the Steel Plant where they worked. Each block seemed to have a different language group. There was a good new building, with a staff of three ordained pastors (one Finnish) and two W.M.S. women workers. Near the Mission at one side was a big R.C. Church and on the other an equally active communist hall. Ila's work came to be in the outer edges of the growing city; church extension East, West and North. In the 1970's All Peoples' and the nearby John Street joined congregations and erected a new building. Ila went up to Sault Ste. Marie for their first Service together.

Then, she went to Copper Cliff, Ontario, where the W.M.S. Mission to Italians had closed and a Finnish United Church congregation met in a used Public School building. Ila had daily playschool kindergarten, weekly CGIT and boys' clubs for teens. Unfortunately, on a winter sleighride into the country she developed typhoid which sent her home to Toronto for months.

The next two six-year terms were spent at All Peoples' United Church, Windsor, Ontario. This was a community Mission to children, women and men of many nationalities who had flocked to industries in Canada during the great boom years. When Ila arrived the Depression had already begun. There was no work to be had. "I remember that ours was the only telephone left. That was a wonderful time to be God's messenger of hope."

Her predecessor, Olive Jane White, did a valiant job in her groups with boys and young men. She went on to be a City Alderman and headed the polls until her marriage which was held in the Mission. Ila does not remember finding the same language spoken in any two neighbouring houses in her small square of Windsor. "One of my happiest memories is of the regular Mothers' Meeting each week. This was a great circle of women busy with hands in Red Cross work, but with conversations going on happily in many languages as women from Britain and almost every European country had become trusting friends."

The next position was on the File Hills Indian Reserve, Lorie, Saskatchewan which is located in the south east near the Manitoba border. Long before Church Union it was a Presbyterian Mission composed of four smaller reserves and the site of one of the earliest Indian Residential

Schools. Ila worked with the Church, conducting most of the regular Services and living in the manse, a very comfortable house. At File Hills she learned to respect, to admire and to listen. This year (1986) the whole Canadian Church has been having to do more listening!

Ila's last move was to work with the Japanese United Church, Taber and Lethbridge. Here, she did interim pastoral work with this Japanese congregation, in southern Alberta, until the new minister, his wife and baby were able to come from Japan. That was another lovely experience, a good one to finish on.

After retiral, another call came! This time it was to teach "English As a Second Language," to assist new immigrants looking for employment. Those night school classes brought a flood of new friends, a chance to help some adjust, to get along with others, even from some countries they might have feared or hated. "I remember happy times and shall always be grateful for these experiences."

CAROLYN (CLARK) GRAHAM, Toronto, Ontario

U.C.T.S. '26

A Memorial Service was held April 28, 1987. While Carolyn spent more years as a Social Worker than as a diaconal minister, she has always kept very close to the Church. Henrietta Campbell was a classmate of Carolyn's at U.C.T.S. when Winnifred Thomas was principal.

"It is impossible to remember Carolyn (Clark) Graham without including her family and friends, close at hand and afar. I first met Carolyn at Knox United Church in Regina in the early '30's, where she as the Deaconess, a graduate of the United Church Training School. She had a great influence on all of us in the Young Peoples' Union. Our Bible study with Carolyn was an opportunity to delve into the Gospel stories of the life, death and life of Jesus of Nazareth.

I vividly recall Carolyn Clark sharing a ride with the Y.P.U. in the back of an open truck in the midst of a prairie dust storm en route to a Y.P.U. Camp at Lumsden Beach, where our young leader was Rev. Jim Finlay, then Boys' Work Secretary for Saskatchewan Conference, United Church. Seated around camp fire on a barren hill overlooking the lake we watched the breath-taking sunsets that covered the whole sky as we sang, "Day is dying in the West".

Only God knows the unique ways in which the Spirit of God has been and is being channelled through the life, death and life of Carolyn (Clark) Graham as she has been touched and as she has touched the lives of others as daughter, sister, aunt, diaconal minister, social worker, wife and step-mother, widow, counsellor, friend, Child of God.

Carolyn has experienced her "Good Fridays" without doubt: Surely we can only rejoice and thank God in this her spiritual resurrection within God's eternal now. Amen."

- - by Esther Highfield

HENRIETTA CAMPBELL, Beamsville, Ontario

UCTS 1928

is a Teacher who worked under the Woman's Missionary Society. For six years she organized youth and women's groups in Cochrane Presbytery, Ontario making her headquarters in Timmins. A special memory is her acquaintance with two wonderful doctors - Margaret and Bill Arkinstall who worked in Hearst and the far flung countryside.

Her next six years were spent in Newfoundland under the W.M.S. and she went from Outport to Outport in Twillingate Presbytery travelling by every type of water craft, to organize youth groups in these isolated areas and encountered her first experience of having to conduct Services. For one year she was stationed at Arvida, Quebec as Assistant to the Minister with special work among European families whose husband (father) worked with the Aluminum Company. Next she was posted to Burin Presbytery, Newfoundland 1943-48 where her duties and travels were the same as in Twillingate. In all these places Henrietta has special memories of the wonderful people with whom she lived and worked, their acceptance of leadership and great kindness.

From 1948-62 she worked in the opposite section of our Dominion. Her headquarters was Manning, Alberta where as there was no Minister she was in charge of Pastoral Charges. Presbytery gave her permission to administer the Sacraments. Her duties included: Religious Instruction in the Schools, organizing the work on the charge, the building of a new church, and travelling for miles in the vast Peace River Country in snow and gumbo. There are special memories of the terrific support from the people in the building of new work. She spent one year in Cariboo Presbytery with headquarters at Prince George, followed by six years opening new work and building a Church on the Hart Highway.

From 1963-68 Henrietta worked on the Sunshine Coast, Vancouver Burrard Presbytery under the Home Mission Board.

MYRTLE MacGREGOR, Beamsville, Ontario

U.C.T.S. 1929

Myrtle was a school teacher who worked for the Woman's Missionary Society in Montreal for two years. Her task was to locate English speaking people from Britain. She learned the streets of Montreal from west to east and south to north. She also became acquainted with the work done at the Church of All Nations and met many of the non Anglo-Saxon people.

She was then sent to Prince Rupert for three years and worked in Sunday School, mid-week groups and fitted into church and community life where needed. "Three of the happiest years of my life in spite of the rain!" Next she taught in day school on Moose Mountain (Indian) Reserve, Carlyle, Sask. during the end of the drought years. Her next venture was Scotchtown, New Waterford, N.S. in 1938-42, where she was in charge of the Mission and worked with children's groups. There was 92% attendance at Sunday School! She became much interested in the Cub group for boys. During these years she was conscious of the war, especially in working among people of different nationalities.

Myrtle was sent west again to Smoky Lake, Alberta, 1945-51. This was a Ukranian settlement and necessitated the learning of different customs. She was engaged in Bible study in schools, mid-week groups and Sunday School. Poor roads were a problem in keeping in touch with the other Missions as far as Cold Lake.

Next she went to Wayside, Fort William, Ontario, where two thirds of those frequenting the Mission were Japanese who were relocated there during the war. Here again she was working with children as well as getting to know the families. She worked for one year in Southern Saskatchewan and then in Edmonton from 1961 to 1966. She was detailed to survey different new areas to determine potential for new churches and report her findings to a Presbytery committee.

Myrtle was employed by the Woman's Missionary Society throughout the years to her retirement in 1966 and lived in homes and apartments provided for her. "Back of the colour, the customs, the language, the locality, I found people are the same, and I consider it a privilege to have associated with so many different people in our Canadian mosaic."

Myrtle MacGregor passed away in Beamsville on February 28, 1987.

BERYL HEATHCOTE (1901), London, Ontario Anglican Deaconess House 1930

worked as a Secretary prior to taking Anglican Church Training. For the first three years after graduation she worked at St. Paul's Cathedral, London. Her duties were especially with women, girls and children, organizing Bible classes, Sunday School, Girl Guides as well as visiting in the congregation. Special memories and highlights of this position "being able to work under the direction of the Very Reverent Dean L. Norman Tucker, who had been Secretary of the Canadian Church Missionary Society, "a gentleman of the old school".

From 1933 to 1945 Beryl was employed by the Downtown Church Workers' Association, Toronto. She was engaged in Social Service work in St. Barnabas' Church, Halton Street. In addition, she carried on the usual duties: Mothers' Guild, Guides, Brownies, Church Boys' League, Sunday School and visiting. Special memories include "working under three Rectors, all different, but each one leaving me to carry on duties as Deaconess. Duty in summer was at Moorelands Fresh Air Camp, the last nine years as superintendent. Happy times at Beaverton, with mothers, children, boys and girls parties. Fine volunteers from Uptown Churches. Fresh Air".

Then, from 1945 to 1955 she served at Bishop Cronyn Memorial Church, London, Ontario. She was engaged in secretarial work in the mornings and regular deaconess duties. Visiting: Girls Auxiliary, Brownies, Sunday School. "This was an ideal position, combining office and regular deaconess duties. I was very impressed by the ladies of the parish who desired to help in many ways, the members of the Woman's Auxiliary particularly".

Next, from 1955 she was Office Manager at Huron College, London. Some duties were mailing lists of donors, of students, typing exams for professors. For two years she was Warden of Hellnuth Hall, the first women's residence of Huron College, but this was too much with her office work. "At first there were just the Theological students, then, the Arts Department was opened, first to men, then, to women. I had been asked to Huron, by the Bursar, because of my knowledge and experience of "clerical usage", and also because of being familiar with London addresses. Was very happy there".

Beryl retired at the age of 67.

GRACE TUCKER, Richmond, B.C.

A.W.T.C. 1930

"Miss Grace Tucker, recipient of the prestigious award, Order of Canada" -- this announcement has been received with great jubilation by family and friends, especially by the Japanese Anglican congregation across Canada.

Miss Tucker first arrived at the Holy Cross Mission in Vancouver in 1934 to work with the Japanese people. She provided the much needed support, friendship and understanding to the Isseis (the first generation of Japanese in Canada), and then Miss Tucker guided the next generation, the Niseis, from kindergarten and throughout their lives, being counsellor, friend and mentor.

During the war years, Miss Tucker relocated with the Japanese people to a ghost town in interior B.C., Slocan City. There she worked as Welfare Manager with the B.C. Security Commission. In Slocan, along with her life-time friend, Miss Peggy Foster, she worked tirelessly with the Japanese people and also became godmother to another generation of Japanese Canadians.

In 1946 she moved eastward to assist the Japanese people to adjust to another period in their lives, travelling to many centres in South-western Ontario and in Toronto.

From 1956 Miss Tucker worked in Saskatchewan, in the isolated areas near Prince Albert until her retirement in 1967 in Vancouver. From her home in Richmond, B.C., she still continued working with seniors and handicapped persons. She has now celebrated her 84th birthday.

Miss Grace Tucker set up the first Kindergarten Teachers Association in British Columbia which included the private kindergartens as well as those under Church sponsorship.

Now, we trust, she may enjoy this prestigious honour which will be presented to her by Governor General Jeanne Sauve at the official ceremonies to be held April 29 in Ottawa.

Congratulations to a great lady!

Members and Friends of the
Japanese Anglican Congregation

The Vancouver Branch of A.P.C.W. recognized Grace Tucker's honour on being made a member of the Order of Canada at their meeting on May 30, 1987, and recorded the following in their minutes:

The spotlight then turned to Grace Tucker. She is now a Member of the Order of Canada. There are 2 other levels: a Companion (Jean Vanier) and an Officer (Jim Pattison). 74 were received as Members this April. One may only wear the medallion on special ceremonial occasions. (We were privileged to see it with the snowflake, Maple leaf motto: "They desire a better country" and crown.) Recipients of the Order of Canada may wear a small snowflake lapel pin at all times. The honour of receiving the "Order of Canada" included the flight to Ottawa and 2 hotel nights for Grace and a friend. Grace was accompanied to the investiture by her nephew. The ceremony took place in a ballroom of blue and gold. All attending were warm and friendly; and Gov. General Jeanne Sauve spoke a few appropriate words to each as they bowed before her in receiving the award. The ceremony was followed by refreshments and a buffet dinner served by waiters. There were 10 to a table set with red and gold plates. Grace sat beside Hugh Picket, empressario and he mentioned that Mitzi Gaynor had sent him a congratulatory letter. However, he was a little taken back when Grace mentioned her telegram from the Archbishop of Canterbury!! Another wonderful souvenir that Grace shared with us was a beautiful photo of the moment of presentation with Grace and Jeanne Sauve in their formal gowns. Grace later went on to a service in Toronto attended by hundreds of Japanese, many who had been in her kindergartens and who are now retired. It was a real thrill!! The Japanese are so generous and so loyal.

LAURA R. (SHARPE) LONG, Miniota, Manitoba

United College Winnipeg '33

Laura began her service in the Church in 1934 at Knox Church, Winnipeg and in the Kindergarten and Mothers' Club at Maclean Mission. The Mothers' Club assumed financial responsibility for her work at Knox and the Home Mission Board for her work at Maclean Mission. Her responsibility at Knox was mostly Christian Education Programs; head leader of C.G.I.T. and an Explorer Group, in Sunday School and related activities, with some office work besides.

It was in June 1936 that Laura was designated as a Deaconess and was honoured by the C.E. Committee with a Tea and a gift; a briefcase and a picture. She still treasures the relationships she had at Knox with colleagues, members of the congregation and the minister, the Rev. W. Clarke.

1936-38, Laura worked in the Brandon Indian School, Brandon, Manitoba, her salary being paid by the Federal Government through a grant to the school. Once again she responded to the need for leadership in regular Girls' Work activities with the added service of conducting worship Service on Sunday evenings. Since the C.G.I.T. was part of the Brandon C.G.I.T. organization, both the girls and leaders were able to socialize with and enjoy activities with other girls and leaders.

Laura was called the "Sewing Matron" because she was put in charge of the sewing room where up to 100 girls, 4 to 16 years of age had their clothes' lockers. Her seamstress assistant was a real asset in this regard. The special opportunity that this responsibility provided was the one-to-one relationship with the girls as they came for their clothes, made school uniforms, panties and beautiful handwork.

For the next four years, Laura worked at the Southminster United Church, Lethbridge. Her appointment as Deaconess-Secretary, was a first for that large congregation. She had set hours for working in the office, for home and hospital visiting and for giving leadership in the C.E. programs. She appreciated the time in the office work for it enabled her to acquire a good grasp of the congregation sooner than would otherwise have been possible.

In December 1942, Laura left Lethbridge to be married but her service to the Church did not cease. From then until now she has been involved, on a voluntary basis in most phases of the Church's work at national, conference, Presbyterial and local levels, especially in W.M.S., W.A. and U.C.W.

She has served as Sunday Supply, given leadership in work with women, teenagers and children and at summer camps. Twice she has been supervisor for a summer student. She has served as Conference representative on the Division of World Outreach. She has appreciated the privilege of being a commissioner to General Council twice, at St. John's, Newfoundland and Niagara Falls, Ontario. She has had the distinction of being the first woman from her Conference to be elected to General Council Executive, a position she held for four years.

In June 1983, Laura's class in Theology held a fifty year re-union in Vancouver, British Columbia an occasion for renewing friendships from college days. In June 1986, Laura celebrated fifty years as a diaconal minister and twenty years as secretary of Birtle Presbytery. These 20 years as secretary enabled her to keep in touch with what is going on in the Church at the national level, a matter of importance to her. On May 3rd, Birtle Presbytery honoured Laura with a Tea and presentation of a Nelson Reference Bible and a Book of Memories to which colleagues each contributed a page. For this occasion, colleagues came from several places in Manitoba and Saskatchewan. Special was the presence of the Rev. Marion Pardy.

Laura pays sincere tribute to her husband, daughter and son for making it possible for her to continue her ministry for which she was trained and for being interested in her service and supportive of her. She gives thanks, also, for good relationships she has had through the years, never having felt discriminated against as a woman.

AILEEN MAY RATZ, Kitchener, Ontario

U.C.T.S. 1934

Aileen graduated from Stratford Normal College in 1918 and taught practically all grades for a year in a rural school, and for six years in Elmira. She attended Toronto Bible College for three years, then worked one year in Drumheller, Alberta, under the Woman's Missionary Society.

After graduating from U.C.T.S. she returned to Drumheller for an additional three years. Her special responsibilities were Kindergarten, Explorers, C.G.I.T., Trail Rangers, Sunday School, church services, speaking

appointments, visiting in coal mining communities and working with the children. "Many first experiences: the thrill of living in the valley famous for the place where dinosaurs had lived, first sandstorms, worms plague, flood in the valley, first experience of living in winters of 55° below and 114° above in summer. But the thrill of the first convert to Jesus, and also meeting Nellie McClung, one of the first to work tirelessly for women's rights."

The next assignment was in Sydney, Cape Breton, N.S., 1938-44. Her duties were similar to those in Drumheller. She was engaged in social work and Explorers at The Pier Community House and camping at New Campbellton on the Bras d'Or Lakes. The circle around the Mission was a United Nations: Negroes, Russians, Hungarians, Jews, Italians, Ukrainians. What a challenge! Two small Hungarian brothers grew up to become ministers of the United Church.

Her final posting was to Brunswick Street Mission in Halifax, 1946-1964. In addition to the usual children's and women's groups, she was involved in playing the piano for Friendly Hour after church, helping with clothing relief, Cub Scouts and junior congregation. Two Cub Scouts and one boy from the junior congregation became United Church ministers.

After four years at Brunswick St. United Church there was added to the above work that of meeting the ships carrying immigrants to Canada. Special memories are of the "gratitude of the people when someone spoke to them in their own language." One Dutch youth about 21 years of age, seeing the gifts from United Church groups across Canada laid out on the desk to welcome the people said: 'How can they do this for those they don't even know?' Well, that is what mission is all about, isn't it? To love those we do not even know."

AYA (SUZUKI) SAEGUSA, Toronto, Ontario

Anglican Deaconess House
1936 - 1937
Kindergarten Teacher
1937 - 1938

was on the Board of Oriental Missions in Vancouver prior to graduating from the Anglican Deaconess House. The year following she completed Kindergarten Teacher Training. From 1938 to 1944 she worked for the Board of Oriental Missions in British Columbia for the Anglican Church. She was in charge of a Kindergarten at the Church of the Ascension, was involved in a Store Front operation at Broadview, Vancouver, was active in the girls club, young peoples' group and was also the organist. In Slovan City Aya was again involved in the kindergarten, worked with a High School Girls Club, Girl Guides and was the organist.

On coming to Toronto she was involved in welcoming and placing people removed from relocation Centres. Aya spoke at Woman's Auxiliary meetings and visited isolated people, placing them in the care of a close by church.

Ultimately Aya got married and taught Kindergarten in East York until she retired. After retiral, as a volunteer she is trying to help in St. Andrews Church, visiting the lonely, ill and shut-ins. She attends and helps with an East York Multicultural group and was awarded a five year pin. Aya helps in the Japanese Cultural Centre and in a drop in Centre. All during her career and even now in retiral she continues to learn and tries to keep up with hobbies such as paper folding and soft sculpture. Memories are always of people who were inquisitive, friendly and grateful!

In 1937 Olive went to Montreal to the Church of All Nations under the Woman's Missionary Society. For the next six years she shared all responsibilities for the Sunday School, children's groups, visiting, social services and camps for mothers and children with another deaconess and a minister.

She appreciated the enriching experience of getting to know and work with people of many different cultures and languages. They were mostly Eastern Europeans who had a courageous bravery and a strong determination to adapt and to succeed in their adopted country.

In 1944 Olive received her Bachelor of Religious Education degree from Hartford School of Religious Education, Connecticut. Following this she joined the national staff of the Woman's Missionary Society and until 1947 her work took a new turn and presented new opportunities. Under the aegis of the conferences of the Woman's Missionary Society she travelled from coast to coast promoting the missionary education of children in Mission Bands and C.G.I.T. groups.

It was exciting work to encounter the eagerness for encouragement and assistance on the part of so many dedicated volunteer leaders. She appreciated the variety of ministry through the United Church across the land: the isolated rural churches, small towns, large city churches, both uptown and downtown.

On the surface the joys experienced seem to stand out unforgetably, but in hindsight Olive can also recall the rigours and dangers of travelling during the war years and immediately afterwards as she moved in and out of the towns and rural areas of our gigantic country at all seasons. In spite of living in a suitcase for two months at a time, she was always supported and warmed by the generous and kindly hospitality of so many church leaders.

After a brief break for study and earning a Master of Arts degree in 1949, Olive returned to the national office of the Woman's Missionary Society. Until 1951 she was Travelling Secretary for Children's and Girls' Work with special responsibility for missionary education.

From 1952 to 1975 Olive worked at the national office of the United Church of Canada under the Board of Christian Education as Secretary for Children's Work. Her basic responsibility was for children's groups (Nursery, Kindergarten, Primary, Junior) in Sunday School and for the week-day activities of Explorers, Vacation Schools and Junior Camps.

In addition she shared in the development of the New Curriculum (the Core Curriculum) through writing, editing and especially in a training program of Observation Practice Schools and Demonstration Schools for thousands of teachers. A genuine highlight was the response of hundreds of teachers from coast to coast in these training events. The teachers seized the opportunity to grow in their personal faith, to develop a deeper understanding of children and of their own skills in teaching them. A richly rewarding experience!

Being a member of the dedicated staff of the Board of Christian Education was a memorable experience for Olive because of the support and encouragement she received. All told, sharing in the educational ministry of the United Church of Canada was a wonderful experience.

JESSIE (BISHOP) PATTERSON, Coldwater, Ontario

UCTS 1938

received two years training in Piano at Mount Alison, attended Provincial Normal School and taught 9 years prior to attending UCTS. Her first position 1938-44 was under the Woman's Missionary Society and she was posted to Brunswick St. United Church in Halifax. She was involved in many aspects of Christian Education: Mission Band, Explorers, Tyros, CGIT, Group of Working girls in the city gathered for Sunday Bible Class and Thursday afternoon ending with supper; Camps for Explorers, Evening Auxiliary and Woman's Missionary Society. This was a time of excitement as she watched the growth among the children and folk of different ages, and experienced her own spiritual growth as she worked with other leaders particularly with Dorothy Young, a classmate and friend.

Her next position was a volunteer in Current River, Port Arthur from 1949-55. She was pianist and organist for Church Services in the School, then, in the basement of their new church building. In addition, Jessie was Superintendent of the S.S., a leader of Mission Band, Explorers, and a member of the Women's Auxiliary. It was a joy watching the church building become a reality under the leadership of Rev. Glenn Wilms and a joy being part of the developing fellowship.

1955 - 75 she worked as a volunteer and for two years was employed by Lansing United Church, Willowdale as Assistant to the minister responsible for visiting. She was Chairman of the Christian Education committee at a time of rapid growth in the Church. (The Sunday School grew from 100 to 1000). There are special memories of the challenge of helping to meet the needs of a mushrooming congregation, training staff, and friendships made. As a visitor, the appreciation gained as she visited among the members and adherents, witnessed the struggles, sorrows, and joys of members old and young.

PEARL WILLOWS, Vancouver, B.C.

UCTS 1938

obtained her B.A. and Diploma of Social Work at the University of British Columbia. From 1940-41 she worked at the Chinese Mission of the United Church in Vancouver under the auspices of the Woman's Missionary Society doing women and children's work, Sunday School and mid week groups. The Kindergarten was held five days a week with two paid staff. The next year she was moved to the Oriental Home in Victoria and was in charge of the Chinese work including being in charge of the Kindergarten. 1941 was the year of "Pearl Harbor". There were eighteen Japanese and six Chinese children in the "Home". Early in 1942 the eighteen Japanese children had to move to the prairies because of public pressure. Pearl stayed with the six Chinese girls and eventually the Home was closed by the end of June 1942.

In 1942 Pearl transferred from the Woman's Missionary Society to the Deaconess Order and took employment at First United Church, Victoria for three years. She worked as part time secretary and was Christian Education Director. From 1945-50 she worked at Canadian Memorial Church, Vancouver as Christian Education Director and was involved in visiting. From then on, she was employed as a Deaconess by the following Churches: West Point Grey, West Burnaby United, St. Giles United and First United, Vancouver.

LYDIA EMELIE GRUCHY

The following information is from THE MATRIX CALENDAR, 1984,
Women's Resource Centre, St. Andrew's College, Saskatoon.

Lydia Gruchy, the first woman graduate of St. Andrew's College, was born of British parents at Asnières, near Paris, France, on the fifth of September, 1894. She was eighth in a family of ten children. Her brothers homesteaded at Strasbourg, Saskatchewan, in 1903-1905 and her father, Charles Gruchy, and the four youngest girls joined them in 1913. Lydia took Normal School in Saskatoon and taught in rural summer schools to finance her university course. Lydia took a University of Saskatchewan General Arts Course from 1918 to 1920, graduating with "great distinction", and her Bachelor of Arts in 1920 with the award of the Governor General's Gold Medal.

Lydia taught mainly among new Canadians--Ukrainians and Doukhobors. In 1920, Dr. Edmund Oliver offered Lydia a two-year scholarship at Presbyterian College (now St. Andrew's College) for training for Christian education among new Canadians. Following this, she took the third year of theology, graduating in 1923 from "the old barn". She boarded out and attended daily classes and was the first woman to do so.

Lydia says, "Father lived with me in teacherages, then in manses, until his death in 1933. From 1923 to 1936, I worked under the Home Mission Board of the Presbyterian and then the United Church -- visited rural schools on horseback, giving bible study the last half hour of school. I had mid-week youth groups and preached in villages and school houses."

Lydia goes on to say that in 1926 "Kamsack Presbytery petitioned General Council for my ordination and was refused under the 'Barrier Act' as not being provided for in the Basis of Union." The perseverance and slowness of the church is reflected in the fact that the petition was repeated until 1936, when "Basis of Union was changed to allow ordination of women on the same basis as men." Lydia says, "I was ordained at St. Andrew's Church, Moose Jaw, on November fourth, 1936 when I was a minister's assistant."

From 1938 to 1943 she was Executive Secretary to the "Committee on the Deaconess Order and Women Workers" at headquarters in Toronto. This included one school year as acting principal at the United Church Training School.

Lydia "returned to the pastorate in Saskatchewan in 1940." She was on the Senate of St. Andrew's College and the college granted her a Doctor of Divinity in 1953. She was the first woman to obtain a Doctor of Divinity in Canada.

Lydia served in Saskatchewan pastorates until August, 1962 when she retired to live in White Rock, British Columbia where she says, "I am still living with my sister, Hilda Studwick, occupied with house and garden, and, until recently, tutoring in French."

M. VIOLET DEEPROSE, Drumheller, Alberta

UCTS 1940

is a trained Teacher and worked under the Woman's Missionary Society, 1940 - 44 at the Crosby Girls' Home, Port Simpson, British Columbia. Here, she was Kitchen Supervisor, cooked for the Staff and taught the girls to cook and serve meals to them. In addition she was CGIT Leader and Sports Supervisor.

Her next position 1945 - 49 was with the Mountview Social Service Home and she worked under the Department of Social Services of the United Church. Violet was Superintendent of this Home for delinquent girls and her main work was rehabilitating the girls so they could return to normal living as respectable citizens. A special highlight was the joy of knowing that some of the girls did become rehabilitated and now live normal, happily married lives. A number of them have corresponded with her through the years.

BEATRICE (LESLIE) DOIDGE, Vancouver, B.C.

UCTS 1940

served in Battle River Hospital, Alberta supported by the Woman's Missionary Society. In addition to general duty and surgical nursing led Explorer and CGIT groups plus assisting in Sunday School. Has fond memories of working with other church related people in a pioneering community and making life-long friendships with both staff and members of the community. While there worked with Phylis Mercer '41 who was Superintendent, with Elsie Hunt '37, Irene Moore and Frances Buckles.

In 1943 married Dr. Arthur Doidge who was the first doctor to serve in Battle River Hospital situated 400 miles north of Edmonton. After a stint in the Army they went to Barrie, Ontario where both were very active in the church serving in various capacities of leadership. In 1982 after retirement, moved to Vancouver to be close to their four daughters and seven grandchildren. Enjoys the fellowship of the APCW and belongs to a One-to-One visiting group.

LILLIAN (SHRIMPTON) BARNEY, Toronto, Ontario

A.W.T.C. '40

was an Office Worker and church volunteer: Sunday School teacher, Choir member, and Woman's Auxiliary worker before studying at the College. In 1940-41 she worked as Girls Matron at Old Sun School, Gleichen, Alberta, employed by the Anglican Church Woman's Auxiliary. Lillian was responsible for Blackfoot Indian girls, aged 6 to 16. "They were tall and well-built, and as I am short and small-boned, it was quite a challenge".

"The most memorable highlight for me was Christmas, my first away from home. Christmas Day at the School was entirely given over to the Native People and the children. A Communion Service was held for the adults who came from all over the Reserve. They were all fed a sumptuous meal, and then the children were fed and put down to rest to be ready for their big party. A huge tree was decorated and all their gifts put around it, a wonderful sight as there were about 100 children in the School. My job was to look after the young girls, which gave me great pleasure and helped to keep them happy as I took each gift and put it carefully in a pile behind each chair. They weren't long settling in that night as they were worn out with the excitement. The staff dinner was held the next day while the children rested."

ESTHER MARY HIGHFIELD, Sacrborough, Ontario

U.C.T.S. 1945

Before attending the United Church Training School Esther had graduated from the Department of Social Science of the University of Toronto in 1941, and then worked with the Neighbourhood Workers Association.

From 1945 to 1948 she worked at Metropolitan United Church as Deaconess and Director of Social Services in church and community. She appreciated the alive and alert Metropolitan staff: The Very Reverend Peter Bryce, Ruby Brown (Deaconess and Director of Christian Education), Florence Bird (W.M.S. Worker with Japanese Canadians), Anne Shilton (Girls' Work Secretary), Rev. Victor Fiddes and Dr. Martin.

In 1948 Esther moved to Carlton Street United Church where she was engaged in counselling and social work in very close co-operation with staff and church committees. She enjoyed a special relationship to Friendly Acres, a rural campsite operated by Carlton near Alton. These were rich years with no spare moments and a splendid staff: Rev. J.M. Finlay, Rev. R. J.Scott, Rev. T. P. Perry, Deaconess Florence Wellington, and Boys' Worker, Stan Outhouse. Close ties with the Japanese Canadians who had been evacuated from British Columbia enriched the life of Carlton. Esther has special memories of persons whom she counselled, contacts with social agencies, and "Peace Movement" events. The unforgettable close fellowship and activity of the whole congregation, and experiences with many people related to Carlton who were or have since found their way into full-time church work remain with her.

Her next move was to 85 St. Clair East, Toronto (United Church House) and from 1959 to 1962 she worked with the Dominion Board of the Woman's Missionary Society. After "Charter Night" on April 4, 1962, the Home Mission Work of the Woman's Missionary Society and the Board of Home Missions of the United Church were integrated and Esther became Associate Secretary of the new Board of Home Missions on which she served until December 31, 1971. She had special responsibility with the ethnic ministries across Canada and with Home Mission work in the Bay of Qunite Conference. It was a privilege for her to work close to the United Church nationally, and to be able to "touch down" among peoples in cities and remote areas across Canada.

Her final term from 1972 until retirement in 1977 was spent at St. Thomas Wesley United Church, Saskatoon, Saskatchewan, where ministry was shared with Rev. Cliff McMurtry. Getting back to the province of her birth for these five yeaes was a grand finale to her active church responsibilities. Special memories and highlights are the many warm relationships with congregation, Presbytery and Conference people, with the Saskatoon Council of Churches, with the One Sky Cross Cultural Centre, and with native people's activities.



OONA R. (MEGITT) SHIELDS, Deep River, Ontario

UCTS 1945

graduated in Honour Classics from McMaster University in 1944 and spent the summer as student war-time minister in Pendleton-Hammond, Ontario. She was sent there by the Home Mission Board under Dr. McKay. "I boarded with a great Christian family. I still cherish them as my best friends who taught me farming and the meaning of real Christianity." She writes: "To find such illiteracy in our Ontario was a real shocker". Special memories and highlights include "Young People's group. A marriage proposal on the collection plate! Removed at the door and handed to me as I left the service one Sunday! This was not the one I accepted".

Her next position was for one year at All People's Mission, Hamilton, under the Woman's Missionary Society, with Rev. Mr. Pike the person in charge. She specialized in Girls' Work at St. Christopher's and visited in the Sanitorium. Special memories are of working with "Beulah Graham, a perfect gem, the best WMS worker there is". And discovering that "All people are one after all".

From there she went to the Ompah-Canonto-Plevna Charge, Ontario, for one year under United Church Home Mission Board in Bay of Quinte Conference. She carried out the duties of a student minister. A thirteen year old All People's girl in need of a home shared the log parsonage which had no electricity or plumbing. It was a real growing-up experience for her in housekeeping!

AGNES (OLIVER) THOMPSON, Saskatoon, Sask.

UCTS 1945

is an Elementary School Teacher who worked two years for the Woman's Missionary Society at Flin Flon Manitoba experiencing the isolation of the community; the only way in was by train or small plane. She was the Assistant to the Minister with responsibility for Christian Education, Sunday School and Mid week groups, Pastoral Visiting, occasional pulpit supply, and Broadcasts of Morning Devotions from the local radio station. Special highlights involved discovering the attitudes of a mining town; take all you can and then leave, and a lack of understanding of what the Church was all about. But also a nucleus of consecrated Christians working together and a fellowship of all denominational leaders. Presbytery was composed of just three pastoral charges. It was a first experience of sharing in many phases of Ministry, an awareness of not having the resources and training for some of the required responsibilities; learning by doing. Special memories are of the warmth and acceptance of her inadequacies, special friendships made and still maintained.

ALMA G. (GADD) WALLMARK, Sardis, British Columbia

UCTS 1946

in 1946 was sent to be Matron of the John Neil Hospital at Cold Lake, Alberta. This was a 15 bed cottage hospital supported by the Woman's Missionary Society. As well as being in charge of Nursing she was responsible for its administration and worked with Dr. Margaret Savage. For one year, 1953, she left Cold Lake and worked as a Staff Nurse in the W.M.S. Hospital at Eriksdale, Manitoba. In 1954 she returned again to Cold Lake and worked there until 1955. After the building of Cold Lake Airport just seven miles away, the hospital was greatly expanded.

JEAN (SWAN) PARKER, Toronto, Ont.

U.C.T.S 1946

"In the fall of 1945, following graduation from Mount Allison University, I became a student at the United Church Training School in Toronto as part of the largest class in its history to that date. It was an unusual year in that World War II had just ended, and so our class was a mix of recent University graduates, women who had been working in war industry, others who had been in the Armed Services, and pacifists who had worked with refugees and internees during the war period. I well remember, too, the day nylon stockings first went on sale to the public and the line-ups to get your two allotted pairs at Eaton's College Street store! And the ration books, which were still a necessity for the food director. That was the first year of Mrs. Hutchinson's principalship, and a great and exciting time it was, for we were all learning and growing together. A brave, new, peaceful world awaited us!

"My first appointment as a church professional was in First United Church in Truro, Nova Scotia. The first year my duties were to be part-time church secretary and part-time Director of Christian Education. Today's 'dianconal ministers' would shun such an arrangement, but to me it was a life-saver. I knew how to be a good secretary and therein lay my confidence. I was scared stiff of my role as Director of Christian Education. However, I learned fast and by the second year the congregation decided they needed me as a full-time Christian Educator.

"After two happy and growing years in Truro, I was appointed by the Woman's Missionary Society to be a missionary in Japan. This had long been my goal, but the destination had changed from China to Japan because of the revolution in China. I was sent to Yale University to study Japanese at the Institute of Far Eastern Languages for a year. Since the Professor of Christian Education at Yale Divinity School had recently returned from an extended visit to post-war Japan on behalf of the National Council of Churches in the U.S.A., it seemed logical to audit one or two of his courses at the Divinity School. It was great to have a break from straight language study and also to be back in the C.E. field, especially since the course was on curriculum development, goals, etc. Yale was a poor place to send single young women at that time when there were ten men to every woman, and the young Americans seemed to like Canadian girls especially. Anyway, I succumbed to one and had to go through the excruciating experience of visiting Mrs. Taylor of the W.M.S. when she was attending meetings in New York and confessing that I had become engaged and would not be going to Japan. She was most kind and understanding, and very helpful when the marriage broke up six years later. In the meantime, I had gone to North Carolina as a minister's wife, borne a son and grown up in a hurry. In retrospect, I think I would not have changed that period of my life!

"When I returned to Canada with my four-year old son, I was, of course, no longer a member of the Deaconess Order (married women were excluded in those days) and suspected that I would not be acceptable in church work because of my questionable marital status. However, the church surprised me again, and I was taken on staff at the Atlantic Christian Training Centre in Tatamagouche, N.S. The four years there, first as secretary, then as Staff Associate, were the best possible 'continuing education' and 'in-service training' I could possibly have had. Those were the early years of the Centres when we had five-month long winter courses and short courses in leadership training and congregational development summer, spring and fall. It was an exciting and productive time!

"I have long been of the opinion that it is an advantage for anyone in professional ministry to have experience in work outside the church environment. Except for the lack of portable pensions, I still think that periodically ministers should engage in non-Church supported occupations. Thus in the next five years, I spent three years as Programme Secretary in a Y.M.-Y.W.C.A. and two years teaching English and History in a High School. Then I was nominated to a position in the Board of Colleges (now Division of Ministry Personnel and Education) of the national church. The nomination was a real surprise to me -- and my permission had not been requested -- but after the various interviews, it seemed like both a challenge and an opportunity, and I received the appointment.

"Those were years of change in the national church -- our name was changed five times during my ten years there -- but it was a great experience in collegiality both within the National Office and with the people and courts of the church right across the country. I covet such an experience for every member of the Order of Ministry, and for many lay people -- but, of course, there aren't that many jobs available. However, there would be more frequent opportunities if there were a time limit to Order of Ministry positions in the national church. I firmly believe that ten years should be the limit, and when my ten years approached I submitted my resignation.

"With a small legacy from an aunt, some help from the Kaufman Scholarship and my allotted Continuing Education allowance, I took the one-year Diploma Course in Pastoral and Social Studies at St. Mary's College, the Faculty of Divinity at St. Andrew's University in Scotland. (My son was now 24 years old and able to be on his own.) This was a year beyond compare both personally and professionally, and I became 'refitted' for congregational work.

"The next two years were spent as part of a team of three in the Sackville Larger Parish near Halifax, Nova Scotia. Another learning and growing experience, with both joy and pain, as the Larger Parish dissolved into three separate pastoral charges and we three staff members all resigned to allow this to happen. Then I was invited to return to Toronto to share in the leadership of Deer Park with Rev. Gordon Nodwell. After ten superb years of involvement in the life of this congregation, I now look forward to retirement at the end of June, 1988, and hope to have time for other interests and pursuits that have been somewhat neglected."

40TH ANNIVERSARY CELEBRATION, CLASS OF U.C.T.S. 1946, by MABEL BRANDOW

On August 8, 1986, after a day at Expo 86, Hazel Heffren and I who had flown from Saskatchewan, and Muriel Bamford, our hostess whom we thank for arranging it, met Alfreda Skenfield, Jean Spiller, Elizabeth (McGillvaray) McLeod for a picnic celebration in Queen Elizabeth Park, Vancouver. All six of us had graduated 40 years earlier from U.C.T.S., all were retired, or on the verge of it, all active in volunteer or part-time church work, Jean in C.N.I.B.

We shared experiences and reminisced about our classmates. Ten of us had served overseas and returned. Four or more were ordained, eighteen married. We remembered sadly those who had gone to the great beyond: Lillian Tait Jenks, just this year, Ruth Tillman, Iris Daly Milton, who five years ago had said "I will attend our fortieth!", Gladys Giffen Latimer, June Clark, Jean Preston. We wonder who will be alive for our 45th!

Hazel and I had met Doreen Agnew Howlett, P.C.T.C., at a Diaconal meeting at Saskatchewan Conference this year. Doreen has a new lease on life and is serving the church at Balcarres and Pheasant Creek Larger Parish, Sask. Joyce Dickin in Regina performs many weddings. In May I talked with Ruth Ohm Harvey on the phone while attending the Calgary Christian Festival, and she sent greetings to everyone. Myrtle Burpee McDevitt was expected at Expo shortly. Frances Shearman Kent went to Trinidad with me on our tour in February.

In B.C. Alma Gadd Wallmark and Edna Bokavay Coates were not in the best of health, but carrying on. In Alberta Betty Bowman Sayer was at Crossfield, and Laurel Armstrong in Edmonton. In Toronto I met Nancy Edwards, Jean Swan Parker and Edith Radley, keeping well and busy.

I saw Jean Bridgman last summer as she passed through Regina with the India missionaries en route to B.C. Evelyn Swann is in a nursing home in Milton, Ontario. I talked to her on the telephone in March. I visited Iva Delamater Wood in Coderich a few years ago. Beulah Hogarth Boulding, R.R. #2, Port Lambton, Ontario, wrote on our 35th and said "Don't leave me out". In the Maritimes are Barbara Smith Shaw and Jessie MacLeod.

South of the border Helen Marsh Campbell, at 2835 Adeline Drive, Burlingame, California 94010, USA is a social worker giving and teaching therapeutic massage. Doris Cline and Dixie Dean have not been heard from for ages. No news either of Ruth Johnson Rousom, Allison McLean Blakley, Jean Kellerman, Muriel Crispin Ripley, Ruth Saunders Bourne. The last two married Anglicans.

In August Trinidadian Pearl Ramcharan Crawley who lived at U.C.T.S. in 45-46 and her husband Dan, an anthropologist, stopped briefly in Regina en route from Expo. Pearl joins me in sending greetings to everyone. I'm sorry I have no news of our staff. I kept in touch for many years with "Miss MacD", Jean MacDonald, living in Winnipeg, who is now blind.

Since retirement I have compiled and edited a book THE HISTORY OF OUR CHURCH WOMEN OF TRINIDAD, 1868-1983. Would you like a copy?

Mabel Brandow
215 - 4415 Rae St.
Regina, Sask. S4S 3B2

NANCY EDWARDS, Toronto, Ontario

U.C.T.S. 1947

Nancy worked in Winnipeg for a year after graduation and then was sent by the W.M.S. to work in Twillingate Presbytery, Newfoundland. In the January 19, 1958 issue of THE CANADIAN GIRL Lyn Harrington wrote an article, entitled "Radio Called Her", about Nancy, writing, in part:

"In Newfoundland, Nancy was a deaconess in the great triangle formed by St. Anthony, Fogo and Gander. You can imagine how busy that kept her, travelling by motorboat, dog sled, snowmobile and aeroplane. She had opportunity to use radio for morning devotionals, and made several overseas broadcasts."

"There's a girl who would be invaluable in our new radio and television work," Dr. Beaton noted, when they were setting up the Berkeley Studio in Toronto.

A city job didn't particularly interest Nancy Edwards, but, after prayer, Nancy decided to accept the new position, and her radio work began on May 1st, 1956. The summer flew by on wings, including a month at C.G.I.T. camp in Newfoundland, and two weeks at International Radio and Television School in New York.

She found that she was better fitted for her new career than she had realized. Of a music-loving Welsh family, music festivals and church dramas in Vancouver formed a significant part of her early life. She and her sister took elocution lessons, and learned to project themselves to an audience. Of course her work as a deaconess was further training in appearing before the public".

Nancy came to Toronto to be the Assistant to the Director of Broadcasting of the new Board of Information and Stewardship, and had responsibility for producing TELL US A STORY, the radio part of the United Church's Sunday School in the Home by Mail and Air program for isolated or hospitalized children. Trudy Patmore and later Iris (Daly) Milton (U.C.T.S. 1946) were in charge of this program. During Iris' time the radio production grew from story telling to a more dramatic format using professional actors. Nancy now joined the planning team to help match the curriculum to the story choices. "The idea of script writers and union actor fees was a bit steep for the committee members to accept, but the reactions of the listeners were worth it". Iris, as the "teacher", introduced the story presented by the actors. Good writers, willing to learn how to write for radio, needed to be found. One of them was Rev. Bob McLean who wrote a sixteen-week series on the life of Jesus. Another was Rev. Joyce Dickin (U.C.T.S. 1947).

When the Milton's moved to Winnipeg, Marion Brillinger, already well known as a writer and editor of Sunday School curriculum materials for Juniors, worked with Nancy. Marion had studied in Britain earlier where she had met Isabel (Squires) Clark, and encouraged her to come to Canada. Isabel was one of the very imaginative writers added to the list. How she enjoyed the challenge of radio!

Marion Brillinger was always challenged by research, and Nancy remembers the excitement of directing a series which Marion had researched at the Royal Ontario Museum. In imagination children across Canada could join a boy and girl who flew to Cairo to meet their father, working on an archeological dig near Jerusalem, and share their adventures exploring sites where events recorded in the Bible had happened hundreds of years ago. TELL US A STORY was broadcast across Canada in this dramatic form for fifteen years until 1966.

WHEN A CHILD ASKS was Nancy's next radio venture. Again there was an anxious period of development and getting the program accepted by church and radio stations. Margery Stelck, then working at Metropolitan United Church, was able to use one morning a week to produce the fifteen minute program. Script writers prepared a two-minute dramatic sketch to introduce the day's question, and Nancy was M.C. for a panel of two mothers and a father who discussed how they would answer the question for their own children.

The panelists were all amateurs, known to the committee or recommended by friends. "A woman would tell me that she couldn't possibly do a radio program. Having had her recommended, I would just tell the story we were dealing with, and with the assurance that the two others would keep the discussion going and I was there to jump in, the new recruit would say, "I'll try, but I hope you know what you're doing". Often I'd have a hard time to get the discussion stopped after going off the air. I developed a list of about a hundred people to call on. When travelling across the country I often recorded the question ahead of time, and then gathered local panelists to give a national interest to the program".

There seemed to be a market for short "drop-in" programs on Canadian stations and Nancy began work on a five-day-a-week, two minute long program called NANCY EDWARDS REPORTS. It caught on well and allowed for great variety, using any topic that could be included in the concerns of the Christian church. The program was directed by Peter Flemington of Berkeley Studio and by Bruce Marsh, the C.B.C. announcer, who helped on his day off.

Nancy's final series was in response to what she saw as pressure on F.M. stations for more Canadian content in Canadian stations. Nancy had met Dorothy Forbes, now in Toronto, in the B.B.C. production studio in Glasgow, and Dorothy was excited about Nancy's desire to interpret the concept of God's ecumenical concern for the whole inhabited world to the listener, and came up with the title, THE HUMAN GAMUT. It was well received and brought many letters from men and women who shared special moments of their lives. "It felt sometimes like a large congregation". University professors borrowed tapes for their classes, and radio stations asked to repeat some of the programs.

"The hard moment for me was when I had to write to say, "Good-bye, I'm retiring". I thought of the listeners, many of whom I had met in those twenty-four years. At Berkely I had covered, with many talented colleagues, the whole Human Gamut."

INEZ MORRISON FLEMINGTON, Fredericton, N.B.

U.C.T.S. 1947

The following is an excerpt from the MOUNT ALLISON RECORD, Spring 1986:

"May 12, 1986, at the university's 123rd Convocation, Mount Allison will honour Inez (Morrison) Flemington, widow of the school's sixth president. Mrs. Flemington is linked to Mount Allison by her profession, by her marriage, by her long and continuing service to the United Church of Canada, and by her instincts. A church deaconess since 1947, she came to the university as Dean of Women and a lecturer in religious studies in 1959. Later, after the death of her husband, Ross Flemington, she went to work in Saint John, N.B. with the Young Women's Christian Association. She was on the Mount Allison Board of Regents when she resigned in 1976 to assume an appointment with the Korea Christian Academy in Seoul. Now living in Fredericton, N.B., Mrs. Flemington remains active in church and social acation affairs as a member of the Woolastook Presbytery of which she is secretary and a member of the national United Church Task Force on Human Rights."

In June 1986 Inez again went overseas for a one-year teaching assignment, this time to China, on the southern coast, at a location where there was a former Methodist mission school. This school, begun in 1985, is similar to a community college, and teaches vocational and language skills to young adults, many of whom are children of the former mission school students. Inez taught English to three classes of forty students each.

MARY A. MILLS, Glencoe, Ontario

Deaconess House & A.W.T.C. '48

Prior to taking church training she was a Secretary/Bookkeeper. Her first position after graduation was at Christ's Church Cathedral Hamilton, and she was there for the next five years. Her special responsibilities were with women's and children's groups, Christian Education, Social Service and visiting in the homes. There was a good sense of ministry as a Deaconess, a part of the team of Dean and Curates.

The next three years she was Director of the Huron Church Book Room under the Diocese of Huron. Her responsibilities were buying and selling church supplies, helping the staff give demonstrations. Mary found her business training and Theological Education very helpful.

From 1975 to 1979 she worked as a parish priest in Kirktonwal, Granton and Saintsbury. She was priested in 1976 and became Rector of the parish at that time. Special memories and highlights in this position: "My first wedding, the acceptance of my Ministry by the Parish, Ordination, November 30, 1976."

1979 Mary retired! She is now Associate Rector of St. John's Church, Glencoe, which is an honorary position.

INA CATON, Toronto

A.W.T.C. '48

from 1948-1955 worked at the Endeavour Mission in the Diocese of Saskatoon. She was in charge of the work at a lumber camp with eighty resident families, taught religious education classes in five schools, held teacher training weekly at one point, preached at two or more Sunday services plus held Sunday School each Sunday.

"My memories all seem to be tied in with transportation hazards and bad roads! I took my first funeral at Endeavour Mission, a two year old child who died from measles complications. It was unbelievably cold. The temperature hovered at 70 F. all week. The family were Greek Orthodox and one of the older members kept reminding me that their priest would have walked in front of the wagon. I sat in it with my knees jammed against the coffin! It was a desolate graveyard but an opportunity was given to speak of Jesus Christ as Bread, Light and Resurrection, their cultural symbols which were used at the meal preceding the funeral service."

1955 - 1962 saw Ina at St. Andrew's Mission, Diocese of Saskatoon. This was a full parish ministry with the nearest priest 100 miles away. It involved work with children, weekday organizations, summer vacation schools, Sunday schools. Sunday Services were held at five points, travelling 100 miles through the bush.

"Part of the Mission was settled by British veterans of World War I. One of the first buildings was a log church still used for weekly services and designated an historical site by the Saskatchewan government. It bulged at the seams for two weeks in summer when three classes of daily vacation Bible school were held for children aged five and up." The graveyard is well cared for with annual memorial service with the veterans in attendance.

1962 - 1979 Ina's assignment was at Perdue - Delisle, Diocese of Saskatoon. She worked as incumbent in a parish, but was privileged, as a deaconess, to baptize. After about seven years, she resigned from Perdue to take on the work of Chaplain to out-of-town Anglicans in three Saskatoon hospitals. She continued to serve Delisle for a further two or three years until the work became too heavy. Ordained to the priesthood in 1976, she conducted Holy Communion for patients and families in chapel or bedside services, assisted at city churches, substituted during holiday season.

"Ordination was a highlight". Other highlights were: serving on Diocesan Committees, church union discussion, Anglican-Lutheran talks. Before ordination she was on the National Inter-Church Relations Committee.

During 1979 -1981 Ina was priest in charge of St. Edward the Confessor Anglican Church, Toronto. The special responsibility here was to test the validity of St. Edward's as a continuing parish. It has since joined with St. Simon's West Hill, to form a new parish St. Dunstan's on the Hill.

"It was my first experience of ministering regularly as celebrant of Holy Communion and as such holds a special place in my memories."

Retired in 1981, she is now Honorary Assistant at Little Trinity, Toronto.

INA CATON (A '48) was honoured on April 1/78 by the Diocese of Saskatoon for thirty years of service in the Diocese, and received a corsage, a television set, and a card with the signatures of all Synod delegates, including the person who was A.Y.P.A. president in her first parish. She began her work in the Diocese in the summer of 1947 as a summer student with the Sunday School by Post van. In 1948 she returned as a Bishop's Messenger and was in charge of multi-point rural parishes in various parts of the Diocese until seven years ago when she was appointed chaplain to Anglican out-of-town patients in Saskatoon hospitals. Ina was set apart as a deaconess in 1957, ordained deacon in 1971, and on December 17, 1977 she was ordained to the priesthood in the Cathedral of St. John the Evangelist, Saskatoon, and is to date the only Anglican woman priest in the Province of Saskatchewan.

LEAH D. (ROGERS) ARCHIBALD, Bella Coola, B.C.

UCTS 1948

is a Registered Nurse who worked in a succession of Canadian Mission hospitals, at first under the Woman's Missionary Society and then under the auspices of the individual hospital boards. She worked at the W.M.S. Hospitals in Ethelbert, Man., Cold Lake, Alta., Eriksdale, Man., and Bella Bella, B.C. She was superintendent and Matron of three of these hospitals and Matron of the fourth. Her duties included nursing, finding, hiring and supervising staff, ordering all hospital supplies, being responsible for maintenance, dietary, laundry and housekeeping. In Ethelbert she did the hospital bookkeeping and in Cold Lake trained a bookkeeping staff. There were times in Ethelbert when they were without a resident Doctor and Leah did emergency treatments, dispensed medications working with the Doctor in Dauphin by telephone.

A special privilege at Ethelbert was friendship and association with Marion Hodgins, who was Missionary at Large in this area. "Many times I accompanied her in her W.M.S. car, to the outlying districts to look for hospital staff, or to assist her with Bible Vacation School. I assisted with C.G.I.T. and part of the time was the Sunday School Superintendent."

While in Cold Lake planned and after a good deal of opposition saw a new hospital built. The highlight of course, was the opening of the new John Neil Memorial Hospital on July 9th, 1958. The work expanded considerably, and the staff was necessarily increased. There are special memories of friendship and association with Dr. E. Margaret Savage, who was a faithful worker for Church and Sunday School, as well as in the medical field. In Eriksdale, Man. again took part in the planning, supervision of building and furnishing of a new hospital. "We had dependable staff, but nurses were scarce, so I established a Nurses' Aide Training Course for a number of the local women. I dare say we had the best staff of Nurses' Aides in the whole province. The most memorable highlight was the opening of the new Elizabeth M. Crowe Memorial Hospital, Sept. 12, 1963."

In 1966 Leah was stationed at the R.W. Large Memorial Hospital, Bella Bella, B.C. In addition to routine work, duties included "accompanying the Doctor on visits to fishing villages and cannery outposts along the coast, on the W.H. Pierce clinic boat, or occasionally by chartered plane, taking in a load of supplies and equipment. Special highlight was meeting my future husband here when I arrived in Bella Bella, and our marriage in Victoria, Oct. 24, 1967."

Two poems composed while at Elizabeth M. Crowe Memorial Hospital,
Eriksdale, Manitoba, by Leah (Rogers) Archibald.

TO OUR PATIENTS

Why are they here, the patients young and old,
Now laid aside from their life's busy round?
Is pain and weakness all that life can hold?
Can nought of all the joys for them be found?
I only know it is God's gracious will
That every one should perfect health enjoy,
And to this end we use our every skill,
And every effort of our hands employ.
But yet, when all that we can do is done,
We but prepare the way, and nothing more,
For wholeness can be given by only ONE.
The Great Physician only, can restore.
Perhaps He knows they need this time of rest
To draw them closer in His loving care,
That in His Fellowship they may be blest
In such a way none other can compare.

TO OUR STAFF

Our Staff, who give this "Tender Loving Care"
Deserve a word of gratitude and praise,
For always when they're needed, they are there
To do their lowly tasks in countless ways.
Some ease the pain and soothe the fevered brow,
And others clean the floor, or cook the meals,
Each valued member of the team, somehow
Used by the Master, as the sick He heals.

ALISON (ANDREWS) YOSHIOKA, Pointe Claire, Quebec

UCTS 1948

A summer on a Mission Field in northern Saskatchewan prompted Alison to want her first appointment in a rural area. In September 1948, as an Associate Worker with the Woman's Missionary Society, she went to Porcupine Plain which by this time was a one-point Charge. Here, there were three other Churches: Roman Catholic, Ukrainian Catholic, Pentecostal and some of the most faithful in congregation were Anglican.

Alison lived in the vestry of the church which was a new building with a pulpit and old pedal-style organ. Besides conducting Church Services and occasional funeral, she taught Sunday School, had an Explorer Group and attended the Women's Association. One special interest was visiting a 20-bed District Hospital, many of whose patients had no visitors. She inherited an old Model "A" Ford which, fortunately, gave good service as she visited throughout the area and took monthly Services at Crooked River and outlying districts, sometimes getting stuck in snow-drifts.

On one occasion, she was met at the door of the nearest house with the words, "You must be the minister. Nobody else would come out in all this snow." Other incidents include a 4-5 day trip by train travelling by "way freight", or after dark with the dim lights flickering in the little old coach, being met with a "caboose", a horse-drawn covered sleigh which had a little wood-stove and blankets.

One memorable event was "Camp Paul", so-called because the 35 boys and girls of 9-14 years of age came from the Presbyterian, Pentecostal, Anglican, United and Lutheran Churches. Alison was assisted by several Anglican and United Church student ministers, a cook and a "Camp Mother". No camp site, only a small cookhouse with four bunk beds. It was a real venture of faith which worked out beautifully and "Camp Paul" became a very meaningful experience for all.

Alison expressed her belief that because of the increase of young boys in the community, it was time for Porcupine Plain to have a male minister. In 1949, a young married lay preacher arrived. Alison was asked to move to Smeaton where, for many years, the Woman's Missionary Society maintained the only hospital between Prince Albert and Nipawin, a distance of one hundred miles.

Although there was an ordained minister, the Rev. Harvey Clarke, in Nipawin and Alison could have concentrated on Christian Education in his Pastoral Charge and her own, distances made it necessary for Alison to "minister" to the four-point Smeaton-Choiceland Charge. This responsibility involved three Church Services a Sunday, as well as her Youth Group, assisting with Mission Band, some Bible Study and a junior choir at the Christmas Service and both Girls' Camp and Youth Camp on beautiful Candle Lake.

One memory that will always remain with Alison was the intense cold winter of 1949-50: -40°F for six weeks. One day when the oil had run out overnight while she was away, her electric blanket literally saved her from freezing. Travelling by car was hazardous except when the roads were closed altogether. In spring, it was not snow but "gumbo". The people of rural Saskatchewan proved to be "the salt of the earth".

Alison pays special tribute to Miss Catherine Bawtinheimer, the nurse in charge of the Woman's Missionary Society hospital. Alone with a Nurses's Aid and cook, she was Health Nurse, Dietician, Obstetrician and Emergency Staff.

By the spring of 1950, Alison had a strong urge to move to a town or city where she could concentrate on Christian Education. During Conference, an opportunity opened unexpectedly. She was designated as Deaconess and the Rev. Ray Hord invited her to accept a position at Lakeview to work with him. Lakeview was a wonderful new congregation with a Sunday School of two hundred in a mushrooming new housing area, with a Christian Education building near completion. A Christian Education Director was needed. Miss Campion graciously agreed and Alison's five years at Lakeview were the most rewarding of her career.

Alison was responsible for the organization of the Christian Education Program, recruiting teachers and leaders, assisting them with resource materials and program planning, leadership training, parents' meetings, liaison with the splendid Women's Federation (pre U.C.W.), long-term planning, with continued expansion and planning for special events. The Sunday School grew from 200 to 800, with a corresponding increase in mid-week Christian Education Groups.

Special highlights were many: Vacation Schools, one with nearly 200 children; Explorer Graduation; Mother and Daughter Banquets; C.G.I.T. Vesper Services; Baby Band Parties with a gymnasium full of mothers and children; Youth Services with hundreds of members in uniform; Youth Group Variety Concert concluding with "May the Good Lord Bless and Keep You"; a Treasure-Seekers Group for 8-year old girls; participating in the Planning Committee for the Youth Rally connected with the Templeton Mission and the spiritual impetus it gave to the youth; hearing the choir sing, "The Messiah"; beautiful Christmas Pageants; and, regularly every Sunday, four sessions of Sunday School and the Youth Group meetings in the evening; planning for the church building under the Wells Financial Campaign and, at last, the Turning of the Sod in April 1955, preparatory to the Dedication in 1956, after Alison had left.

Key words to describe this position are ever-increasing numbers, dedicated workers, enthusiasm, a fine spirit of togetherness and cooperation. These good people and the well-organized, stabilized C.E. programs were handed over to Alison's successor, Miss Grace Glenn.

In September 1955, Alison moved to Truro, Nova Scotia to First United, the oldest congregation in the United Church of Canada, dating back to 1760. The Christian Education Department was well established with a large number of experienced teachers and leaders. The strong missionary-minded congregation had a young women's Mission Circle and several Women's Missionary Society Auxiliaries. There was, also, an active Women's Association and a Social Committee.

In this new setting, Alison was Co-ordinator in charge of the Senior Department of the Sunday School and led in Vacation Schools and C.G.I.T. camps. She enjoyed the new experience of conducting a 15-minute radio broadcast for children one Saturday a month on the local Ministerial's "Morning Devotional Program". Once a month, Alison displayed Christian books for children following the morning Service and many parents and grandparents ordered books for Christmas giving.

In the spring of 1956, Alison conducted a one-week course in Recreational Leadership to the first (3-member) class at the Atlantic Christian Training Centre. One of her major responsibilities at First United was a unique, challenging Young People's Union. Except for a small nucleus of local people, the members were students at the Provincial Teacher Training College and the Nova Scotia Agricultural College; this meant a large turnover in membership from year to year.

At the Maritime Conference, a motion was presented recommending that young women be admitted to the United Church Training School, directly from High School. For Alison, speaking against this motion as an experienced Deaconess, provided an opportunity to outline to Conference some of the responsibilities and challenges which such work entails and the necessity for maturity, a well-grounded Christian faith and a comprehensive course of study in Theology and related subjects at the post-graduate level.

In January 1958, Alison was released from her duties to convene the local Inter-Church Committee for a Christian Vocations Conference which was held in First United. The Conference was a Pilot Project of the National Christian Vocations Committee, the Maritimes having been selected for the project because the highest per capita percentage of full-time Christian Workers came from that area. It proved to be an interesting and worthwhile venture.

Alison's ten years in full-time service in the Church came to an end with her engagement to Mr. Yoshioka in the summer of 1958 and her resignation as a Deaconess. A new phase of Christian Service, as a minister's wife, was about to begin.

MARGARET FULTON (U'48), Vancouver, B.C.

U.C.T.S. 1948

From 1948 to 1956 Margaret was a commissioned missionary serving under the Woman's Missionary Society as a home missionary in Winnipeg. She was designated as a deaconess in 1956 by British Columbia Conference, and continued to work under the Woman's Missionary Society until the change to the Board of Home Missions in 1962. The changes in names did not change her work as a home missionary doing Christian Education and community work.

In 1969 after a furlough year (a benefit retained for W.M.S. workers) she changed her area of service to senior adults and was called Senior Citizens' Worker of North Vancouver. She did this until 1977 with the year 1975-76 as a furlough year when she studied Hospital Chaplaincy with the Pastoral Institute.

In 1977 she was appointed Nursing Home Visitation Co-ordinator in Vancouver with an office established at Chalmers Church. She continued in this position until June 30, 1983, when she retired after thirty-five years of service.

Since retirement Margaret has continued serving the Church as Secretary of Vancouver-Burrard Presbytery. She also continues volunteer work with Fair Haven Homes, Camp Fircom, Sunday services in Nursing Homes and as session and official board member at Chalmers. "I suspect I give nearly as many hours of service as I used to be paid for, especially in this past year when our minister at Chalmers had to stop work earlier than his retirement because of a stroke suffered, on Nov. 30, 1986. Preaching and pastoral relations work took numerous hours until we appointed an interim minister in June 1987."

"What moves me to service in the Church? My love of Church began when I was a child. My commitment to God and Jesus Christ have grown through the years, strengthened by God's answers to prayer, by the love of teachers and friends, by the joys of sharing my faith in Christ with friends with whom I work or whom I lead.

"My contribution to the life of seniors is especially seen in the programme of Adult Day Care in the province of British Columbia. The Centre at St. Andrew's Church, North Vancouver, was named the Margaret Fulton Centre on its tenth anniversary in 1982. From that first Centre begun with a local initiatives programme grant and limited church money, have developed more than fifty centres throughout the province, now part of the continuum of care offered by the Long Term Care programme of the Ministry of Health. I am still involved in adult day care because of chairing the Board of Strathcona Adult Day Care Centre, which serves both Chinese and caucasian senior adults.

"'Country Holidays' is my second love with senior adults, a programme which has been held for seventeen years at Paradise Valley, the North Vancouver outdoor school. Some sixty senior adults each year have a happy holiday time either four or six days, with as many as twenty adults helping. We are planning now for our nineteenth year in 1988.

"The Ministry on Aging is the new name for the programme, replacing Nursing Home Visitation Co-ordinator. The new name indicates the need for a broader mandate, and a larger area of service--and yet the church is not able to fund more than a half-time position.

"When I was studying at the United Church Training School I was impressed by Bea Wilson's account of the Association of Professional Women Workers. When I began working at Maclean Church in Winnipeg I joined the Fellowship and began an association with fellow workers which has continued throughout my career and into retirement. From the Association I went as a delegate to a North American meeting in 1968, and in 1978 was named the delegate from our Canadian Association to the Central Committee of Diakonia of the Americas. Lydia McCullough was our first representative and moved on to be President of D.O.T.A. The North American conferences and four World Diakonia conferences from 1975 to 1987 have been a real privilege for me to attend. In 1975 I visited seniors' care services in England and the Scandinavian countries. In 1979 I went on from Manila to visit services in Australia and New Zealand

"I believe that travelling to other countries and experiencing how others carry out their work is the best kind of "continuing education". I am grateful that the church made these trips possible."

---Margaret Fulton

JEAN (SCHURMAN) CARR, Amherst, Nova Scotia

UCTS 1950

Jean's Church Work is as a Volunteer. She served in the Christian Education Program of her own Church. Jean has been involved in CGIT and Sunday School activities but recently has confined her energies to working with the choir and the United Church Women's group.

HELEN MACK, Edmonton, Alberta

UCTS 1950

is a former Teacher who worked in Sudbury and Montreal under the Woman's Missionary Society 1950-64. In Sudbury she was responsible for Christian Education and Women's groups at All People's United Church. There was a very active CGIT program with excellent camping facilities and good ecumenical co-operation in Church School activities. Helen was involved in Church Extension Work in New Sudbury and the Wembley area resulting in the constitution of new congregations: New Sudbury United (later known as St. Stephens on the Hill), and St. Peter's United.

In Montreal Helen was largely responsible for the program at St. Columba House which was the same as at All People's in Sudbury with the addition of Social Service activities. At McCauley Camp she participated in Family Camping experiences with St. Columba families with some from Union (negro) Church. The program included helping with Christmas hampers, Hot Noon Meals for children from Lorne School, and these were backed by strong support from members of the Woman's Missionary Society in Montreal. It was during this time the U.C.W. (United Church Women) was formed. There was a strong Y.P.U. (Young People's Union) activity both at St. Columba House and in Montreal Presbytery. Helen was Chairman of the Presbytery C.E. Committee during the introduction of the New Curriculum.

She moved to Toronto 1965 to work under the Home Mission Board of the United Church of Canada at the Fred Victor Mission. Her responsibilities included Christian Education, Women's Programs, Social Service activities, and Seniors' camping at Friendly Acres. Helen has special memories of fun programs and outings with Seniors. During this time she became increasingly involved in the Canadian, North American and World Diakonia.

1977 saw her move to the West and she worked in Edmonton until 1985. Her position was with the Pastoral Care Committee of Edmonton Presbytery strengthening the Pastoral Care program in Active Treatment Hospitals in Edmonton. Special duties included: visiting out-of-town United Church patients in Edmonton Hospitals, training and supervising Volunteer Visitors, publicizing Pastoral Care in local congregations and Edmonton Presbytery. Special memories include lasting friendships made with patients, serving on the Alberta Pastoral Care Association Board.

A special highlight was receiving an honorary Doctor of Divinity degree from St. Stephen's College in 1987.

JESSIE C. MacLEOD, Baddeck, Nova Scotia

U.C.T.S. 1950

Jessie MacLeod began her career in Church work at Chalmers United Church Ottawa, 1950-58 as Director of Religious Education and Youth Worker. This position involved working with Sunday School teachers and mid-week leaders, camping, (especially with C.G.I.T.), developing and supporting group life and adult education.

One of the memorable highlights while at Chalmers was the founding of a "University of Religion" for lay people. Other memories include organizing a young adult group which has long since become an Adult Fellowship, and leadership training events in Presbytery and Conference.

In 1958-59, Jessie studied in the Master of Religious Education program at Union Theological Seminary, New York. Completing this study, she moved to Mount Royal United Church in Montreal where she spent six years as Director of Christian Education. At Mount Royal, there were 800 in the Sunday School so, once again, Jessie was busy with teachers, mid-week leaders and a very active adult education program. She was involved, also, in confirmation classes.

One of the special memories of Mount Royal was working with a group of mothers. The program began with an Observation Nursery Program which allowed the mothers to observe their children, discuss what they observed and begin to share deep concerns. Another highlight was having an active Christian Education Committee which took initiative, and planned a variety of leadership development opportunities for themselves and others.

In 1965, Jessie moved to B.C. Conference to serve in Congregational Life and Work under the Board of Christian Education and the Board of Women. Much of her emphasis was in three areas: developing volunteer leaders by working closely with Naramata Centre, working with Conference United Church Women, and having some association with native people in their communities. All this meant close team work with other Congregational Life and Work Staff and other Conference Staff. Jessie appreciated a variety of personal learning opportunities through team teaching and team leadership in Naramata. Another important opportunity was being with native people and understanding what life was really like for them.

In 1970, Jessie accepted a new position as Associate Director of Students' Affairs at Mount Allison University, Sackville, N.B. Her responsibility was to assist students as they governed themselves through house councils and disciplined themselves through a discipline committee. Considerable individual counselling was, of course, part of her responsibility.

She remembers well her new awareness of the pressures on students and, also on faculty who always seemed to be under some kind of judgment. She found joy in being in the midst of young people and felt the frustrations of realizing how often they failed to appreciate the advantages available to them.

Jessie moved to Toronto in 1974, to work with the Division of Mission in Canada, first as Associate Secretary for Leadership Development, and then as Deputy Secretary in the Office of Christian Development. Her responsibilities were now largely administrative. As Deputy Secretary, her work included supervision of nine program staff in Christian Development. Initiatives were taken in developing resources for Christian Initiation and developing closer relationships with Conference Staff.

There were heavy administrative responsibilities because it was a period of transition in Division of Mission in Canada staff, the Conferences and the National Church. Jessie appreciated the opportunity to gain an understanding of the United Church throughout Canada and also the challenges in decision making.

In 1981 Jessie began work at the Atlantic School of Theology, Halifax, as part-time Pastor in Residence for one year. Her responsibility was to be available to students and faculty, and to strengthen community life at the school. She learned that the Theology students were not very different from undergraduates in their needs and their resources. She tried to provide particular support to women students, attempted some teaching and helped to strengthen the worship life of the community.

In 1981-86, Jessie worked in St. Andrew's United Church, Sydney, N.S. In addition to her support to Sunday School teachers and mid-week leaders, she participated in preaching and worship, adult Bible Study, and pastoral duties of visiting, marriages, funeral and grief work.

In thinking about her work she writes: "I never succeeded in involving lay people in adult Christian education as well as I would have liked. The strength of the church is largely dependent upon familiar ties and traditions."

MARGARET ETTER, Kenora, Ont.

A.W.T.C. 1951

is a graduate of Mount Allison University, Sackville, N.B. In 1951 she began to work in the Diocese of Keewatin as youth worker with the Girls' and Junior Auxiliary, and also as Secretary, Secretary-treasurer and Registrar.

M.E. (BETTY) BONE, St. Thomas, Ontario

has her Ontario Teaching Certificate from the Faculty of Education of the University of Western Ontario. She obtained her B.A. from McMaster in 1958 and has taken Courses at Union Seminary, New York. From 1950-55 she worked for the Christian education Committee of the Manitoba Conference of the United Church. As Associate Secretary was responsible for training leaders for Church School, Explorers, C.G.I.T. and Camps. A special memory is appreciating the quality of dedication and leadership in small rural churches.

For several years until 1960 she was employed by the Board of Christian Education of the National Office of the United Church situated in Toronto. Her position as Associate Director for Junior Work and Explorers included curriculum and training. She was director of Youth Caravans for Ontario and Quebec, recruited, trained and supervised voluntary youth caravaners. Special memories are of the number of volunteers who subsequently chose professional church work as a career. Many in the Ordained and Diaconal Ministry tell her caravanning played a strong part in their call to Ministry. One of the high-lights of this position was the opportunity to travel throughout the whole Church from coast to coast.

In 1960 she moved to Trafalgar Castle School (Ontario Ladies' College), Whitby where for three years she was Dean of Residence and taught English, Religious Knowledge, and in turn led the Chapel Services. In 1963 she moved to Alma College, St. Thomas, Ontario. For seven years was Vice Principal and Director of Religious Education. She taught Religious Knowledge, did counselling, led Chapel Services and assisted staff and students in their planning of Services. Then, she became Principal and for sixteen years was responsible for administration of the College. Special memories are of seeing growth and change in so many people.

FERNE GRAHAM Regina Saskatchewan
Elementary School Teacher

UCTS 1951

Ferne Graham's first appointment in Church Work was to Yorkton Presbytery, 1951-58, as missionary-at-large, under the Woman's Missionary Society. Her responsibilities changed from season to season and year to year and included leading worship, Pastoral care, Christian Education, in several places in the Presbytery: Calder, Otthon, Halmock, Orkney, Pebble Lake and a few others for summers only. For Ferne, the highlights recalled are Vacation Church Schools, Confirmation Classes, "Family Nights" in congregation which had not previously had an English-speaking leader. There was, also, CGIT, classes in a country school, people who made Ferne feel so welcome and appreciated. Camps were really "big" for her.

In 1959, Ferne moved to White Fox, Garrick, Pine Torch and Love, she remembers, especially, helping the Presbyterial prepare to become the United Church Women; having to prepare a sermon a week; the quiet of a village after a year of study in New York; the many people who were concerned for her welfare and happiness and, of course, the difficulty of leaving after only two years.

From 1961-66, Ferne was Secretary for Girls' Work in the National Board of Christian Education of the United Church of Canada. This was the time of the "New Curriculum" production. Ferne was involved in some writing, some reading of manuscripts. Moreover, C.G.I.T. and Girls' Work Committees were strong and met frequently. Ferne was involved in teen-age work through the Canadian Council of Churches and responsible for the Camping program. Ferne found considerable enjoyment from Ecumenical involvement and relationships; the National team of three who shared Youth Work. Memorable are special events connected with the C.G.I.T. 50th Anniversary celebrations in 1965. She enjoyed the travel across Canada, preparing the Church for the "New Curriculum."

Ferne's next move was to four years at Knox United Church, Brandon, Manitoba. Here, she was responsible not only for Church Schools and mid-week groups but also for sharing in preparation groups for Baptism and Confirmation, visiting and planning congregational activities.

One enjoyable experience was in the preparation of a summer issue of "Wow", working with the editor, Marion Brillinger, and children from three Brandon Churches. Other happy memories include the preparation of the 1970 Vesper Service, with help from local groups; the creative leadership involved in congregation, Presbytery and Conference events. It would be hard to forget the families who included her in celebrations.

For the next seven years, Ferne joined the Division of Mission in Canada. Although her special concern was the United Church Women, she shared responsibility for lay development and worked in the area of women's concerns. Part of her task was to produce printed material for use in groups and travel to special events to keep in touch with group life. These years proved to be both an opportunity and a challenge, with many "firsts". It was the beginning of the five Boards coming together to form a Division. It was a time of experimenting with joint publications and national gatherings for men's groups and women's groups, as well as Couples' Clubs.

In 1978, Ferne moved to a six-point Charge with a team of three in Neepawa, Manitoba under the Larger Parish of Neepawa and Area. Equal sharing of responsibility meant that, for the first time, Ferne had permission to marry and give sacraments. She was expected to lead worship, offer pastoral care, help develop leadership and anything else that needed to be done.

Ferne expresses appreciation for the Diaconal style of Ministry, for opportunities for Bible Study, and events aimed at leadership development. She appreciated, also, the individuals who were interested in working at team ministry and the people on the Charge who were willing to share Parish concerns.

Ferne's last position is with the Saskatchewan Conference Office in Regina, 1984-87. The Conference Staff work on a team model but Ferne's tasks relate mostly to leadership development. This being 1987, Ferne can not yet look back on this endeavour but does enjoy, most of all, the people on the Conference team; Presbytery and local people who help plan and give leadership at special events; and her opportunity to work with leaders from congregations.

PHYLLIS (Napier) LUCAS, Markdale, Ontario

A.W.T.C. '51

Following on high school graduation, Phyllis was secretary for the late Bishop Broughall in the Synod Office, Hamilton, for one and a half years. After graduation from the College she was appointed, Regional Youth Supervisor in the mid-western dioceses of Edmonton, Saskatchewan and Qu'Appelle. Her responsibilities included organizing and developing Sunday Schools, children's and young people's work with emphasis upon the officially recognized church organizations of that time, namely, Little Helpers (cradle roll to 7 years); Junior Auxiliary (girls 7 to 12); Church Boys' League (boys 7 to 12); Girls' Auxiliary (girls 12 to 16) and Anglican Young People's Association ('teen-age girls and boys).

This involved training of Sunday School Teachers and Mid-Week Group Leaders. She directed camps for junior and senior girls and boys, which involved planning programs, helping recruit paid and volunteer staff, training and supervision.

From November 1, 1953 to the end of July 1955, Phyllis was a Bishop's Messenger in Qu'Appelle Diocese. With another A.W.T.C. graduate, she shared responsibility for a five point pastoral charge located between Regina and Saskatoon. They lived in Craik, Saskatchewan and served churches at Davidson, Girvin, Craik, Aylesbury and Findlater. The majority of the people were farmers. This was an all encompassing ministry to families and individuals who registered the Church as a focal point for creating and maintaining a sense of Christian community.

From 1955 to 1956 she was back at A.W.T.C. as a post-graduate student completing a General Synod degree program (S.Th.). From 1956 to 1960 she was Field Secretary for the Toronto Diocesan Woman's Auxiliary. At that time the Anglican Church of Canada was directing members of all

its women's organizations into a new association with a common purpose and an expanded program, namely The Anglican Church Women. Since the Woman's Auxiliary was the only national organization within the Church; it initiated this movement and, as the largest Diocese, Toronto was expected to lead women into the proposed merger. Producing and introducing programs to broaden the interest and sphere of participation of church women was her particular responsibility. Throughout these years, Phyllis directed camps for junior and senior girls at the Toronto Diocesan Camp Couchiching, and was a member of the Girls' Committee and the Camping Committee of the Canadian Council of Churches.

In September, 1960, she was appointed Field Secretary of the A.W.T.C. and for the first year, also served as Field Work Supervisor. However, the essential thrust of the position was to travel across Canada recruiting women for church vocations.

On many occasions, as a member of a Vocational Guidance Team representing the Canadian Council of Churches, Phyllis addressed groups in high schools, nursing schools and community colleges, as well as in churches, on Christian Vocation.

From September 1964 to September 1967, she was assistant director of the Christian-Jewish Dialogue Program of the Anglican Church. (Prior to undertaking that specialized ministry, Phyllis was a student under Reuel L. Howe, director of the Institute for Advance Pastoral Studies at Bloomfield Hills, Michigan, U.S.A.). The director, the Reverend Roland de Corneille, and she worked with leaders of various churches and most Reform and Conservative Synagogues in Metropolitan Toronto. This program was supported by other churches-- United, Presbyterian and Roman Catholic. The Christian-Jewish dialogue programs were designed to explore the nature of prejudice, the effects of separation and alienation between individuals and among groups and the need for establishing and sustaining meaningful relationships between Christians and Jews.

From October 1967 to October 1970, Phyllis was Executive Director of the Downtown Churchworkers' Association of the Diocese of Toronto. There were eleven member churches located in downtown Toronto neighbourhoods, each with a woman worker. The director, with the clergy of the eleven parishes, was responsible for employing, developing their skills, overseeing their work, and raising money to pay their salaries. Contact was made with Government and Social Service Agencies and during her directorship, the D.C.A. food and clothing depot was integrated with Inner-City Rehabilitation Industries. One aspect of the D.C.A. work was the operation of Moorelands Camp, then located near Beaverton, Ontario. For three summers, she directed the camp which accommodated 100 to 115 persons during each of the four two week periods. The director's duties were multitudinous but most gratifying because with the assistance of a large, capable and enthusiastic staff, a happy, healthy holiday was provided for all campers, from babies in the nursery to grandmothers.

From 1965 to 1978 Phyllis represented the Anglican Church and then the United Church on the Inter-Faith Women's Committee of the United Way of Metropolitan Toronto, and for two years served as its chairperson. This afforded an opportunity to gain first-hand knowledge and appreciation of the social service agencies supported by the United Way.

"In October 1968, I married the Reverend Glenn Lucas, Archivist Historian of the United Church of Canada. In October 1971, we adopted our son Shaun, born February 8, 1971."

She and her husband moved to Mississauga in 1970 and attended Applewood United Church. There Phyllis served as general superintendent of the Sunday School, recruiting teachers and holding regular training sessions with them.

She led a Sunday morning adult Bible Study group for a year and was a member of several important committees.

For four months, she with Glen and Shaun went to Durham, North Carolina, U.S.A. where Glenn who was on study leave attended Duke University. On their return to Mississauga, they attended Erindale United Church and for two years she was superintendent of the Intermediate Department of the Sunday School and a member of the Christian Education Committee.

In June 1980 Phyllis was appointed, on a part-time basis, Staff Associate at Cookeseville United Church, Mississauga, as "Director of Christian Education" and held this position until October 10, 1986. This church has one full time minister and a retired part-time pastoral minister, three worked together as a team. Her responsibilities were the normal ones associated with her position: resource person for all Christian Education groups across the board. "I led Bible Study groups, planned special "day away" programs for church elders, assisted with confirmation classes and participated in church services. Some pastoral visitation was undertaken, especially with volunteer leaders and parents requesting baptism for their children. As a corresponding member of Halton Presbytery, I participated in inter-church Christian Education workshops and ecumenical events."

Her husband had to resign on a United Church disability pension in October 1986 and the family moved to Markdale, Ontario.

From 1976 to September 1986 she was a member of the Board of Directors of the Church Army in Canada, chairperson of Women's Committee and a member of several important committees. In 1979 she was secretary of the Fiftieth Anniversary Committee of the C.A. and is currently a resource person for the C.A. Diamond Jubilee in 1989. From 1985 she has been a member of the Canadian Methodist Historical Society Executive Committee.

From 1973 to September 1986 she was a member of the Mississauga Hospital Auxiliary and the Mississauga Arts Council. In Markdale the family attends Annesley United Church and she is volunteer leader of the Senior Youth Group and a member of the U.C.W. As in Mississauga she is a member of the Markdale Hospital Auxiliary.

JEAN P. ANGUS, Oshawa, Ontario

UCTS '52

worked 1952-57 with the Religious Education Council of Alberta which was supported by the Baptist, Presbyterian and United Churches. While there she was engaged in Field Work; training Sunday School teachers, leaders for CGIT and Boy's Parliament. These were the closing years of the Council, as in many areas the denominations took an increasing interest in their own Programs. The year 1958 Jean attended the Union Theological Seminary, New York, and received her M.A. in Christian Education and later completed her M.Div.

The next four years she worked at Montreal West United and did Christian Education there during the days of numbers in the Sunday School and mid-week groups. From 1962-66 Jean was at West Point Grey United, Vancouver and her work was mainly the same. There were 600 in the Sunday School and large numbers in CGIT, Explorers and Mission Band. The New Curriculum was out and interest was high.

The next three years she was engaged in different work teaching Introductory Courses in Old and New Testament at Mt. Royal junior College. Jean also taught some Christian Education courses and since the demand was still great for Christian Education workers the College taught the Covenant College First Year Course.

The years 1969-76 saw her in a different part of the map, New Zealand. She was Associate Director of the Education Division of the Methodist Church of New Zealand. Jean was involved in undertaking education programs for "The Connexion" that is training lay leaders for all phases of Leadership and Continuing Education with ministers. While there Jean wrote materials for the Australian and New Zealand curriculum which the Joint Board published. Australian conferences were very interesting as also was being a part of the South Pacific Women's Conferences. She feels that she has left half of herself in that part of the world.

On her return to Canada, since the educational role of the Church was not being given as much prominence and diaconal positions seemed to be scarce she began doing pastoral work and was ordained in 1977. She worked at Pemberton B.C., Knox, Vancouver and is presently in Northminister United Church, Oshawa. The half time job in Pemberton enabled her to get an advanced standing in C.P. from which she has profited both personally and in her work.

MARGARETE EMMINGHAUS, Toronto, Ont.

U.C.T.S. 1952

Prior to entering the School, Margarete had ten years of business experience, mostly in bookkeeping and accounting. Her first position in the church was at Halifax, N.S. under the Woman's Missionary Society. She served as United Church port worker and at Brunswick Street Mission for one year during the furlough of the regular worker, Aileen Ratz. As port worker, she shared a room in the immigration building at the dock with other denominational workers, and welcomed immigrants in the name of the United Church, giving them small gifts provided by church groups, and forwarded information about their arriving for churches at their Canadian destinations. "It was an opportunity to use my knowledge of German and, as an earlier immigrant, to help other newcomers."

At Brunswick Street, among other things, she led the Explorers and the Cub pack. A challenging responsibility for a new Akela to continue Aileen's work with her special Cub pack! The warm friendship of the Peckham family who welcomed her into their home for the year was another highlight.

From 1953 to 1957 Margarete served at First United Church, Corner Brook, Nfld., as Director of Christian Education and office secretary. Working with a large C.G.I.T. department of over seventy girls and many leaders was a joy. There was no near-by camp, and for several years they had their own camp, using a borrowed cabin and tents on the Humber River. Preparation included not only the program, but also planning all of the meals and purchasing non-perishable food to last throughout the camp.

From 1957 to 1962 Margarete was at George Street United Church, Peterborough, Ont., as Director of Christian Education. The work included general supervision of all Christian education, leadership recruitment and training, and again acting as C.G.I.T. superintendent, as well as visiting and organizing the church library. She was Presbytery Christian Education convenor for a time and was active in recruitment and leadership for Quin-mo-lac Camp, especially in establishing de-centralized camping for Juniors.

"Being part of a Bible study and prayer group was enriching in personal growth and fellowship with others. She was in Peterborough at the time The House of Four Seasons was built and first used as a retreat centre, and spent many hours both in physical work and also in program participation and responsibilities.

From 1962 to 1966 she served with the Maritime Conference as one of a team of three Christian Education field secretaries, with special responsibility for girls' and children's work. These were the years of preparation for the "New Curriculum" (now called Core Curriculum). Olive Sparling came from the Board of Christian Education to give helpful guidance in the first Demonstration School for teachers. She came again for the Observation Practice School at Berwick Camp where the temperature dipped to 39°F under the hemlock trees, but did not cool the interest and enthusiasm on the part of the teachers and children. With the interest and promotion of local people, Demonstration Schools were held in most Presbyteries for several years.

"It was interesting to travel through the Maritime Provinces and enjoy the warm hospitality and good friendship in so many homes. Camping responsibilities were mostly in C.G.I.T. Camp Council at Camp Wegesegum, N.B."

The next position was with the Board of Christian Education of the United Church from 1966 to 1970 as Girls' Work Secretary on the national staff. This also made her part of the National C.G.I.T. Committee (at that time with the Canadian Council of Churches). She shared in the work of its various committees during part of the time that Ruth Tillman was National C.G.I.T. Secretary. The denominational work included preparing newsletters for C.G.I.T. leaders, and sharing with other members of the youth team in general concerns for youth.

A highlight was "being one of an interdenominational team of thirteen sent in 1969 to visit Canadian Forces bases in Germany to assist chaplains and local leaders with their religious education work. They had chosen to use the United Church "New Curriculum" for the religious education in Protestant schools and found it difficult to adapt. The Roman Catholics on the team had a much easier time with the "Joy" curriculum materials.

In 1970 Margarete began work at the Centre for Christian Studies as executive assistant at the point when The Anglican Women's Training College and Covenant College had come together and had chosen to be called Centre for Christian Studies. New forms of administration had to be worked out and "my work took shape gradually in areas of office administration, public relations, finance and other committee work. When the dining room and kitchen were closed in 1972 responsibilities for the building were added. As the work increased changes in responsibility were made. The present title of "bursar" includes mainly finances and accounting. During the past year the bookkeeping system was converted for computer use. "It is a challenge to be in on the creative part of this change, to learn how to use a computer and work out ways of using it to get required information--even in the year before retirement."

"When the Association of Professional Church Workers was formed in 1971 I was asked to continue my volunteer work as treasurer of one of the groups as part of my work in order to make it possible for the rest of the executive to be in any part of the country. This meant being treasurer, keeping an up-to-date mailing list, and with the various editors, producing the A.P.C.W. newsletters. I have enjoyed this work, even though it has had to continue to be mainly 'volunteer', and I cherish the friendships made through it."

Mary Haggart

U.C.T.S. 1952

The following account is from THE MATRIX CALENDAR, 1984, Women's Resource Centre, St. Andrew's College, Saskatoon.

Mary describes herself as "the daughter of a 'home' boy from Scotland and an English war bride of the First World War". Born near Ottawa, I lived and worked in the vicinity until 1942 when I enlisted in the C.W.A.C.the only service which would accept enlistees at that time who had a Grade Eight standing.

"Following the war, I chose to use my Rehabilitation grants for education. I graduated from the University of Western Ontario in 1950 with a B.A. in General Arts. Since my first year in school I have wanted to be a writer, so when I sensed a call to serve My Lord, I took it to mean as a writer! Graduated from U.C.T.S., now Centre for Christian Studies, in 1952. In the mean-time discovered that I was in the right church as it were, but in the wrong pew. Answered the call to the ministry of the Word and Sacraments, continued my theological training at Emmanuel, Toronto."

Mary was ordained by London Conference in 1954 and was settled in the Cabri-Pennant pastoral charge. She was encouraged by letters from Emmanuel to complete her studies and earn a B.D. In 1961 Mary came to Saskatoon and was able to attend classes. She recalls, "It was in the classes, sharing with the professors, and the other people who were studying there that I became involved in discovering hermeneutics; struggled to understand Bultmann, etc. and grew in the development of what it means to be a woman in ministry."

Mary goes on about being a woman in the church: "My family freed me to be myself, and more than four years in the Canadian Army prepared me for working with men as colleagues. There have been times when others were unable to understand that about me. As a general rule however, it has been my experience that you love your people with all your heart, free them to accept you as you are."

Of St. Andrew's Mary says, "It is difficult to think of an illustration of the influence of St. Andrew's on my life. It is just part and parcel of the things that I have been able to do for quite a number of years."

"Some years ago I took an elective with Ben Smillie. He introduced us to Liberation theology. Since then I have been very active in mission education and over the past ten years have been able to give some leadership in the Ten Days program, locally, regionally and nationally."

"I have always been active in Presbytery and Conference and once in a while in the national church. Have been a commissioner four times, have had the honour of being the first woman to be elected to the presidency of Saskatchewan Conference, the first person to chair Cypress Hills Presbytery, was nominated by Moose Jaw Presbytery for the office of Moderator in 1977."

RUTH POGSON, Cambridge, Ont.

A.W.T.C. 1952

Ruth received her B.A. from University College, Toronto in 1947 and her Secondary School Teacher's Diploma in 1948. Then she taught Latin, English and Ancient History in Essex High School for two years. After graduation from A.W.T.C. she worked for her M.A. in Christian Education at Union Theological Seminary and Teacher's College, Columbia University, New York.

From 1953 to 1959 she worked as Executive Secretary, Diocesan Board of Religious Education in the Diocese of Toronto, and during her first year there took courses at Wycliffe College and received her L.Th. degree. Her duties included interpretation of the education program to the Diocese and assisting parishes in their educational programs.

From 1960 to 1964 Ruth was Director of Christian Education at the Church of the Ascension, Don Mills, Ontario. She was responsible for the total educational program of the parish, developing policy and program, recruitment and training of teachers and leaders, and also did ecumenical work. During this time there was a complete revision of church school policy (enrolment about 800, staff over 100), leadership development through consultation and training events, development of adult study groups (enrolment over 150). For the next two years Ruth held the same position at Grace Church On-the-Hill, Toronto.

From 1966 to 1968 Ruth was Director of Field Education and Lecturer in Christian Education at The Anglican Women's Training College. In 1969 she, along with Marjann Niven and Kay Donaldson joined the staff of the newly formed Centre for Christian Studies. Ruth served as Director of Studies and continued to lecture in Christian Education subjects. She helped with the administration of the Centre, the planning of the academic program, and gave guidance to students in course selection. Part of the agreement for the two colleges coming together to form the Centre for Christian Studies was that a new program be developed. Ruth did important work in helping to revise the Centre's program from a 64 credit program to an integrated program of competency-based education.

In 1975 and 1976 she was consultant for the Women's Inter-Church Council on a half-time basis, a one-year appointment to guide the Council through a process of evaluation and planning. A new set of goals was adopted, and plans were made to put it into action.

Ruth had developed an interest in the house church movement and from 1974 to 1977 worked as Facilitator for Project House Church. Initiation of the project involved securing funds from Anglican and United Churches, and private donations, developing contacts with house church leaders in the United States and Canada, increasing awareness of the house church in Metro Toronto, and establishing several house churches and an ecumenical cluster, as well as training theological students through field education supervision.

"One special memory or highlight was of June 1974. I had handed my resignation in to the Centre for Christian Studies the previous November to take effect that summer. That was in the days when a woman had almost to create her own position in the Diocese of Toronto. I spent the winter working with four Anglican, United Church and Presbyterian clergy to form a team ministry with four neighbouring congregations with the idea that I would be the Christian Educator on the team. We were working well together and all very excited about the idea. It passed all the courts of the church and the congregations but one. That one vetoed it in May 1974. I was devastated! I invited fourteen of my friends to come to a barbeque to help me brainstorm ways in which I could earn my living come September. In the meantime I was offered a one-year temporary position in an Anglican parish which I was tempted to take. However, it turned out to be one of the most creative evenings I have ever experienced. There the seed of the idea of Project House Church was born. I was very excited by that and turned down the temporary offer in order to develop that new ministry. God's call comes in many amazing ways!"

Ruth moved West and from 1977 to 1979 was director of Field Education at St. John's College, Winnipeg. For the first year she had a part-time position as Executive Assistant of the Diocese of Rupert's Land where she was initiating, stimulating, encouraging, organizing house church cell-type groups throughout the diocese. Several leadership house churches were held for representatives of parishes who then initiated and led house churches in their own parishes.

On Nov. 26, 1977 Ruth was ordained as a deacon, and on October 28, 1978 she was ordained as a priest by the Diocese of Rupert's Land.

At St. John's College she developed and directed the field education program for the Faculty of Divinity. This included setting up an on-going program for training of supervisors and developing standards for field placements.

From 1978 to 1981 Ruth became the Associate Priest of St. Aidan's Anglican Church, where she was responsible for pastoral work, preaching, leading worship, adult education, house church development, outreach and lay training. The laity were involved in the ministry of healing and a monthly healing Eucharist was established. An adult education committee was formed and a Sunday morning adult education program was led by the laity. An outreach co-ordinator was trained, and initiation of relationship between St. Aidan's and an isolated native community begun. The availability of spiritual direction by two priests and four laity was set up and six house churches started.

From 1981 to 1986 Ruth was rector of Grace Church, Arthur, and St. Alban's, Grand Valley, in the Diocese of Niagara. She spent three summers at General Theological Seminary preparing her thesis on "Guiding a Parish in its Spiritual Journey", and obtained her S.T.M. in Spritual Direction.

Ruth retired in July 1986 with a new and untrod part of her life journey before her. She writes:

"A few weeks ago, I dreamt that I was leading a service of worship in a spacious, light-filled church, brilliant with colour. The prayer book was elegantly printed and illuminated, but completely unfamiliar. The bulletin was done in beautiful calligraphy, but I could not find my place. I was totally lost. As I reflected on the dream, it seemed to me to be a picture of my retirement. It feels as if it will be very rich and beautiful, that I will be totally dependent upon God to lead me through it. I will have no known structures or role to depend on and if I try to plan it I may run afoul. So I am to leave it for God to unfold with whatever surprises He may bring. I am to learn a new way of living.

What has fallen into place already feels exciting. I hope to spend my summers at the cottage on Lake Huron. I have been accepted for the Forty-Day Retreat on the "Spiritual Exercises of St. Ignatius" in Guelph in the fall of 1986."

After this retreat Ruth spent the fall and winter visiting with friends in Canada and as far away as New Zealand and Japan. In the fall of 1987 she plans to settle down in her house at Hespeler, Ontario. "It is my intention to use my house and cottage as places of hospitality, to welcome friends and anyone who is in need of rest and/or spiritual refreshment to come and stay a few days. I also hope to be freer to give spiritual direction and will likely be one day a month in Oakville as a starter."

MARY LOIS (Williams) POLLARD, Cobalt, Ontario

UCTS '53

is a Librarian. After graduation, from the School, she spent a year in the United Church of Canada, Milo, Alberta, where she undertook all the duties of that Pastoral Charge. This was a vast learning experience for her about people and about the Prairie.

For the next three years she was responsible for Christian Education and Pastoral Visiting at the United Church, Leamington, Ontario. Mary-Lois found the children were wonderful and the teen-agers great. Her next move was to Welland Avenue United Church, St. Catharines, Ontario where she engaged in the same duties as in Leamington and once again her favourite people were the children and the teens.

1960-67 saw her working as Librarian at Covenant College. She loved this position, but by the time it came to an end, she realized her future lay in the library rather than in the church. Subsequently she held two library positions and retired in 1986 after her marriage to Douglas Pollard of Highway Book Shop, Cobalt, Ontario.

ELAINE (Bulmer) LUCAS, London, Ontario

AWTC 1954
 Wycliffe College

obtained her B.A. 1951 at Mount Allison University, Saskville, New Brunswick and did secretarial work in New Brunswick and Quebec for six years prior to entering Training College. After graduating she went to Prince Rupert, British Columbia from 1954 to 1962 to work for the Anglican Synod, Diocese of Caledonia. For approximately four years she was involved in Women's and Girls' work, including opening and running the first Church camp run and owned by the Diocese. The "other four years I was incumbent of a three-point parish (including a Tuberculosis Sanitarium for native people) working with natives and Japanese in a cannery village". Special memories are of "the people--who tolerated a very "green" church worker who was struggling to apply her education to the work and people!!

1962-63 was spent on sabbatical, reading Theology at Christ Church College, Oxford, U.K.

From 1963 to 1964 she worked in Toronto for the Anglican Synod, of the Diocese of Toronto. Elaine was "working with Canadian Indians out of Trinity square and from the Canadian Indian Centre of Toronto (then just opened). This included Social Service work and visiting Court in Old City Hall daily. I remember some individuals--one "special" client committed suicide when in jail. Another was arrested for child abuse, and I linked him up with a clergy man he had known when a pupil in Indian Residential School. I remember "being in Don Jail visiting clients when I heard that John Kennedy had been shot!"

From 1964 to 1969 she worked in the Anglican Women's Training College itself. "I was Registrar and Dean of Residence (40 women). I was meeting with and living with women of many nationalities attending the Training College and the University of Toronto. This involved working with house council, and staff, working out house rules".

Special highlights are "some memorable counselling sessions, especially around exam time when tensions and stresses were high. Being a part of staff when we were working out arrangements for union with Covenant College".

From 1971 to 1973 Elaine worked for the Canadian Mental Health Association, London. She "was Assistant to the Executive Director which involved some administration work plus listening on a one-one basis to several clients (who are still walking the streets of London), many of whom would have to return to Psychiatric Hospital. I remember meeting with a man (not a client) who just walked in off the street. He had just become a father, with flashing sign in front of his house to announce the birth, but he was seriously considering suicide. The work made me aware of how many "walking wounded" there are in our society/city.

ETHEL (CLINE) PATERSON, Toronto, Ontario

UCTS 1954

is a Registered Nurse who worked for one year in the twenty bed Elizabeth M. Crowe Hospital, Eriksdale, Man. She nursed maternity, chronic care, accident and occasionally surgery patients. "Our Doctor was 14 miles away. If we had a baby to deliver he would sometimes say, "carry on" if we phoned him and it was the middle of the night. I delivered 10 babies while I was there. Miss Isabel Miller who had been a missionary in China was our Matron. She was an excellent Matron and I appreciated working with and learning from her. I left the Woman's Missionary Society to be married to an Anglican Church Army Captain whom I met while working at Eriksdale (the highlight of my position)."

Since 1957 Ethel has served with him (as a volunteer). They ran St. Stephen's Community House (Don was the founding Director) for 12 years and lived in, with their family which in 1966 consisted of three sons and two daughters. In 1972 Don was associate minister at St. James United Church, Simcoe and now they are living at the Toronto City Mission which is interdenominational.

"I have always been grateful for my training at UCTS and have used it in teaching Sunday School, preparing UCW programs and many other ways."

MARY D. RENDELL, Edmonton, Alberta

A.W.T.C. '54

worked as a Librarian before attending the Training College. After graduation she worked for two years for the College itself as Field Secretary and Lecturer in Theology. Highlights of this position were field trips across Canada, working over students notes and lecturing.

From 1956 to 1963 she worked for the Dominion Board of the Womans' Auxiliary, Toronto, as Executive Secretary. Special memories are: visits to Diocesan Boards, attendance at Dominion Board and being a Delegate to the Third Assembly of the World Council of Churches in New Delhi. Her next portfolio was with the Department of Missions and was Area Secretary for Africa, the Middle East and Pakistan. There are special memories of two overseas field trips and attending to some fascinating correspondence.

1970 to 1981 saw her back at her orginal job Librarian. Then, from 1982 to 1985 she worked at St. Johns Anglican Church, Edmonton. Mary was actually a full-time volunteer, but received an allowance. She shared in the work of the team which consisted of the Rector, another priest and herself.

In January 1985 Mary was ordained deacon and March 1985 ordained priest. In May 1985 she was appointed to the staff of All Saints Cathedral, Edmonton.

RUTH J. SCULAR, Yorkton, Sask.

UCTS '54

had nine years experience with the Royal Bank of Canada prior to attending the School. Her first position was at Loon Lake, Saskatchewan, employed by the Woman's Missionary Society under appointment to Battleford Presbytery. She was the Lay Supply Minister here, holding services at Pierceland (fifty miles away) and Makwas (a school about ten miles in the opposite direction). Ruth started the Sunday School, Explorers and CGIT working with teachers and leaders. She shared in the Ladies Aid meetings and activities, conducted Communicants Classes, visited over the whole area and took care of funerals. She attended Presbyterial and was on the Presbytery Camp Committee, directed camps and helped organize and conduct Christian Education Workshops. Her vivid memories are of the wonderful people in this isolated area and how much they and all her experiences helped her faith growth.

The next seven years were spent at Third Avenue United Church in North Battleford Sask. At first she was half time secretary and half time Director of Christian Education. Ruth was responsible for finding and training leaders for all the Christian Education programmes. She shared in the establishment of the United Church Women, visited seniors and shut-ins on a regular basis and also conducted Services when Clergy were absent. She was delighted when the congregation realized that Director of Christian Education was a full time position and hired a half time Secretary. During this time Rev. Allan Logie died suddenly and she was "The Minister" for a year. (Presbytery insisted she not do the preaching as well as everything else.) Once more she remembers the people, their tremendous support and the friends she has to this day.

Ruth's next appointment was Christian Education Secretary of Manitoba Conference for two years. This was a team position based in Winnipeg with three people in the first year and two in the second. Ruth shared in planning and conducting Christian Education activities in the Conference with special responsibilities in the areas of Pre-school, Primary, Explorers, CGIT and Senior Adults. This involved training a group of people from the Conference, then, working in teams to plan and conduct congregational events relating to the needs of individual congregations. She was able to share in evaluation of the new curriculum and met annually with the Christian Education people of the Church. Two special training programmes have had significance for Ruth, a Laboratory in Group development at Green Lake, Wisconsin and her first Observation Practice School at Fairbeault, Minnesota. In 1963, due to becoming a diabetic she had to give up travelling and leave Winnipeg.

From 1964 to 1976 Ruth worked with the Prairie Christian Training Centre, Fort Qu'Appelle, Saskatchewan. She shared in the Educational Resource Team there, planning, organizing, finding resource people and helping to lead sessions. The multiplicity of programs, the opportunity to test out new ideas and methods made this a very growing experience. Her life continues to be enriched by the people she met and the friends she made during these twelve years.

Once again her physical situation made it necessary for her to find work that had regular, routine hours and she moved in 1976 to SIGN (the Society for the Involvement of Good Neighbours) in Yorkton, Saskatchewan. She is the Assistant Administrator of this organization

to the present, with particular responsibilities in the areas of budgeting, financial planning for programmes, oversight of the Office, and Secretary to the Board of Directors. This is a Community organization that attempts to assess community needs and then do something about them. Their programmes (at present they have ten of them) are in the general area of Social Services.

HELEN I. MILTON, Kingston, Ontario
 ***** M.Th. Trinity College. U. Of T. 1957
 AWTC 1955
 Th. D. 1968

In 1963, Helen Milton began a three-year term at the General Board of Religious Education, at the head office of the Anglican Church, 600 Jarvis Street, Toronto. Her special responsibility was writing for adults and youth on the then main project of the Board of Religious Education. "The New Curriculum". In addition, she did other occasional writing and attended the occasional Conference event, usually with the Youth Sub Division Department.

Special memories stand out clearly: great colleagues, including Edith Shore; the impact of Ted Scott who had been given such a build-up that Helen expected to dislike him. What a delightful surprise! Helen says that she learned sympathy for the persons who carried the heavy load at the Centre.

From then on until her retirement in 1982, Helen's avenue of service was mainly in teaching; first, at Trinity College and then at Wellesley College in Massachusetts; and for the last 15 years at the University of Windsor. In all but Trinity, she taught in Departments of Religion and in Arts Faculties, especially in Biblical Studies.

For some years, Helen represented the national Church on the Anglican-Roman Catholic dialogue, on the Faith and order Commission of the World Council of Churches and on the Inter Anglican Theological and Doctrinal Commission. Helen felt greatly privileged to share in all these significant involvements.

After retirement, Helen moved to Kingston and learned, with difficulty, to be a homemaker for her mother who died in June 1986 at the age of 96. Latterly, she has been on Roll Time: 24 hour nursing and home making. On the side, Helen continued her Church connections until her mother's needs became greater and Helen's activities gradually dropped.

For the past two years, she has served, read the Epistle, given a homily and administered the Cup at one 9 a.m. Service per month in her Parish Church.

Helen confesses to knowing, now, a little of what a great many women experience but what she, herself, had not experienced; namely, 24 hour a day responsibility for someone who, part of the time, resents it, - understandable but irritating.

Helen looks forward to getting organized and doing something of her own choosing, something that, hopefully, will bear great fruit.

GRACE T. GLENN, Regina, Sask.

UCTS & Covenant College 1955

is a Public Health Nurse who has been very happy in her work with the Church. "Enjoying Public Health as I did, I am very grateful that God prodded, called and led me to serve in the work of the Church."

1955-79 Grace worked at Lakeview United Church, Regina, Saskatchewan. With the assistance of the Church School Superintendents, and the Christian Education Committee which she chaired at different times, the needs of the Church were planned for and carried out. These programs were staffed with teachers and leaders recruited by Grace mostly through home visitation. Leadership training events were provided for teachers and leaders with special leadership training for young people through the Sunday School where they observed the teaching of classes and then taught under supervision. Monthly reports on Christian Education were made to the Session. In addition to CGIT two extra mid-week programs were started because of need: a Treasure Seeker Group for girls between Messenger and Explorer groups and a CGIT Grad Group for girls over 16 years of age. Grace taught Religion and Life Classes for Brownies and Guides, set exams and presented badges. With direction from a Librarian she set up a Church Library which consisted of mostly resource and worship materials, some theological books and good reading material. Occasionally she assisted in conducting the Sunday morning service and spoke on special occasions such as, Promotion Graduation, Christmas, Easter, and Lent. Grace provided leadership at CGIT camps and was a member of different Conference and Presbytery committees.

Some highlights of her time at Lakeview were, the presenting of the Nativity Pageant, seeing children grow and develop with Jesus as their example and taking their place in the work of the church, the Sunday Evening Youth Service held weekly for a number of years, (Hi C and older Young People) which was attended by 150 - 170 youth who conducted the Worship Service with the Minister and Grace alternating in delivering the Meditation. "It was a privilege and challenge to work as a Christian Education Director in the 1960's. Those were years of peak attendance 1,332 children in the Church School, 60 Messengers, 20 Treasure-Seekers, 90 Explorers, 115 CGIT, 120 Hi C, 30 young people and 10 CGIT Grads. It took a good deal of work but I was able to recruit over 100 teachers for Church School and 60 leaders for mid-week groups annually. I always marvelled at the dedication of the lay people and rejoiced in their commitment, a highlight to be included in the lives of our Church families and being invited to share in their special events."

MARION NIVEN, Toronto, Ontario

AWTC 1956
 Union Theological Seminary and
 Columbia University 1958-1959

Marion Niven, a graduate of the Ontario College of Education, with experience in both southern and northern Ontario, was asked in 1950 to accept a position under the Protestant School Board of the Municipality of Gaspé, Quebec. Her responsibility was as a Teaching Principal of the Intermediate (Continuation) School. The hope was to get a full high school for English-speaking children in the Gaspé. Here she became involved in Sunday School, Vacation Schools and Church Services. Happy memories include the natural beauty of the Gaspé: the magic of spring, the glories of summer and fall, the winter blizzards that raged for days, the arrival of the ice breakers with open waters and gulls and salmon fishing in the snow. Marion appreciated the warm friendships and was touched by the fatalism of isolated people who felt themselves to be of no consequence.

After Union Theological Seminary, Marion was called to the Anglican Women's Training College, Toronto. She began by teaching Church History but administrative duties soon changed to include a Residence Vice-Principalship, then a Principalship. Beside her internal teaching and responsibilities, she was involved in Boards and Committees, with volunteers of many generations. The Toronto Group met at the AWTC. A significant highlight was the interesting events held with Baptist, Presbyterian and United Church Colleges: two ecumenical summer schools and one ecumenical camp at Moorelands, a Downtown Church Workers' Association Camp.

Marion has memories of chaotic periods of building; students from various backgrounds and motivations. Some students were outstanding and would have been exceptional in any profession. These ten years were a time of constant change. The staff were always trying to adapt the College and courses to changes in the Church and in society itself, in order to equip the students well.

1969 brought another kind of change. Marion became co-principal of the Centre for Christian Studies, with Harriett Christie. Later, until 1982 she was principal. Her responsibilities included building new structures and new programs, while trying to keep the "publics" with them, dealing with anxious majorities and minorities; and trying to salvage essentials in times of chaos and stress. Meanwhile, Marion enjoyed the students, staff and volunteers who could see visions and who cared. Marion remembers happily the staff sessions at Cedar Glen and Ruth Pogson's cottage. She was and is appreciative of the support she received when she was in hospital and when her parents were very ill. She experienced a thrill when a student finally "caught the bug".

ROSEMARY (SAGAR) BEST, Weston, Ontario

A.W.T.C. '56

prior to entering the College worked for four years with the Government of Manitoba in the Correspondence Branch of Education. After graduation, she worked in the Diocese of Calgary as Diocesan Youth Worker, from 1956 to 1958, and at St. Timothy's, North Toronto, in Christian Education from 1958 to 1960.

RUTH JEFFERSON, Halifax, N.S.

AWTC 1957

After Graduation, Ruth Jefferson began her Church Service in Winnipeg in the Diocese of Rupert's Land. She was connected with St. Jude's Parish but, in addition, worked downtown where there was no church building. A year later, Ruth was employed by the Diocesan Council for Social Service in Winnipeg. In this capacity, she worked with Native People coming into the city. Her particular emphasis was on the young people. The main highlights of this period of service were two: first, the ecumenical involvement with Anglican, United Church, Presbyterian and Roman Catholic Churches working together; secondly, the development, under Archbishop Ted Scott, of the first Indian Metis Friendship Centre in Canada.

In 1960, Ruth moved to Gillam, Manitoba, in the Diocese of Keewatin. Here, she worked with Enid Hives. Together, they were in charge of five mission points along the Hudson's Bay Line.

Ruth recalls the difficulties in living in Gillam: the one well in town that often froze in winter, the amount of snow, the lack of medical facilities. Yet, Ruth remembers Gillam as a time of great personal and spiritual development and she appreciates the friendships made.

From 1965-73 Ruth worked at the Sorento Centre for Human Development, Sorento B.C. Her responsibility was in conducting Lay Training Courses and Summer Programs with adults and children. She enjoyed the Christian Community Experience with 18-24 year olds.

Ruth experienced, also, some burn out but enjoyed the great variety of people and super working relationships. It was obvious to her that the laity were keen to be involved in ministry in very significant ways. In 1976, Ruth moved to Hamilton to become the Director of Program for the Diocese of Niagara until 1984. The highlight of this appointment was the openness of the Bishop.

For the next two years, Ruth had several temporary appointments as Interim Pastor in various Parishes in the Diocese of Nova Scotia. Then she began her present ministry in Halifax at Mt. St. Vincent University as Chaplain.

The following was written by a member of Betty's support committee on the occasion of her retirement in 1987.

Betty McColgan is St. Andrew's (Markham) minister of Christian Education. She comes from Saint John, New Brunswick, the youngest of four children. Betty is the product of a strong Christian family where the church played a major role in her early development. She taught church school, sang in the choir and gave leadership in the C.G.I.T. and summer camps.

She worked for a number of years in a mortgage company prior to dedicating her life to the church. She studied first at Mount Allison University, Sackville, N.B., and then at the United Church Training School in Toronto. She graduated in 1957 as a diaconal minister of the United Church of Canada.

Her career in ministry has been varied, rich and rewarding. She was Christian Education worker in Newfoundland's Twillingate Presbytery and Newfoundland's Conference Christian Education Field Secretary. Betty developed a cross-generational curriculum for Indians in Northern Manitoba as well as a variety of leadership training programs.

Betty moved to Thornhill United Church as Director of Christian Education to work with children, youth and adults. Following her eight years at Thornhill, Betty was lured to Birch Cliff United Church by a special project concentrating on the development of congregational leadership. Prior to Betty's arrival in 1981, Birch Cliff was a declining congregation unable to support more than a part-time minister. The church program consisted of nothing more than Sunday service and choir practice. Using all her leadership and educational skills, Betty enabled this congregation to work its way back to being a growing, vibrant community, complete with church school program, confirmation group and an active church board. Upon her departure in 1984 a call was made to fill a one and one half position vacancy. No wonder she identifies this as the highlight of her ministry.

Betty's breadth of experience is a valued asset in her role as minister of Christian Education at St. Andrew's. Betty's role here is a very full and challenging one. The following is a brief outline of her responsibilities:

She is responsible for supporting and enabling the leadership of the youth group, confirmation class, mid-week groups and Sunday Church School. This includes assisting in leadership recruitment and training; helping with program planning, participation in special events and theme activities.

Betty conducts adult confirmation classes and co-ordinates and participates in the leadership of the adult Bible sessions. She works with the U.C.W. groups and other interested groups to conduct mission study programs and similar educational experiences. She is available upon request to provide assistance in planning other special events such as our Advent Festival.

As part of the ministerial team, Betty shares in conducting Sunday worship, occasionally taking primary responsibility for preaching. In particular, Betty assists in the planning and conducting of our intergenerational and youth services.

Betty is the staff liaison for the Christian Education/Adult Nurture committees, and the Outreach, Communication and U.C.W. steering committees. Betty attends monthly board meetings, and York Presbytery meetings where she is actively involved in the Christian Education Committee.

The St. Andrew's members who know Betty admire her quiet strength, her sensitivity and her caring. Her philosophy is "to assist people in discovering their own ministry and to enable them to find fulfillment in that ministry."

FLORENCE WARD, Melbourne, Ont.

U.C.T.S: 1957

"We need to have some students to apply for a summer student field," said Miss Christie to our first year class. "We haven't had anyone chosen for a few years as there have been enough candidates for the ministry wanting them, but we want to keep the door open." So four of our class obligingly applied -- and two of us got them -- Leafa (Drew) McNeill and I. Terror struck us. "Sleep in a berth in a train?" But off we went, both to Saskatchewan. My residence for the summer was a caboose, minus wheels, forty feet from the main line of the C.N.R.

After graduation it was Saskatchewan again, this time under the Woman's Missionary Society and living in a log cabin manse at Loon Lake, with two congregations, and sometimes three. It was bush and lake country and I fell in love with it. Four years there, two in Star City, Sask., and it was time for a furlough, studying at Emmanuel. The next six years were on the Tisdale rural charge, with five little rural congregations, two of whom had never had services except in the summer. We learned there, among other things, the Easter hymns. I was also responsible for some leadership training in the St. Paul's, Tisdale, charge. This area was officially parkland.

Another furlough, at the University of Windsor, then off to Brock, Sask., (prairie and blizzards) with a two-point charge, and some studying at St. Andrew's Theological College in Saskatoon. In 1974 I was ordained, and returned to Ontario, to South Buxton, and four years later to Park St. United in Chatham, Ontario (my home church), as the second minister. For the first time since graduating from U.C.T.S. as an undoubted C.E. expert, I was heavily involved in C.E. in a congregation. (All along planning and taking part in Presbytery and Conference Christian education events was part of my life. What would the "NEW" Curriculum have done without our Demonstration Schools!?)

In summer of 1985 I moved to Melbourne, Ontario, a delightful little village with a very large manse which I thoroughly enjoy. Lots of company drop in as they know I have four bedrooms. My shift has gone from Christian education worker who happens to fill a pulpit, to a pastor who happens to know a bit about C.E., to a happy jack-of-all-trades. And around the corner-- who knows?

MARGARET DEMPSEY, Edmonton, Alberta

UCTS 1957

Prior to her entering UCTS, Margaret worked as an Insurance Underwriter at Mutual Life of Canada. Her first three years in Church work were spent at Trinity United, Portage la Prairie where she was the Deaconess and in charge of Christian Education programming. The "Hi-C youth taught me to drive my little Volkswagon so I could direct Presbytery Camp at Delta Camp on Lake Manitoba and also oversee local church Vacation School during the same time as camps were on. Great Youth Groups".

1960-68 saw her working at Humber Valley United Church, Islington, in the same capacity as in Saskatchewan. There were 1400 in the Sunday School which was a test group for the "New Curriculum". This was a good experience in group ministry and she helped with Leadership Training Workshops all over Toronto West Presbytery.

Margaret's next move was to Roxboro United Church, Montreal, as a Commissioned Minister. She arrived to find the Minister would be leaving in two months time and the Church was without an "ordained minister" for nine months. An ordained supply conducted the Sunday Services but the administration of the Church was carried out by lay persons. This was excellent and the congregation grew in numbers and experience. The Christian Education program was at the height of its popularity and Margaret was involved in Leadership Training and experimental teaching methods.

From 1975-80 she worked at Central United Church, Welland, a large downtown church with a Senior congregation who asked her to come to organize a Christian Education program. The Sunday School grew from 25 to 150. There were excellent mid-week leaders and groups. They did the whole program of the Kerygma Bible Study course and developed great leadership. Margaret organized a Senior Citizen Group in the Church. A highlight was a Study Seminar trip to the Middle East conducted by Dr. A. Forrest.

The next three years were spent at St. Andrew United, Edmonton, as the Diaconal Minister, involved in Christian Education, visiting and being a committee resource person. For six months the Church was without an ordained minister and Margaret had preaching and administration duties. Similarly to Welland she organized a Seniors program.

Her next venture was being Diaconal Minister at Camrose United Church, Alberta. Margaret was assistant to the Ordained Minister with more "ordained responsibilities": preaching, weddings, funerals, visiting hospitals and shut-ins. This was in addition to her work with the Christian Education program. Highlights of this experience were weekends spent with Youth, being Chairperson of the Christian Education Presbytery Division involved in Workshops. Margaret expects to retire in 1988 and is presently living in Edmonton.

JUNE (ROTHWELL) LOCKHART

U.C.T.S. 1957

June worked as a registered nurse at the Elizabeth M. Crowe Memorial Hospital in Eriksdale, Manitoba from 1957 to 1960. Her work included Dog Lake Reserve Indian Health visits, and church work with Explorers, choir, women and Sunday School. Church and community life was very much affected by the hospital staff who contributed hours of teaching, social and visiting skills. The Icelandic people were a source of great pleasure--kind, good, friendly people. The Indian women were wonderful mothers and managed against great odds.

From 1960 on as the wife of Rev. Frank Lockhart, June has been active in many church activities. In 1985-87 she gave supportive encouragement to a self-help project of the Metro Toronto Housing Authority, the Crossroads Family Resource Centre at Birchmount and Finch in Toronto, staffed by three or four single mothers working part-time to run the Centre.

EDNA MEADER, Brantford, Ontario

UCTS 1958

is a Registered Nurse and prior to entering the 'Training School' did emergency and general duty nursing. In 1954 she obtained her Certificate of Public Health Nursing and worked in this field until 1957. During this time was Mission Circle representative for Hamilton Presbyterial, a CGIT leader and several years went to camp as Leader and Nurse.

Her first position in the Church was under the Woman's Missionary Society at the John Neil Hospital, Cold Lake, Alberta. She arrived there July 1, 1958 and the new Hospital was opened that same month. For her it was "the beginning of a new life and early dawn. Life and death seemed to counter-balance each other". In addition to general staff nursing she did Home Visiting and was active in CGIT and the Women's Group. Her next assignment was at the Elizabeth M. Crowe Hospital, Eriksdale, Manitoba. She arrived August 1961 and the new hospital was started in 1962 and completed in 1963; therefore, she was much more involved in the building programme. In Eriksdale again involved in challenging mid week groups, CGIT, Explorers, W.M.S. and UCW. When she returned on a visit in 1985 she found it gratifying to see the results and the passing on of her work to the next generation.

1964-65 was a furlough year and she studied her Bachelor of Science of Nursing at Western University which she completed in 1966. After this she worked not only full-time in the field of Public Health but also worked as a volunteer as Audio-Visual Secretary for Hamilton Conference. At first this involved sending out A.V. bulletins to a list of interested persons and holding workshops on Communications with Films. Then, the work progressed to sending the bulletin to Representatives from all the Presbyteries in Hamilton Conference, to disseminating the material in the bulletins and holding day long and week end workshops. She began to attend two get-togethers a year for enlightenment and study. Although heavily involved in Conference she also carried on with Mission Studies with UCW.

Edna Meader shares two memories:

W.M.S. Report for 1960 - Cold Lake, Alberta

I am on nights when many of the babies are born. Of course babies come when they are ready at any time, but during the night the hospital is hushed and the birth holds the centre of attraction. When birth is not imminent and we have a few moments to watch out the window, we see dawn coming up sometimes gloriously and as early as four a.m. Day always ends the night watch.

Annual letter for 1985

In 1985 I was able to travel to Eriksdale, Manitoba for the sixtieth anniversary of church union. It was exciting to see familiar landscapes and to relive many past events. I received the insight that the torch of carrying on the Church's mission was well passed on to the next generation. I was also pleased that I had had a part in that community and give thanks for the dedication and continuing efforts of those who followed me.

EDITH B. (CLIFT) SHORE, Toronto, Ont.

A.W.T.C. '58

worked at St. Georges Church, St. Catharines, Ontario, for four years as Director of Christian Education. This involved teacher preparation, leadership training in the Church School and mid-week groups.

Leaving St. Catharines in 1962, she worked for twenty months as Director of Youth Work under the Diocesan Board of Christian Education and Woman's Auxiliary of the Diocese of Toronto. Her work involved administration, committees, as well as leadership training. Special memories are of residential events on weekends and some for longer periods, of group development labs, of the working together of the staff team.

For the next three years Edith worked for the General Board of Religious Education of the Anglican Church, Toronto, doing administration, curriculum preparation, leadership training, staff planning. The position involved travelling, writing and editing the "new" curriculum, conducting training labs. Again a highlight and special memory is working with the staff team.

From 1966-81 Edith was working as a free lance, doing volunteer work and studying. The involvement with the Women's movement was a highlight of this period of her life.

In 1981 Edith started working with the Canadian Council of Churches in Toronto. This involves administration, committees, and ecumenical planning. In addition, there is some travel, writing, and the theological reflection. Memories and highlights are the many contacts across denominational lines, a greater sense of integration of experience, special study and current demands. Edith is presently serving this organization.

FRANCES (Lemmon) EVANS, Midland, Ontario

AWTC 1958

was a Public School Teacher who taught in Ontario for thirteen years and in the Gaspé two months prior to entering the College. From 1958 to 1962 she worked at St. John's Church, West Toronto, with Dr. Reginald Stackhouse and later on with Rev. Gordon Philpotts. Her position was that of Director of Christian Education, involving organizing, directing the Church School, Vacation Bible School. Teacher Training and Leadership for the leaders in the Junior Auxiliary and Girls' Auxiliary were part of her duties. She visited Church School families, registered many new ones, did counselling with two Young People's Groups and with two Anglican Church Women's Groups.

Special memories and highlights are "Christmas pageants involving forty or more children. I wrote and directed Ash Wednesday and Good Friday Services for children and helped with a Children's Mission".

From 1962 to 1963 Frances was Director of Leadership Training for the Diocese of Moosonee and the Right Reverend C.C. Robinson was Bishop of Moosonee at that time. Special responsibilities were: giving Leadership to Sunday School teachers, group Leaders, across the Diocese; supplying teaching materials, and program helps. Special memories include "arranging and conducting a Junior Auxiliary Rally, participating in the leadership in Anglican Church Women's Workshop, conducting a Children's Mission in Holy Week, travelling the length and breadth of the Diocese and meeting so many devout people".

From 1963 to 1967 she worked at St. Margaret's in the Pines, West Hill with Tom Harpur and later Rev. Walter Dyer. Her duties were similar to those in her first position with the addition of teaching junior confirmation class. Special memories are: "Christmas Pageants, children's participation in Church Services, assisting at Evening Church Services, preaching at Youth Services and in the summer. "I was set aside as a Deaconess in the Anglican Church June 27, 1962. This is a life long Commitment".

From 1968 to 1971 she went to serve at St. George's on the Hill, Islington, Ontario with Canon Roland Hill. Her duties were similar to those in her first and third position with more preparation of materials for teachers and taking leadership of the Junior Auxiliary. Special memories are: "Christmas Pageants, Children's Services, Good Friday, telling a story to children at the Christmas Day Family Services".

"In 1967 I took a refresher course at A.W.T.C. because I could not find work within the church. In 1971, I left church work again and took a two year Social Service course at Ryerson Institute. In May 1973 I took a job as social services director at Laughlin Lodge, Toronto. I was married in 1974 and left Laughlin Lodge in 1975. In 1976 I began work at Summit Park Lodge (Retirement Home), Toronto and stayed in this position until 1979".

"On moving to Midland in 1979, I became involved in Telecare when it was opened in 1981. I am a phone worker and have been on the executive. I also visit at the Villa Nursing Home in Midland and play the organ at First Presbyterian Church in Penetang and also help out at Huronia District Hospital with some of their musical events. In between all these jobs, I assist and support my husband in his job as superintendent of seventy-nine apartments".

JOAN (STEADMAN) HARDING, Owen Sound, Ont.

U.C.T.S. 1958

Joan considers that her biggest challenge was during her first year as Director of Christian Education at Southminster United Church, Ottawa, when the number of Church School teachers and mid-week leaders was increased to thirty-two. The church secretary, with her knowledge of the congregation, was a great help. During their lunch hour together she often exchanged helpful information. Joan prepared a file of church families. She made good friends and enjoyed the church fellowship.

BARBARA J. ELLIOTT, Regina, Saskatchewan

UCTS '59

St. Stephen's College '66

entered the School having had Business Training and done office work. From 1959-62 she was employed by Central United Church, Calgary, as Director of Christian Education. She was involved in the usual duties, teacher training, ongoing consultation with Leaders of all age groups, visiting and program resources.

The next year Barbara was engaged by Alberta Conference Christian Education Committee. She was Associate Field Secretary working especially in the areas of Children's work, CGIT, New Curriculum and Congregational planning. Special memories include observing Practice Schools introducing the "New Curriculum" which were exciting models of learning.

Barbara's next move was to Harrow United Church where she was involved in a Team Ministry and had particular responsibility for Christian Education. She was involved in most aspects of the work including outreach programs, preaching and worship. She worked closely with Church School Teachers, Adult Study Groups and Confirmation Classes. This was a good team relationship and there were great opportunities. It was during this time she attended St. Stephen's College.

In 1968 Barbara was Associate Field Secretary for Christian Education and Women's work (United Church Women) and worked in this post in Saskatchewan Conference for five years. Then, she applied and became part of the new Conference Staff. Initially she did Christian Development; then, moved into undertaking a lot of personnel work; now her work is a combination of personnel and working with women's groups and issues. "I really LIKE the STYLE AND CLIMATE (not the weather!) of SASKATCHEWAN CONFERENCE."

RUTH HUDGINS, Selby, Ontario

UCTS '59

worked in the business world, Confederation Life, Toronto and Ontario Hydro (Cobourg). Her first position in the Church was in Trinity United Church, North Bay, where she worked for three years. She feels she was lucky to start her career with Rev. R.B. Hallett, a supportive co-worker. He and the Congregation were able to encourage and support her providing the degree of confidence she needed. Ruth was Director of Christian Education in a very large Sunday School which necessitated her attending Church in the evenings. She was resource person for Messengers, Explorers, Tyros, CGIT and involved in Vacation School. Ruth was active with Young People, started an early Sunday morning Youth Breakfast Club and attended some week-end camps. At Presbytery level she helped with the organizing of the Presbytery Girls' Camp.

For the next six years Ruth worked at First United Church, Waterloo, Ontario, as Director of Christian Education, being engaged in most of the same responsibilities as in North Bay. There was a large double Sunday School, Vacation School and an always struggling Youth Group with University students. In addition she was Presbytery Youth Counsellor. While working in Waterloo Ruth was able to gain much from fellowship with other Hamilton Conference members including the Association of Professional Church Workers. The only General Council she attended was held at First United and she was an honorary delegate. During this time, the sixties, she was able to save enough to head off on a Sabbatical Working Holiday year. "I am so grateful that friend Gale Kay decided to travel with me almost to Australia and Millie Cle came to Sidney to travel home. I will never forget the many Canadian Missionaries and others who shared their homes and offered hospitality to us."

From 1971-1979 Ruth was employed by St. Lambert United Church, St. Lambert, Quebec. Here, she began her DEACONESS title more and interpreted it in wider terms than Director of Christian Education. She did more visiting with Seniors. Some of her treasured memories from the St. Lambert Quebec years, are connected with camping with Junior Girls at Cedar Lodge in the Eastern Townships, working with great Co-Directors, Leaders and Enthusiastic Girls. Mostly she co-directed Bible Study with good involvement experience and found she could really enjoy camping and gain much spiritual upbuilding. Highlights were working with St. Lambert Youth, sharing many Early Easter Services and involvement in Poovey Dramas. The Congregation organized many Special Events including Evangelism. Ruth became involved in the sadness of people having to be transferred or not transferred because of their work. Being a member of an active Ecumenical Ministerial Association was a valued experience.

Then, she found herself between jobs and returned to Selby to her roots. "I suppose being unemployed was the greatest challenge of my career and accepting the role of staying here so that Mother could remain in her own home". After several months, she found and accepted part time employment as Administrative Assistant at Trinity United Church, Napanee. After losing a great deal of self confidence during this traumatic experience, she helped organise an ecumenical celebration for the 200th Anniversary of the Sunday School which turned out to be a Great Event, surpassing the expectations of all the planning committee. Another highlight was an Ecumenical Worship Service at the Town Hall for the United Empire Loyalist Year. Ruth was also able to help Amnesty International get started.

"Now after taking on the challenge of marriage and a step-family; the greatest decrease in my employment at Trinity, I am now looking for a new employment challenge! and working on the Gerontology course at St. Lawrence College, Kingston."

DOROTHY (NAYLOR) MUNDLE, Edmonton, Alberta

UCTS 1959

graduated from Teacher's College and taught prior to attending UCTS. Her first three years in Church Work were spent at the Glad Tidings Mission, Saint John, New Brunswick under the Board of Home Missions. This was an inner city ministry attached to a congregation composed of members who were not from the inner city. Her responsibilities included: visitation and pastoral care; group work with children, mothers and teens. The Mission had a used clothes centre and emergency food was given out. Dorothy provided some leadership in the congregation itself and carried on interpretation of this Ministry to churches and groups in Saint John.

1973-79 Dorothy was engaged part-time at Trinity United Church, Cobourg, Ontario where she was a resource and support person for the Christian Education program and did some Pastoral work. She was involved with groups of all ages and was the resource leader to Worship and Outreach Committees. This was a good experience working with her spouse and being part of a four person team. An increasing appreciation of the uniqueness of Diaconal Ministry was gained by herself and the team members. A term on the Division of Mission Board was helpful in her own continuing education. "This was a stimulating time in my life when the experiences I was having as a parent, as a student (part-time study for B.A.) and on National Church Committees fit in well with leadership need in the congregation."

From 1979 to the present she is again doing part-time work at Southminster United Church, Edmonton. At first her work was curriculum development and leader support. Later it broadened to include all educational ministry, some sharing of pastoral ministry, leadership in Worship and now she preaches once a month. Dorothy feels high satisfaction with her work in Edmonton. "This position has pushed me and encouraged me to move into new areas of Ministry and personal growth."

JOYCE M. PAYNE, Gander Bay, Newfoundland

A.W.T.C. '60

after one year university she entered the College. Her first position was from 1960 to 1983, in St. Mary the Virgin Parish, St. John's, Newfoundland. She was firstly a Parish Worker and then became an Ordained Deaconess. She was involved in all aspects of parish work, leadership in Worship, preaching, teaching, baptizing, Sunday School, youth, social service in a depressed area. Joyce conducted some marriages and funerals. She was involved in Vestry planning, Deanery work, and involved at the Diocesan level as well. Special memories and highlights are too numerous to mention except, "Ordination as a Deaconess and later on, May 22, 1983 as a priest".

From 1983 to the present she is Rector of the parish of Gander Bay, with duties as parish priest, regional Dean, and a member of the Executive Committee of Synod.

BETH-ANNE (GIBSON) EXHAM, Hudson Bay, Saskatchewan

A.W.T.C. '60

was a School Teacher in Ottawa for two years prior to entering the Training College. "I thoroughly enjoyed College life. I tried for the first time in my life to pray in the morning on a regular basis. I went to the room called the Sanctum and for a long time tried to stay for more than ten minutes. I took the three year course and found eventually, that the half hour before Morning Prayer was too short a time in the Sanctum."

"While attending college we had to do some work in the summer that was training and marked as field work. My first summer I went to Manitoba with the Bishop's Messengers of St. Faiths. Moose Lake was an Indian community away off to the north through the bush. Everyone came to worship on Sunday, all were part of the service, which was part English and part Cree. The next summer I applied to the Indian Affairs Department and was sent to Moose Factory, Ontario, for the month of June and to Fort George, James Bay, Quebec, for July and August. (This place is no longer there because of the hydro project.) I taught the children who had been on the traplines all winter."

From 1960 to 1964 Beth-Anne served at Whitehorse, Yukon, employed by the Woman's Auxiliary of the Anglican Church and the Diocese of Yukon, as youth worker. She led groups in Whitehorse parish, trained leaders there and in other towns, such as Watson Lake, Teslin, Dawson City and in the Elsa, Mayo areas. Sunday School and confirmation classes with children in the hostel at Whitehorse, were held. She lived in the Diocesan House and two hours on Saturday and Sundays had open house for Indian young people from the hostel. "In trying to find out who wanted to be confirmed I had to fight with the Administrator as he wanted me to take all 50 young people, in case no one came. Summer camps were full of experiences. Getting tents out in the winter nearly killed me! Another special is playing basketball in the women's league in Whitehorse."

"I also remember the trip to Fort Yukon for the celebrations, "Hands Across the Border". I recall Bishop Greenwood in his talk telling us what we were celebrating. It had been one hundred years since an Englishman had come as a missionary across the northwest. He had taken services in the Yukon and Alaska as he went. The Bishop said, "We are celebrating one hundred years since the first Episcopal service in Alaska, taken by an Englishman who thought he was in Canada, but really was in Russia."

"In 1964 I was married and 1964 to 1965 was spent in Dawson City. My husband was rector of the parish there. The first Christmas of our married life the weather was very cold. The house would not heat above 56°F. The oil in the kitchen stove was flowing so slowly that it could not bring anything to a boil and I could not cook a turkey. Kenah's brother had given us a gravy warmer for Christmas. We both had electric frying pans from our time of living on our own. Our dinner was as follows: instant potatoes, vegetables warmed on the stove, and steak cooked in the frying pan plus gravy put in the gravy warmer. We just sat down to the table when the phone rang. It was a long distance call from Whitehorse with Christmas wishes. We talked on the phone for a while and then went back to our meal. The only thing still warm was the gravy so we poured gravy over all the food and enjoyed our first Christmas together."

BETH-ANNE (GIBSON) EXHAM con't

"I also recall deciding to hold Lenten services in the homes because of heating costs and few attenders -- most people left Dawson City in the winter. One person phoned and said we were dividing the congregation because one member refused to come to service where 'people were breathing down your neck'. A number of our Indian people came as it was their only opportunity to get into some of these homes."

From 1965 to 1969 they were stationed at Old Crow, Yukon where her husband was employed by the Diocese of Yukon. Beth-Anne was Junior Auxiliary leader, member of the Anglican Church Women, taught school for three years and trained a cross country ski team. "I think the thing that was very different about Old Crow for us was the six weeks in winter without the sun getting over the horizon and the six weeks in the summer when it never disappeared. Once in a while it hid behind a rain cloud. Our piano finally arrived two weeks before we left."

From 1970 to 1978 they moved to Vermilion, Alberta where her husband was rector at St. Saviour's Church. Beth-Anne was a member of the Anglican Church Women and was Church School Superintendent. The play, "Behold Your God" was presented two Christmases in a row. They adopted two children and Beth-Anne started to spend more time in the home. Occasional visits from the families of Elaine (Ralph) Ffolliott and Lois (Jenkins) Heritage and others were enjoyed.

They moved to Ponoka, St. Mary's Church and were there 1978 to 1981. Beth-Anne continued working with the Anglican Church Women and young people. The children were active in swimming, skating and soccer. Their son was confirmed and the daughter admitted to communion.

From 1981 to 1983 they served at St. Barnabas Anglican Church, Edmonton. Beth-Anne carried on similar duties as before. Their daughter started playing hockey, was confirmed. A special memory was of the "Chrismon" Tree at Christmas. She began working part-time as parish secretary and learned much about organizing a large parish.

They moved to St. Peter's Church and Diocese of Edmonton and were engaged in the usual church activities. Special memories include: "Being witness and godparents for a retarded girl for baptism and confirmation. A highlight was attending a course on New Testament by the Rev. Dale Houston. Beth-Anne was much involved in their own children's activities. Their daughter had hockey practice Sunday morning at 5:15 a.m. after which they drove home three miles for breakfast and 8:30 Holy Communion. She became "activity aide" in a nursing home.

From 1985 to 1986 they served at Hudson Bay, Saskatchewan and Beth-Anne continued to help with parish activities. Her husband's health became a little doubtful. "A retired clergyman and his wife helped my husband and me with a Communion Service. I administered the bread, lead in most of the service and preached." The Rev. Kenah Exham, Beth's husband, died suddenly in the pulpit on a Sunday in the summer of 1986.

BESSIE E. LANE

Covenant College 1960
Emmanuel College
Bachelor of Religious Education 1960
Bachelor of Education (Ont. Inst. for Studies
in Education (O.I.S.E.) 1974

In 1960, Bessie received her Bachelor of Religious Education and went to Canadian Memorial United Church in Vancouver. Her chief responsibility was as Director of Christian Education, including all the Christian Education for all ages. This program involved the training of about 120 mid-week and Sunday leaders who worked with seniors, parents and the Church School.

One delightful memory is the first Christmas White Gift Service, beautiful with drama, costumes and colour. The congregation was awed. Bessie was impressed with the beauty and friendliness of Vancouver people. She appreciated, also, the team work with the Rev. Stuart MacLeod who was both creative and supportive. She remembers well the support she received from the Fellowship of Church Workers and thoroughly enjoyed her work in Presbytery and Conference. In 1965, Bessie left to spend a year at William Temple College.

From 1966-74, Bessie worked at Covenant College and the present Centre for Christian Studies. Her special responsibility was as Director of Field Education. This phase of the work, included placing students in practical situations and training and working with Supervisors. Bessie was involved on the Committee for long-range development of the Core program.

At the College itself, Bessie was Director of Residence; this meant that she was responsible for student life in the residence, such as settling accommodations, personal relationships, supervising telephone duties and many other details. She enjoyed working with the students, stimulating them to grow and watching them mature. Her overall memory, put briefly, is of hard work!

At this point in her career, Bessie took her Bachelor of Education at O.I.S.E. and on to the Queen Street Mental Health Centre for two years to take C.A.P.E. (Chaplaincy) training. In 1976, she was ordained and moved to Lindsay, Ontario.

In Lindsay, Bessie was the Associate Minister for two congregations, at Queen Street and Cambridge Street United Churches. She was responsible for initiating the co-ordinating and carrying out of co-operative work between these two congregations. Doing so involved half time in each congregation plus leadership training, Bible Study and Committees jointly, where possible.

Highlights for Bessie were the people themselves and the co-operative groups between the two Churches. She appreciated the team work with the Rev. Jack Carbert and, at Presbytery level, Lay Leadership Development with B.J. Klassen. This program involved workshops, sixty hours each year in monthly workshops.

Moving to Sudbury, Ontario in 1980 Bessie had a happy, rewarding six-year ministry. She was the only minister at St. Peter's United, there being no other ordained or commissioned colleagues, as in Vancouver and Lindsay. St. Peter's had been re-built six years earlier, after a fire. Besides her regular Clergy functions, her responsibility centred on building up the congregation and getting the laity involved, as much as possible, in the total work of the Church.

A real highlight for Bessie was the total acceptance of a woman minister. She appreciated the willingness of lay people to become involved when challenged and was inspired herself by the variety of people and skills waiting to be tapped. One memorable occasion was the congregations 30th anniversary when all five ministers who had served at St. Peter's were present. Another genuine highlight was the congregation's sponsoring of an extended Vietnamese family in 1986.

MARY THOMAS, Edson, Alberta

Covenant College, Emmanuel 1960

Prior to entering Covenant College she was a High School Teacher. Her first position with the Church was at St. James Islington United as Christian Education Director in a time when there were lots of children in suburban churches. She felt her skills did not fit her for this type of ministry and found that working with a Senior Minister was not a happy experience. 1967 saw her attending Chicago Theological College and she was Ordained in 1969.

1970-74 she was employed by Lloydminster United Church, Alberta. Here her responsibilities included everything: Services of Worship, Funerals, Weddings, Christian Education and Pastoral Care. These four years are specially remembered for a good team ministry where she learned much and enjoyed working with the people.

The next ten years were spent at Southminster-Steinhauer United Church in Edmonton. A highlight of her time there was that for the first time she was the Senior Minister on her own. Mary had a great ministry there and developed a new Congregation. Included in her responsibilities was worship in Schools. She and Dorothy Mundle worked together as a team in Southminster Church.

In 1984 Mary moved to Edson United Church, Alberta and works with Edson and Peers churches. She is responsible for the entire work here and enjoys the smaller community and being Minister to the whole community.

ALICE (BROOKSBANK) FARQUHARSON, Mount Brydges, Ont.

UCTS 1960

is a Teacher who taught Grades 1 to 8 prior to entering UCTS. While raising four children and helping on a family farm she did a great deal of volunteer work: teaching every age in the Church School, organizing and directing camps, leading Bible Studies, being an officer in the United Church Women's group and a leader of the choir. Her concern has been to help the "various" family units!

1984 to the present Alice is working in Strathroy United Church, Strathroy, Ontario. This is her first paid position in the Church. It concerns her greatly that many in the Church are not interested in Christian study and service. She is convinced we have to love and teach both children and adults. For too long the young have been graduating from Church School after Confirmation. The highlight in Strathroy to date is the Kerygma Bible Study with two very, very small groups. Although they seem small yet she met one of the participants in the summer and she said she could hardly wait till the fall sessions started. Alice knew the Spirit was and is at work.

ROSALENE (BOSTWICK) SALLMEN, St. Catharines, Ont.

UCTS 1961

is an elementary School Teacher who after graduating from UCTS worked at Bloor St. United Church, Toronto. One of the recommendations of the Senior Minister was that only those not interested in marriage need apply! Nevertheless, Rosalene was married May 1961 and started work in September of that year. She acted as a resource person to Christian Education committees, the Church School and CGIT. In addition Rosalene undertook visits to women requesting assistance and initiated new groups for Couples and Young Women.

After time out, she was employed in 1982 as Christian Education Director at St. Paul St. United Church, St. Catharines, a position she presently holds.

MRS. ORIOLE (VANE) VELDHUIS, Elmira, Ontario

UCTS '61

was a Trained Teacher and her first position with the Church was teaching Kindergarten and Grade I under the Department of Indian Affairs at the Rama Indian Reserve, Ontario, for two years. She was involved in Explorers and the Church Youth Group. On a trip to Five Oaks for an Indian Conference her car broke down and they arrived very late. Does age really appreciate youth! At her farewell the people of Rama presented her with a poem thanking her for her service and for teaching their children how to play.

From 1963-68 she and her husband worked at God's Lake and Fisher River. She helped in Sunday School, did Adult Education and Substitute Teaching. A special memory is of a Christmas Kindergarten session with fifty pairs of rubber boots purchased from the Hudson's Bay Store and of course all the same size. During 67-69 Oriole was involved with the Tiger Hills Personal Care Home making special efforts to keep people in the Community and giving them the opportunity to contribute to their own well being, to the ongoing life of the Home and to the larger society. Well remembered is the special corner of the living room where "Sinke" worked on rugs from dawn till dark. He was always on hand to greet strangers, uplift the staff and encourage others.

For the next thirteen years she worked on a quarter time basis in Pastoral Care at Deer Lodge United Church. There is a special memory of their friendship with a special lady who celebrated her one hundredth Birthday and still crocheted gifts for friends and staff. The next two years were spent at St. Stephen's Broadway United Church in Team Ministry where she was involved in Worship, Education and Pastoral Care. One especially remembered Service was the celebration of the life in the church before the 1925 Union. She met people who shared their memories, celebrated the old and its contribution to our lives today. There were many tears!

From 1985 to the present she is serving with her husband Art as team minister on the Elmira Pastoral Charge and the congregation here really works together. Hamilton Conference has granted Diaconal Ministers the privilege of conducting the sacraments!

GRETA MARGARET KAY (McCormick) (Avery) COGER, Memphis, U.S.A.

UCTS '62

obtained her B.A. (Manitoba) and graduated with her B.R.E. (1962) and since then earned her M. Litt and Ph. D, (English). The year of graduation from the United Church Training School, she worked in the summer program of Runnymede United Church, Toronto. She enjoyed working with Ruth Simpson particularly her joy. Greta remembers the beautiful parlour in the Church, the piano, the coolness of the church air, compared to the heat outside.

From 1962-79 she worked as the wife of a United Church clergyman training leaders for mid week groups. They lived in many places. Scotland twice, downtown Toronto at the new Woodgreen Church, one summer in Rosedale, Harrowsmith near Kingston, Ontario, Sierra Leone, West Africa, and Colorado U.S.A.

Presently living in Memphis, since 1980 she is engaged in teaching at Northwest Mississippi Junior College (first two years of University) , English Composition, English Literature and World Literature in both years.

"I find that everything about the U.C.T.S./B.R.E. course and the way of life at Covenant and Emmanuel Colleges have helped me very much through the years." In her present position she falls back on the knowledge gained from the Comparative Religions Course and the Christian Missions Course so well taught by that returned missionary from China (the editor suspects this was Kay Hockin). Her background in Church History helped in her mediaeval studies for her Ph.D. in English and assist in her teaching World Literature. She is finishing a book on Wale Soyinha, the Nigerian who won the Nobel Prize in Literature recently. She feels her world outlook was stimulated by the missionary outreach emphasis in many United Churches, as well as those in Scotland and the United States.

taught three years as an Elementary School Teacher prior to entering UCTS. Her first position in the Church was at Third Avenue United Church, North Battleford, Sask. As Director of Christian Education she was involved in recruiting and training leaders for Children's and Youth programs, at a time when there were over 500 in the Sunday School and over 100 in CGIT. She enjoyed her leadership responsibilities at Battleford Presbytery's "Starview Camp". These were the years the "New Curriculum" was introduced, the Women's Groups were merged into the "United Church Women" organization which meant the starting up of local groups. During these movements in the Church, Eleanor became involved in many rallies and a variety of Adult Education projects.

1967 saw her move to St. Martin's United Church, Saskatoon, Sask. This was a Team Ministry but for two of her twelve years at St. Martin's she was the only Minister. During her time in Saskatoon she took classes at St. Andrews College, graduated in 1974 and was ordained. Her duties extended to being Chairperson of Saskatoon Presbytery and the directing of many Travel Camps. A further extension was becoming a member of the National Board of Christian Education and then, the Department of Christian Development of the Division of Mission. Eleanor participated in a Study Tour to British Honduras and Ecuador and worked on the first "Ten Days for World Development" committee in Saskatoon. She enjoyed leading in Worship and Pastoral care at St. Martin's very much.

In 1979 she went to Westworth United Church, Winnipeg where she is Senior Minister and is involved in all aspects of Parish Ministry emphasizing leadership of Worship, Pastoral Care, Christian Education for both adults and children. Her responsibilities have included being Chairperson of the Christian Development Council of Winnipeg and chairing Winnipeg Presbytery itself. Eleanor has worked ecumenically with the Manitoba Association of Institutional Pastoral Care. She is on the Board of Regents of St. Andrews College and active in the local River Heights Ministerial Association.

JOYCE COMBE, Stoney Creek, Ontario

Covenant College '63

graduated from the Faculty of Pharmacy, University of Toronto, in 1958 with her B.Sc (Phm) and worked for three years in a drug store. Her first position in the Church was, "Missionary-at-Large", in Newfoundland.

As Christian Education Field Worker she was responsible for a Newsletter to the people in Newfoundland and conducting travelling Workshops.

The next year she was Christian Education Director at Trinity United Church, North Bay, Ontario. Then, she moved to Binkley United Church in Hamilton to the same position. Three positions, in three years became enough for her.

Since 1966 she has been teaching in what is now the Manpower Retraining Program in Mohawk College, Hamilton. "My training in Christian Education was probably of more value in teaching adults than Teachers College or Ontario College of Education would have been".

is a Registered Nurse and a graduate of the Prairie Christian Training Centre. Before attending Covenant College worked in the W.H.Large Memorial Hospital, Bella Bella, B.C. and Queen Charlotte Islands Hospital, B.C. Although both hospitals are under B.C. government, they are staffed by the United Church Hospitals Committee. There were always a number of children in hospital with respiratory and digestive conditions, patients who were victims of fishing boat accidents, and obstetric cases. She delivered four babies who arrived precipitously before the doctor was on the scene. One of the things enjoyed most at Bella Bella was choir practice. The choir lead was an Indian gentleman whose daughter played the piano. The choir sang anthems from the Messiah as well as favourite hymns.

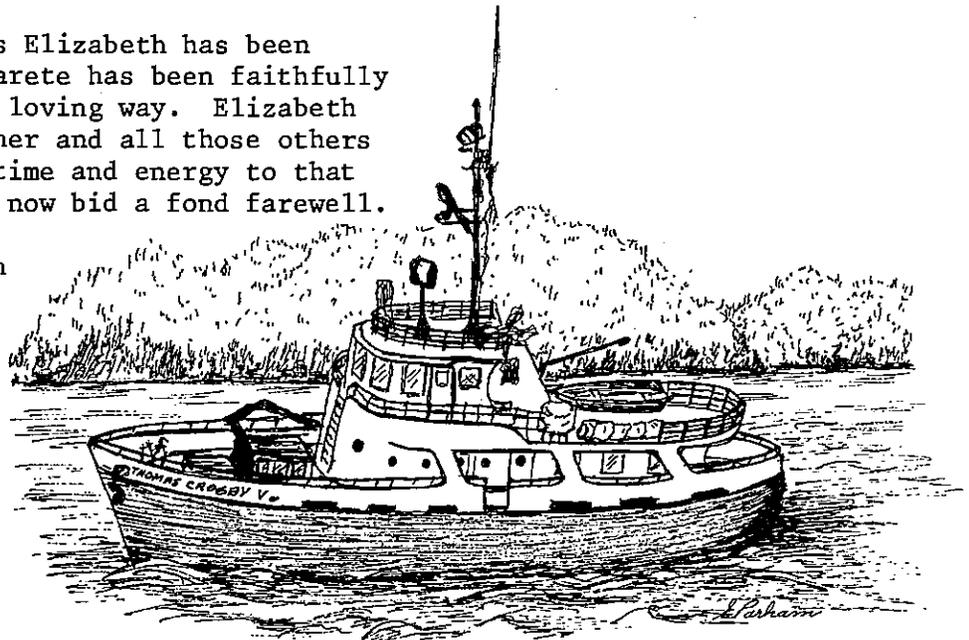
Over the years has worked as a visiting nurse with the Victorian Order of Nurses, as a Home Care Co-ordinator, and now has returned to hospital nursing being a staff nurse on a medical unit with a large proportion of palliative care patients.

1977-1981 was editor of the APCW Newsletter! She enjoyed the opportunity of meeting and working with many "professionals" in other churches: Anglican, United, Lutheran, Presbyterian et al. Special memories included the feelings of inadequacy and outright terror when trying to put together her first Newsletter and the glow of accomplishment and pride when she saw that first copy with her name on the front. She enjoyed working with Joy Vickery, who was responsible for her taking it on; Isabel Forbes who did the wonderful calligraphy on the cover; with Helen Mack, Mary Rendall, the sisters at the St. John Priory; the Alberta executive and many others.

At the Biennial at Alma College in 1978, she had her first chance to meet many of the people with whom she had corresponded, to experience Lyda McCullough's vivacious leadership. Her roommate was Marj Stelck and a highlight is the trip to see a play at Stratford. Involved in planning for the 1981 meeting of DOTA and APCW in Calgary, finally met the faces that went with the names registered, thankful to Margarete for rescuing her with her calm and sure mastery of money matters. Another highlight was the trip to Banff.

Through all the years Elizabeth has been involved with APCW, Margarete has been faithfully guiding it in her gentle loving way. Elizabeth says a big thank you to her and all those others who have given of their time and energy to that organization to which we now bid a fond farewell.

Sentiments with which we all agree!



VERA E. (LYON) BELL, Prince Rupert, B.C.

Covenant College 1964

worked in two of our Canadian Mission Hospitals at Hazelton B.C. and on the Queen Charlotte Islands prior to attending Covenant College. She was Director of Nursing at Hazelton for three years and also on the Queen Charlotte Islands. In addition to nursing duties, Vera was active in Sunday School, Bible study groups, and ^{she} gave leadership in summer camp. While at Hazelton helped with the construction of Miller Memorial Chapel and later with the building of a new church in Queen Charlotte City.

In 1965 Vera went to Kenya, East Africa where she as an employee of the United Church of Canada but worked with the Presbyterian Church of East Africa. Here she worked as a nursing "sister" and one of her tasks was teaching student nurses.

SHELLEY FINSON, Halifax, Nova Scotia

UCTS/Covenant College 1964

In 1963 she was employed by an Ecumenical Board to work with Community Services Organization, Toronto. The work was with Young People in the Yorkville area involving them in Drop-in Centres and undertaking Court Advocacy. A unique feature of this work was a "women's time out" group which met once a week. Referrals came from the Public Health Nurse and the Victorian Order of Nurses. This was a group of all ages who met to discuss and spend time being together. The care of the children was undertaken by the women from Bloor St. United Church. Under the same organization Shelley went to work at the Christian Resource Centre in Toronto inner city. The work was with Youth, mostly teens who were "alienated" from home and school, who came to the Drop-in Centre. A unique feature was a "reading programme" for younger children many of whom were New Canadians and built on the model of the book the Teacher. These children would have an experience i.e. going to the zoo, (they were taken out one by one by young teens who were Red Cross volunteers), and then they wrote their own story and read it to each other.

Her next venture was sponsored by the Ecumenical Board along with the Y.W.C.A. and was an outreach programme to upper and middle class teens who were into the "drug" scene. Drop-in Centres provided advocacy work regarding housing and income. Shelley helped to start the inter organization called P.O.I.N.T. (People and Organizations in North Toronto, which had been called North Toronto Committee Concerned about Youth). A youth halfway house, Delisle, was opened using the Calvin Presbyterian Manse. A high percentage of local people including the Junior League were involved as volunteers.

After this she was employed by an Advisory Group of women from different denominations and worked for the Movement for Christian Feminism, an outreach program to women, networking in order to raise issues for the Church about sexism. Shelley was involved in workshops, speaking, individual work with women who were trying to make sense of their feminist awareness in the context of Christian theology and Church practice. A special highlight of this work was the encounter with so many fine women, the hope and inspiration gained from them and the gift of their vision for a world where sexism does not have to be.

ISABEL FORBES, Calgary, Alberta

AWTC 1964

is a Teacher, graduate of Clapham, Streatham Hill Froebel Training College, London, England. After graduating from the Anglican Women's Training College in Toronto, she went to work with St. Peter's Anglican Church, Calgary and stayed there until 1972. She was Christian Education Director and responsible for all Christian Education programs: children, youth, adults. There were two large Sunday Schools and active youth groups. The adult programs were not so good! Isabel did home visiting and took an active role in Diocesan Anglican Church Women, Girls Auxiliary and Junior Auxiliary.

"My teacher training and experience in teaching were and still are a great asset to me. It seemed to me in this first job, and still now, that the essence of the work lies in establishing good relationship to be known and to get to know others. Establishing trust is important, and allowing oneself to be vulnerable".

From 1972 to the present Isabel is working with the Diocese of Calgary, as Diocesan Christian Education Director. This is much the same work on a larger and spread out scale. "I depend heavily on parish Christian Education workers and volunteers". A special highlight of the work is the summer caravanning program. This is a ten week program each summer, subsidized by the Anglican Church Women, the Diocese and the Western Canada Sunday School Caravan Association. Another highlight is the Church at Home program designed by the Diocese for isolated families making available materials for Worship and Sunday School for use in the home. Other highlights: Youth synods, Bishop's Conference, a yearly social for young people. "Cursillo" and "Teens Encounter Christ" are programs now well established in Calgary Diocese. Emphasis is being put on Adult Christian Education with much soul searching and research. The Diocesan Resource Centre is now being established under the guidance of Mrs. Martha Gordon, a retired librarian.

"It is a very exciting and rewarding venture. This job is by no means repetitive, the emphasis of my work has changed throughout the years and different volunteers and staff members bring new insights and changes. I'm thankful for short courses and Christian Education Conferences!"

KATHRYN SARJEANT-POWELL, Brockville, Ontario

UCTS 1965

taught music at Ontario Ladies College, Whitby prior to entering UCTS. Her first position was at St. Thomas-Wesley United Church, Saskatoon, Sask, where her special responsibility was Christian Education. She remembers the CGIT and Youth Groups and how creative some of them were in writing poetry and organizing congregational events. Some of the special pastoral care responsibilities she had in the interim period between ministers gave her a feeling of being really needed.

The next four years were spent at Trinity United, Smith Falls, Ontario. The designation was the same but she remembers really trying to put special emphasis on MISSION and recalls several memorable Mission Fairs. The children were always encouraged to be doing things for others, shut-ins, making greeting cards for the elderly and singing in various Homes. Kathryn organized an Inter Church Womens' Group which looked at Community Needs. An active Youth Group put on a multi-media presentation of Jesus Christ Superstar.

1972-75 she worked in the same capacity at Lundy's Lane United Church, Niagara Falls, Ontario. "This was my most fulfilling position in terms of my relationship with the Minister. We were able really to work as a team and his personal support of me gave me the confidence to do much more in the congregation in a creative way. The highlight for me was disbanding the Church School curriculum and writing our own, for a two year period. It was so exciting. We teamed in many other ways too for Special Services in the congregation".

From 1981 to the present she is working with the First Baptist Church in Brockville, Ontario. On loan from the United Church she is working as part time Organist and C.E. Director. The latter aspect of her work has been a struggle in a smaller church and the teachers have been reluctant to be innovative. Special highlights have been her work with a small Junior Choir. They have put on a number of musical dramas and have spent considerable time singing "out" in various Homes and Institutions in the Community. Kathryn is again doing some Pastoral Care in the interim period between ministers and is really enjoying it.

DIANA (SANGSTER) JANZEN, Virden, M.B.

Covenant College 1965

after graduating from Covenant College with the diploma (2 year course) went into Public Health Nursing at Virden. She took 15 years away from the work force to raise her children and returned to the Public Health field a year ago. She became involved in the Sunday School at St. Paul's United Church in September of 1965 and has been active in various capacities in Christian Education. Several years ago she became interested in World Development issues and was made Chairperson of the Outreach Committee charged with the responsibility of heightening the level of awareness of the congregation in this aspect of the Church's work. She feels she has made greatest use of her education at Covenant College in her work as a busy volunteer.

Heather attended Hornsey College of Arts and Crafts in London, England from 1954 to 1958. After that she worked with Fleetway Publications, London, England, and the Hudson's Bay Company, Edmonton. On graduation by Covenant College in 1967 she was designated as a Deaconess by Alberta Conference.

Her first church position was at Central United, Calgary, where for two years she was Director of Christian Education. She conducted the occasional church service, worked with leaders of youth, started a young women's group and also helped with children's, women's and couple's groups. She visited senior citizens and members of the congregation in hospital. The Assistant Minister left after two months and the Senior Minister suffered a heart attack, so Heather had to fill in until the new Assistant Minister arrived at the end of her first year! Central United is a big city church where travel was easy and there was a supportive congregation, a very full church for the major Christian festivals. In addition to working with committees and study groups she did some training at Presbytery level and helped direct a summer camp.

Her next assignment was to the multi-point Evergreen Pastoral Charge in Alberta with churches at Mayerthorpe, Sangudo, Whitecourt and Fox Creek. She was Director of Christian Education. Together with a male ministerial colleague she was responsible for some services each month and involved in church extension at Fox Creek. There were all the usual duties, assisting with communion, visiting hospitals, working with persons contemplating baptism and church membership, and with children, young people, couples and women. There are wonderful memories of space! Her job involved driving over two thousand miles a month between various points. Sometimes she took three services a day plus one in a Nursing Home in the afternoon. While driving on Presbytery work, to Edmonton, and in her usual duties she faced wintry conditions and icy roads.

In 1971 she was married and moved back to England. Since then she has been an active member of the United Reformed Church (formerly Congregational and Presbyterian, formed in 1972) and has taken many services at various churches. Since 1982 she has been the Church Secretary (Session Clerk to the Official Board) and has been an elder of the church for eleven years.

More recently she has been considering taking further theological training with the possibility of entering the ordained ministry at some time in the future.

Prior to attending Covenant College was a Secretary in a wholesale hardware firm for 22 years. She went to work the same month she graduated and was United Church Hospital Chaplain from 1967 - 1982 in Halifax, Nova Scotia. She visited patients from 1 to 101 working in 4 Halifax hospitals, Victoria General, I.W.K. Children's Hospital, Grace Maternity and Halifax Civic. She retired in 1982 and is now a volunteer visitor at the United Church Home for Senior Citizens at "DREW" Nursing Home in Sackville.

MARY E. (VARLEY) NEILSEN, Oakville, Ontario

Covenant College 1967

MARY NIELSEN works as a volunteer in her own church, Sheridan United in Mississauga, Ontario. Mary teaches a class of twenty-three teen-agers, helps with the Junior Church Services, is involved in Daily Vacation Bible School, takes the adult Church Service once or twice a year. She is also Editor of the very interesting local church newsletter. Here is a quote from it. "My friend, who vacationed in England, brought me home a poster that hangs above my typewriter on the kitchen wall. The border is sky blue and in the centre is a little girl, still in her nightie, sitting on a pier and looking up into the sky. The caption reads: "God already made my day". And so He has! But it is at times very difficult to remember this".

"One early Sunday morning I took my coffee out to the picnic table. There was no traffic at all, the birds in the trees were just beginning to stir with faint twitterings, then a full chorus of delightful song. Soft fog enveloped the land lending to the leaves a lacy effect. Beyond the birds there was no other sound at all and God was everywhere and close and real to me within the intimacy of the fog. And I thought how wonderful it would be if the beginning to every morning could be like this very special morning. It should be this way, but we waken to the thoughts of all the work and all the trials we have to face".

"Yes, I am very glad that my friend gave me the poster to help me to remember that "God has already made my day".

"My years spent at Covenant College were some of the happiest of my life. I was its first day student on an experimental basis. I feel that I put to good use all that I learned."

EDYTHE STOCKTON, Regina, Sask

U.C.T.S. 1967

My biggest challenge, but one which I looked forward to with considerable excitement, was deciding at 57 to enroll at what was then known as Covenant College. But how it all came about seems almost like a miracle.

Recently widowed, I had moved to Regina, so that I might upgrade my teaching certificate. I had applied for certain classes at the University of Regina and been accepted. A friend invited myself and daughter over for Sunday dinner. Her mother also happened to be there and asked me as I was leaving if I would like to read her Observer as she had just finished it. I accepted it, and opened it on my knee as my daughter drove the car homeward. There in the middle of the open page was a small enclosed write up about the college and an invitation to older women who might wish to do more specific work within their congregations, to apply. Strange as it seems now, and although I had been closely connected with the church all of my life, I didn't even know that the college existed. This is still true for most western people.

I applied, was accepted, and shortly thereafter, the most memorable year of my life began. I was there at the best of times. We still had our meals in the college, it was well staffed in every sense, and the total yearly cost was something like \$700. Those who lived there represented 14 different countries. It was for me, exciting, exhilarating and a totally different life style from anything I had ever experienced before. I even managed to make fairly good marks.

In the spring fate again intervened, and that fall I went directly into a pastoral charge, and have in the ensuing years done the work of a fully ordained minister. Now pushing 78, I am still in demand for Sunday pulpit supply. Altogether I served six congregations in three provinces, and two reserves. All because I happened to open the Observer on a certain Sunday in 67.

KATHRYN HUMPHRIES, Honeywood, Ontario

Covenant College '69

obtained her B.A. from Dalhousie University, and taught in Secondary School prior to attending the College. After graduating from it she took a half-time position at Trinity United Church, Peterborough. Then, from 1973-76 she was Residence Director at the Centre for Christian Studies. For three years she worked as Lay Supply at Warsaw, Ontario, Pastoral Charge and was Ordained in 1980.

The next three years were spent on the Consecon-Carrying Place Pastoral Charge. One of the highlights of this experience was when the Consecon Church burnt, it was rebuilt debt free. Her next appointment was the Honeywood-Horning's Mills Pastoral Charge, from which she retired in 1987.

LYNDA GOW, Calgary, Alberta

CCS '78

Graduated with her B.A. in 1971 and worked with the Young Women's Christian Association as Youth and Young Adult Director for two years, then, for two and a half was a Canada Manpower-Counsellor. On graduation from the Centre she worked four years for Sherwood Park United Church. Her responsibilities were those of the Christian Education Co-ordinator with duties in the Church School, youth groups, Bible study, Worship, and Leadership training. The great highlight of the position was her leaving. She was taken by surprise by the number of people who were sorry to see her go, expressed support and came out to the closing farewell party. This is a fond cherished memory.

In 1982 she moved to St. Andrew's United Church and to date is still in Calgary. Lynda's appointment is that of Associate Minister. As in Sherwood Park she is involved in similar aspects of Christian Education with the addition of a family fellowship program. In Worship she does preaching, conducts sacraments, weddings, and funerals. In Pastoral Care she is responsible for visiting in homes and hospitals. A special highlight has been working with David Lowell who is very supportive. Other highlights she is learning things about Ministry, the use of time, the conduct of Worship. Memories include the appreciation and support expressed by many people.

PATRICIA DYSON, La Ronge, Saskatchewan

CCS '79

obtained her B.A. (Ed) degree and was engaged in teaching. After graduation from the Centre she worked for one year at Gower Street United Church, Newfoundland. Her duties included visiting shut-ins in Nursing Homes, Hospitals, as well as those in their own homes. On her agenda was caring for the Sunday School, working with Explorers, Teen groups and taking her part in Worship Services.

The next year was spent at Pembina Pastoral Charge where she did all the work expected of a Minister on a multi-point charge. Patricia moved from there to Fifth Avenue United Church, Medicine Hat, Alberta. The position was that of "assistant" Minister and this involved her in the Worship Services. In addition her duties included work with Sunday School, Explorers, Cubs, Scouts and Venturers. Here, as in Newfoundland she visited with shut-ins of the Congregation. In 1983 she went to La Ronge, Saskatchewan and is engaged in all the duties of the sole Minister on a one point charge.

NANCY (PECKHAM) WETSELAAR, Kitchener, Ontario

CCS 1979

is an Ontario teacher. After graduation from the Centre she worked with the Minnedosa-Rapid City Wider Parish, Manitoba, for two years. There were seven Congregations involved in this Team Ministry and the staff consisted of Nancy, an ordained man and a trained lay supply woman. Duties were Christian Education with youth and women. She also did some choir work. Other responsibilities were, visiting, preaching and conducting the Sacraments. Special highlights include fellowship at Presbytery and Conference, good confirmation classes and the young people were great! Never to be forgotten are the Churches with their wood stoves and devoted members.

In 1981 she moved to Trinity United Church, Kitchener, Ontario, where she is presently serving. Nancy is the Associate Minister and she with the ordained man they are a great team! The Church is involved in Christian Development of all ages with an intergenerational thrust. Included in her duties are involvement in Worship, helping in preparation for Church membership and Baptism, working with women.

PENELOPE TYNDALE, Barrie, Ontario

C.C.S. (Anglican) '79

Prior to entering the Centre, did secretarial work, was a Mother and Homemaker for fifteen years and involved as a Conference speaker and student counsellor. After graduation, 1979-84, she worked at Holy Trinity Anglican Church, Thornhill. Christian Education for all ages was her responsibility which included a large scale adult education section: the development of lay ministry opportunities and training. Penelope also did some Pastoral Counselling.

This started as a half-time in an "equal employment" position with her husband Tony. "We had a lot to learn about the reality of this and so did the church." At the beginning Tony was always asked to report and one salary was paid to him! Things changed gradually and after two years I worked three-quarters time and he moved into doctoral studies." Leadership by women and lay people developed considerably throughout their time at Thornhill.

The next move was to Trinity Episcopal School for Ministry, Pittsburg, U.S.A. Here Penelope engaged in Education consultancy. She reasearched and made a proposal for development of an extension department for lay education and training: developed curriculum, aided in the search for a Director, conducted an extensive pilot project training seminary students to teach courses in three parishes. This was a tremendous challenge with lots of growth. Penelope was working with four very different students and three varied parishes, theologically and socio-ecnomically. This was the first time for designing curriculum for others to teach! There were wonderful colleagues in the seminary, a substantial impact was made in moving forward adult education and the methodology of teaching it.

In 1985 she returned to Canada and worked as consultant in training and education, for a year, in the York-Simcoe Episcopal area of the Diocese of Toronto. Her work was with the forty-three parishes (80 congregations), five deaneries and developing Area events for the Bishop. Emphasis was on Christian Education consultancy for all ages. Lay ministry and training was developed at all three levels and support for clergy and lay leaders was provided. Penelope helped in their long range planning and also with conflict management and decision-making. A three year emphasis on Evangelism was implemented. Memories and highlights are of being on the road continuously! many new situations and people, not such a variety of needs but lots of variety of application.

ANNE BURNHAM, Cobourg, Ontario

CCS 1980

has her B.Sc.N.. For four years after graduation she served the Church at large as a volunteer. Ministry with Children, Christian Education were carried out at the Committee level. On the national level Anne was on the Loaves and Fishes Committee, did some writing and carried out workshops. In addition she taught Church School and did some Leadership Development.

From February to October 1984 she worked at Port Hope United Church. Anne called herself a tie-over person while ministers came and went, helping one Minister to leave and the other to get on board. She shared in Christian Education, was engaged in visiting and in counselling with one especially long term experience. Nursing Home Services, including dispensing Communion there, were her responsibility.

The next year Anne worked at Trinity United Church, Cobourg, Ontario, was responsible for visiting shut-ins and spent a lot of time updating and co-ordinating the list of those under the church's wing. Christian Education was a special responsibility; keeping the church school running smoothly, pushing for the youth groups, putting forth general ideas for their activities, and a little adult education. In addition there were some worship responsibilities. Special memories were feeling she had far too much work load for the amount of hours to be spent and never feeling really on top of the visiting. On the positive side she felt that she had a lot of experience and knowledge of Christian Development and special skills for pastoral care.

Presently Anne says she is self employed, the den mother of three and loving it.

DEBORAH DEAVU, Renfrew, Ontario

CCS 1981

had experience in the Business world as Stenographer and Receptionist. After graduation from the Centre Deborah worked for two years at Grace United Church, Hanover, as Assistant Minister. She was co-ordinator of Christian Education: Sunday School, mid-week groups and adult programs. Her work included, Pastoral Care, Ministerial duties with participation in Sunday Worship. A special highlight of this position was watching a Christian Education Committee become a strong, vibrant group committed to educational ministry. The Sunday School became a special place and it was great to be a part of the Church.

She moved from Ontario to Saskatchewan and for three years was employed on the Unity-Meridian Pastoral Charge. Here half time was spent in Christian Education and half time in full pastoral responsibility for two churches, preaching every Sunday and responsible for pastoral and Nursing Home visiting. Special memories include being able to work with community churches, and the connections between the Anglican and United Churches. A special highlight was helping to start a Ten Days for World Development group.

July, 1986 saw her come back to Ontario and accepting a position at Trinity-St. Andrew's United Church Renfrew.

SHIRLEY L. COLLARD, Blackie, Alberta Vancouver School of Theology '82

is a School Teacher and she worked at McDougall United Church, Calgary for nine years as lay Christian Education Director responsible for Christian nurture for folks from birth to senior citizens. Special memories connected with this work were opportunities of assisting leaders.

For the next five years she was pastor of Blackie United Church with all the duties of one in charge of two Congregation. A special highlight of her time in Blackie is her acceptance as a woman Minister.

CONNIE CAPES, Barrie, Ontario Emmanuel College Toronto '83

prior to attending Emmanuel she was Youth Worker for a year at St. Jude's Church, Oakville. Since graduation has been Associate Minister at Central United Church, Barrie, and is responsible for the Ministry of Christian Development (all ages), participates in liturgy and does some pastoral visiting.

ALISON WOODS, London, Ontario CCS '83

was engaged in Hospital Pastoral Care prior to attending the Centre. Her first position with the Church was at Wesley-Knox United Church, London, where she is presently serving. As Diaconal Minister, there is a broad area of duties, Christian Education including Sunday Scholol, Daily Vacation Bible School, Youth and Adult groups. Further responsibilities include Pastoral Care, visiting those who are shut-in and under institutional care as well as those in the general congregation. Alison takes a regular part in Worship each week, does some preaching and conducts funerals. A highlight for her was co-ordinating an ecumenical pre-marriage weekend.

DOROTHY BUTLER, North York, Ontario CCS 1984

had experience in the Business World, having been trained as a Secretary prior to attending the Centre. Due to the illness of her Mother has had to confine her service to the Church to local and Zone activities. Dorothy has been restricted from taking many responsibilities and has even had to retire from her secretarial position.

SUE TAYLOR, London, Ontario

CCS '85

is a registered Nurse who worked for the Victorian Order of Nurses. After graduation from the Centre she took a position with First St. Andrew's United Church, London, and is serving there at the present time. Her appointment was as Minister of Christian Education and covered all programs for children, youth, young adults, singles, and adults. Sue is also engaged with social action groups, confirmation classes. Worship Services and does a limited amount of visitation. A special highlight has been putting together the Worship Service, April 13, 1986, for the celebration of Women in Ministry, the Fiftieth Anniversary of their Ordination. Great memories include a special confirmation program, an advent workshop and Christmas Eve Worship.

DAWN WOOD, Tompkins, Saskatchewan

CCS 1985

is a Teacher with secretarial and administrative experience prior to coming to the Centre. From graduation to the present she is engaged in a solo ministry in the two point charge of Hazlett-Tompkins, Saskatchewan. Here, there is lots of pastoral care work and visiting, the designing of weekly Worship Services, Bible studies etc. There are responsibilities on Committees at Presbytery, Conference and National level. She spends hours in her car!! She sees the beauty of the rural pastoral scene, the wide prairie sky, the awesome sunsets and storms. Never to be forgotten is the friendliness and warmth of the people and their gratitude for a person who will live with them. Dawn is also grateful for the freedom to be as creative as she can be in working out her Ministry.

IN MEMORIAM



DOROTHY HALE (A'14) died in Orillia on Oct. 2, 1977 at the age of 86. She was active until the very end.

JESSIE A. MacKENZIE (U'15), a United Church Deaconess who had been living at the Ina Grafton Gage Home died on Nov. 4, 1980, in her 102nd year.

HELEN STRUTHERS (Presbyterian '17) who served in China and at the Fred Victor Mission in Toronto died on July 3, 1976.

DOROTHY DECATUR was a member of the staff of Robertson Memorial Church and House from 1920 until 1958, serving under superintendents Rev. J.R. Mutchmor, Rev. John White and Rev. George Morrison. She gave leadership to Kindergarten and Primary children, women's groups, adult and junior church choirs, visited in homes, and gave leadership at fresh air camps. Through all these years she was a loyal, sympathetic friend and dedicated worker. For the last ten years she was confined to a nursing home, having suffered a stroke in 1970, and died April 20, 1980.

GRACE SYKES (U'19), a retired deaconess who served for many years in the Toronto area, died in early April of 1982.

THE REV. HILDA HELLABY (A) died in her sleep in Whitehorse, Yukon, in January 1984, at the age of 85. A pioneer church worker, she was the first Canadian woman to receive a licentiate in theology in 1928 from Vancouver's Anglican Theological College. Although she chose to work for much of her life in a region removed from the mainstream of most people, Hilda Hellaby touched the lives of thousands of Canadians. She did so by her example and her humility. A pioneer in women's ministry, Yukon's 85-year-old deaconess went about her work with little fuss and little fanfare. She characteristically shied away from the limelight and wondered aloud at the attention paid to her when late in life she was honoured by receiving the Order of Canada from Governor General Roland Michener. Throughout her life she chose to comfort the afflicted in hospitals and prisons when many others were seeking the good life. She provided a vision that led many men and women to follow in her footsteps in Christian service to others.

RUTH NELSON (U'20) who worked with the Woman's Missionary Society in Canada for 37 years died on March 1, 1985 in Beamsville, Ontario.

FRANCES NANCEKIEVILL (U'21) of Cannington, Ont., died on June 6, 1981. She was a W.M.S. home missionary and retired in 1949.

SUSIE IRENE SMYTH (U'21) died Sept. 13, 1982 in Chatham, Ontario. She was a former teacher and United Church W.M.S. worker.

Beulah Graham (U'21) worked as a W.M.S. home missionary with the Italian community in Montreal and also at All People's Mission in Hamilton. She was much loved for her warm friendliness and her wonderful story-telling ability. She died in 1987.

WINNIFRED PEARCE (A'22) passed away on Dec. 15, 1981. She was a graduate of Mildmay Institute and then became a member of the house staff of the Anglican Deaconess House. She lived all of her life in Toronto.

Only the pace has changed for Yukon's 'old grey mare'

BY LORRAINE YOUNG

WHITEHORSE

"I'm not dead yet," chuckles 84-year-old Hilda Hellaby, a deaconess in the Yukon diocese since 1951.

Far from it, to judge by her busy schedule. In the next few weeks, she will have attended every scheduled church service, visited inmates at Whitehorse Correctional Centre, flown 5,000 km. to visit Yukon Indian men in two Vancouver prisons, and spent some time every morning in her unofficial cathedral "office" listening to "her boys", those men on whom fortune has not often fallen.

"When in doubt, take the losing side," she explains. "The winners don't need you; they're doing OK." This philosophy has guided her actions for over 60 years.



Go to bat

In 1920, at a time when most women were pursuing marriage and family life, she threw herself into the difficulties facing Vancouver's burgeoning Chinese immigrant population. Chinatown served as her introduction "into a particular street culture of single men" who, whatever their race, "were the last to be hired and the first to be fired."

Such men could always count on Miss Hellaby to listen, offer advice and go to bat for them.

To this day, she is known on occasion to hand out cash, even though the old age pension is her only source of income. Some church people, remarking that the liquor store is footsteps from the cathedral, see her as a soft touch for drunks and layabouts. "Of course I've been taken for a ride...but people with genuine needs do come. It's better to be taken than to risk missing the hungry person who needs my help."

The deaconess has vivid memories of the depression years at Vancouver's Good Shepherd Chinese Mission, where over 1,000 men a day lined up for a meal. Her work led her to further study of the gospels at the Anglican College of British Columbia. She graduated at the top of her class in 1930, the first Anglican woman in Canada to earn an L.Th. Unlike her classmates, she could not aspire to the priesthood. "To dream of advancing in this way was unthinkable for a woman in my day."

In 1951, at age 53, she eagerly accepted the opportunity to spend her summer holidays working in the Yukon. Her dream of going North began in a teen-age bible class, whose members corresponded with two tiny Yukon parishes. From then on, she gobbled up the Gold Rush verse of Robert Service.

An Alaskan coastal ferry, the White Pass and Yukon railway, and a Yukon river paddlewheeler took her to an Indian hostel in Dawson City, a town of 40,000 in the year she was born, but now almost a ghost town.

At summer's end, when the priest in nearby Mayo drowned, newly-consecrated Bishop Tom Greenwood had little trouble persuading her to say in the Yukon.

Filling in gracefully in one rural parish after another until the new priest arrived became a way of life for Miss Hellaby.

Prison focus

Living outside her culture had also become a way of life. But the Yukon Indian



IN 1973, HILDA HELLABY WAS WELCOMED INTO THE ORDER OF CANADA

society she now served was changing rapidly in the 1950s and 60s as roads, schools, alcohol and the wage economy arrived. Inevitably, some native people ran afoul of the law and landed in jail.

When Miss Hellaby moved to Whitehorse in 1967, it was natural for her to make prison work her focus.

In her spare time, of course, she worked as the bishop's secretary, edited the diocesan magazine, assisted in the parish and sat on the senate of the Vancouver School of Theology. She did not slow down noticeably on her official retirement 10 years ago. To do otherwise "would be fatal both mentally and physically," she remarked at the time.

The dedicated deaconess continues to sit on three local boards of directors. At church meetings which she rarely misses, she often draws laughter with her perceptive comments.

Her work has been recognized many times, most recently by the name Hellaby Hall given to the new cathedral addition.

On learning of this honor at the ribbon-cutting ceremony early this year, the flustered deaconess promised to "try very hard to be what you think I am."

Hilda Hellaby is quick to point out however, that "the old grey mare aint what she used to be." She has moved into Greenwood Place, a senior citizens' apartment building on the cathedral grounds.

Her hearing is failing and her figure noticeably stooped. But, even at 40 degrees below zero, the familiar figure walks the downtown streets fulfilling her commitments as always.

Deaconess Marjorie Bertie (A'24) died June 16, 1977 in England. She had lived for some time in the Home for Retired Deaconesses and Church Workers in Staines. Many of our members will remember her as the parish worker of the Church of the Resurrection, Toronto.

EDITH MAY LAYCOCK (U'24) died in Edmonton on November 30, 1981.

Eva L. Empey, (U'25) died on May 1, 1979, in Burnaby, B.C. She had worked for the W.M.S. in Manitoba, Alberta and Ontario until her retirement in 1962.

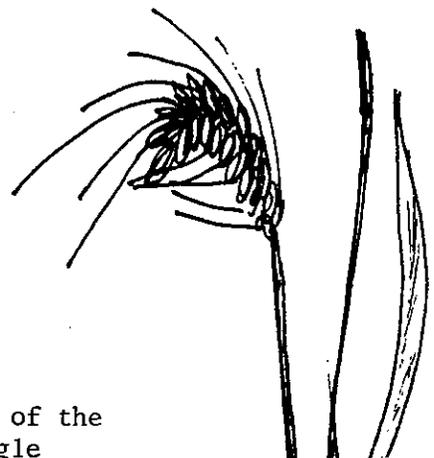
Etta Hart (U'25) died on Jan. 22, 1980 in Riverdale Hospital in Toronto after a long illness. She began her work as a deaconess at Fred Victor Mission, then served a few years in Montreal, and returned to Fred Victor for more than thirty years of continuous service. During this time Etta Hart and Helen Struthers gave support and encouragement to women and families living in downtown Toronto through the depression, the war years and afterwards.

Eva MacFarlane, known to many as the dietitian at the United Church Training School from 1927 to 1954 died on January 1, 1982. Before her work with the U.C.T.S. she had been on the staffs of the Toronto General Hospital and of Annesley Hall. She celebrated her 90th birthday on July 16, 1981.

ISABELLA REID CRAIG died in Toronto on December 11, 1983 at the age of 92. Bella Reid, as she was known by many students and staff of The United Church Training School and Covenant College, came to Canada from Scotland in 1927, worked first at Moulton College, and joined the household staff of The United Church Training School when it was situated at 135 St. Clair Avenue West, continued at 214 St. George Street, and moved with the School to 77 Charles Street West. Students will remember her meticulous and cheerful service in the dining room, and later at the front desk of 77 Charles Street. Bella's father was a lay preacher of the Brethren Church in Scotland, and she joined Jarvis Street Baptist Church when she came to Toronto. She retired in 1962, lived on Davenport Road for ten years, and then moved to Willowdale Manor in 1972. Here she met Allan Craig, and in June 1977 they were married at ages 90 and 85. They lived in Downsview until 1982 when, because of poor health, they moved to Castleview Wychwood Towers, where Mr. Craig continues in declining health. Bella suffered four heart attacks from before her retirement until her death. She was the last of the Reid family, and her only surviving relatives in Canada are two nieces, Mrs. Jean Challoner and Mrs. Marion Torrell, both of Thornhill, Ontario, who will always have fond memories of many visits as young children to The United Church Training School at 135 St. Clair, 214 St. George Street, and later at 77 Charles Street.

SUSAN ELIZABETH (BESS OR BESSIE) QUIRT (A Tribute by Mae Walker, 66 Neywash St., Orillia, Ont. L3V 1X3) Bessie Quirt was a W.A. missionary and later an ordained deaconess of the Anglican Church. She died on August 29th, 1981 at North Bay. The funeral on September 1st was at South River where she and her two sisters had lived since 1978. A memorial service was held on Sept. 6th at St. James Church, Orillia, where she had worked as Deaconess and later as Secretary for a total of seventeen years from January 1952.

Prior to this she had been connected with the Diocese of the Arctic. In 1929, with three others, she went to Shingle



Point in the Western Arctic, to teach in the first school for Eskimo children. It was right on the Arctic Ocean. She remained there for three years. How she loved those children!

Following this, in 1944 she responded to a call for a teacher for St. Philip's School at Fort George on James Bay where she worked for seven years. Part of this time she was a matron.

At the memorial service Canon Fraclick spoke of Bess' compassion, love and caring. She had fulfilled her ministry to God faithfully and well. We miss her very much but give thanks to God for the joy of having known and loved her.

Bessie Quirt died at South River, Ontario, on Sept. 1, 1981.



KATE A. SMITH (A'29) - Aug. 21, 1900 - Jan. 14, 1986

Kate Smith was born in Baldur, Manitoba, later teaching in that area for a couple of years before entering St. John's College, Winnipeg, and graduating from the University of Manitoba, majoring in Education.

In 1927 Kate entered the Anglican Deaconess and Missionary Training College to prepare herself for oversead educational and missionary work in China under the late Bishop White. She studied Theology at Trinity College as part of her training. Kate, along with three other women, created quite a stir when they turned up for lectures in Theology with the male students. It took some time to convince the professors that they were "in the right place". The dean, Dr. Cosgrave finally convinced them!

After completing her courses, the Medical Board of the Anglican Missionary Society would not pass her for overseas work. After serious thought Kate offered herself for educational work in Indian Schools as she had heard that Indian Schools did not offer High School education to these children. She accepted a position with the Lytton Indian School in British Columbia which was then under the auspices of an English Missionary Society. We understand that Kate was the first teacher with a university degree in Education to do so.

The School was under the able leadership of the Rev. Canon Adam Lett and his charming wife who was the nurse for the school. They and Kate were "kindred spirits" from the beginning, all wanting the very best for the children under their care.

It was in the summer of 1929 that Kate took up her duties as teacher. At that time the Indian children were not permitted to attend High School in the community and the government inspector did not approve of education beyond Grade 8 for Indian School pupils. The Lett's and Kate bought the necessary texts and taught Grades 8 to 12 (matriculation) including ALL subjects with the exception of Physical Education. Then she supervised their studies from 7:00 to 9:00 p.m.

Before her health collapsed several of her pupils matriculated and went on to become registered nurses, teachers, craftsmen and business men. One girl taught for years in Victoria; another went on to study for her Ph. D.

When Kate's health broke down she took a year off after surgery, then did some post graduate study at U.B.C., later taking another teaching position in the village of Old Massett with the gifted Haida people. She greatly enjoyed that experience.

After her doctor insisted she must move nearer to lower mainland hospitals, Kate went to Nitinat, then Youbou on Vancouver Island and lastly to Gibson's Landing where she taught in the public school until she took early retirement to care for an invalid sister in Vancouver.

During her retirement Kate Smith worked as a volunteer with the Vancouver General Hospital in the E.C.U. Department. She travelled extensively around the world and was always an interested scholar.

Kate took great joy in worshipping in St. Mary's and took an active part in the Seniors Branch A.C.W. She was a fine Christian person who had great influence on hundreds of her pupils and others with whom she came in contact.

DR. BEATRICE WILSON (U'29) died in Toronto on May 10, 1982. She was the first woman to chair the United Church's Board of Evangelism and Social Service. Her appointment in 1971 put her at the head of the body responsible for issues concerning poverty, housing, family life, population and hunger, and other social action by the church. She was the last chairman before her Board, along with others, combined to form the Division of Mission in Canada. Although she did not consider herself a feminist, she believed strongly that women should get the same chances as men to prove themselves. With her incisive thinking and sharp wit she made an outstanding contribution to Presbytery, Conference and to the many boards and committees of which she was a member, including the Central Council of the Centre for Christian Studies.

Beatrice Wilson was born at Bolton, Ontario, and graduated from the University of Toronto and the United Church Training School before serving as Director of Christian Education in churches in Truro, N.S., and Regina, Sask. For ten years, ending in 1953, she was executive director of St. Christopher House. She later became Associate Secretary of the United Church's Board of Women.

GLADYS ANSELL

A memorial service for Gladys Ansell, a Deaconess working under the Home Mission Board of the United Church of Canada, was held in Calvin (Grace) Presbyterian Church on Sunday March 20th at 7¹⁹⁸³2 P.M. The Service was conducted by the Minister, Rev. S. Fryfogel, assisted by Mrs. Joan Bryce, Chairman of Hamilton Presbytery, Dr. Francis Chisholm, Hospital Chaplain, and Ruth Churchill Deaconess.

Gladys was born in Brighton, England and came to Canada in 1912 as a teenager. She loved to work with the children and C.G.I.T. at Fairfield United Church, and her love of music brought her an award at a Music Festival in Hamilton for her singing. She was soloist and organist at Zion United Church. She graduated from the University of Toronto in 1920 and was commissioned as a Deaconess to work in Hamilton under the Home Mission Board. She served in several churches there including All People's, Church of the Redeemer (6 years). She also served in Northern Ontario in Fort William and Sudbury. In 1950 she returned to Hamilton to care for her parents. When able to return to her beloved work she served as Matron in a residence for teenage high school youth in Quebec City. She also served at the Griffith McConnell Home in Montreal until 1965 when she retired in Hamilton.

Her arthritis and a bad fall made it difficult for her to get around and she was in and out of hospital. Though often in great pain, there was never any self-pity or complaint. Her ready smile and cheerful disposition showed her deep faith and endeared her to all as evidenced by the gathering of friends at the Church. She has gone to her reward and her influence will be long remembered.

An old friend remarked to me "As a teenage boy I often sat on the stairs on C.G.I.T. night and listened to her tell stories to the girls. She is the one person I remember of all who served in Fairview United Church."

-- Ruth Churchill.

RUTH (Lucas A'30) SMITH, who wrote the following thoughts, died on August 9, 1976 in Peterborough, Ontario, leaving her husband, Gilmour, and two sons. A graduate of A.W.T.C., she gave outstanding leadership with the Ontario Council of Christian Education, and later in congregational work.

S O L I L O Q U Y

It is a privilege and a pleasure to have been told that one may have a month, a year more to live.

I have fought a good fight, I have finished my course, I have kept the faith. This is a time of thanksgiving for the blessings, and the joy and strength we have to meet them. I used to think it was a privilege to be taken suddenly. We used to discuss the Litany when we were students. As a young person I was in favour of sudden death. Now I have changed. In the Litany the words are added, "and from sudden death, Good Lord deliver us. In all times of tribulation, in all times of prosperity, in the hour of death, and in the day of judgment, Good Lord deliver us."

First, one must recover from the initial shock, and the many angles one has not thought of before. I think the truth is we do not think about the end of the road. One of the things to consider is TIME. There is a time for everything. How precious is time, especially when it is running out. Make the best use of Time while you have it.

Join with your family as much as possible, even if you think you are too tired. But you will feel better, and so will the family.

I've learned a lot about communication also. One must desire it, look for it. It just matters that we think the same spiritual fellowship.

Talking is our most common way, but it is very tiring, especially when one doesn't hear very well, and is very weak. So we turn to other forms; comments I like, "it was worth all the work of this bazaar just to see you come out."

Besides talking, communication can come just by the touch of your hand; not the formal handshake, but quietly holding your hand.

And there is the hug of real affection. There is one friend who just hugs me, and I know by the smile on her face, and the light in her eyes, she meant it.

Then the man who came and said, "When I don't feel too good, I like my back rubbed. So I'll rub yours for you". It was very relaxing. As one sits on the lawn chair, there is the wave and cordial smile from a passerby, and one feels how wonderful is friendship.

A time of terminal illness is difficult for one's own family. My younger son said, "waiting is difficult". So I helped him out by adding, "especially when you are waiting for someone to die." This waiting time is a great opportunity to plan your last days. Our eldest son plans his activities around ours. He takes responsibility for much of the home tasks.

Regularly I get letters from the north where we lived for over fifteen years, with news of what is happening in the church and community. The funny and the sad things -- the tragedies that happen. These all help one to feel that one's own personal distress is common to so many others.

Soliloquy (continued)

The Sunday phone calls that don't cost too much, and yet they bring us together in the most intimate way.

We must remember that we are souls with a body, not a body with a soul. We know the body wears out, after so many repairs, that's it. But we hope the soul grows spiritually.

Newman's great prayer grips us: Lord, support us all the day long of this troubled life, until the shadows lengthen, and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is done. Then Lord, of thy mercy grant us a safe lodging and a holy rest, and peace at the last, through Jesus Christ our Lord. Amen.

This is a time of thanksgiving for the blessings of life, and confident prayer to God for the strength and courage given to us to meet victoriously all the trying demands of life.

MARION HODGINS (U'30)

Born in Kinloss Township, Bruce County, Ontario, Marion Hodgins taught school before becoming a missionary under the Woman's Missionary Society of the United Church. She was commissioned as a Woman's Missionary Society social worker by the Hamilton Conference and later became a deaconess. She served the church faithfully in many capacities and in many locations, nurturing the faith of young and old alike. She served in several United Church School Homes in Alberta. She served as a pastoral visitor, a Christian educator, and a leader of worship in Toronto, Hamilton, Nova Scotia, Manitoba and back in Alberta again, where she served as a pastor in the Manning and Pincher Creek areas, and as a trainer of hospital visitors in Edmonton.

After her retirement in 1968 Marion came to Cambridge, Preston, Ont., and made many new friends within the congregation of St. Paul's United Church. She died, following a lengthy illness at Cambridge Memorial Hospital on January 28, 1986.



Bessie French (U'31) died after a short illness in Hamilton on Dec. 26, 1979 at the age of 86. She grew up in Moreton's Harbour, Newfoundland, and after her designation in 1931, worked for the Woman's Missionary Society of the United Church of Canada until her retirement in 1961. She served in File Hills, Port Simpson, Glace Bay, St. Columba House in Montreal, and at All People's Mission in Hamilton. In retirement she continued to be an active community church worker at First United Church in Hamilton. All who knew her will remember her joyful singing, and

her sense of fun and laughter that was always infectious but never malicious. She was one of the best story tellers! With her gift of friendship and concern and her tremendous enthusiasm, she had the ability to liven and brighten any gathering of people. In her long life-time she influenced many people. With them we rejoice and give thanks for the life she lived.

MARY LONGLEY MERCER, TORONTO, ONTARIO

U.C.T.S. 1930

Mary Mercer passed away peacefully at Christie Gardens, Toronto, on October 18, 1987 in her 92nd year. Dr. J.C. Torrance, with whom she had worked for many years on the Toronto Home Missions Council, in his memorial address helped everyone remember the rich life of service that Mary had lived. He has given permission to use his words here.

Mary Longley was born in 1896 in Paradise, Nova Scotia. She was the eldest of 11 children in the Longley family.

She was a graduate of Acadia University in Wolfville, Nova Scotia. For a time she taught school in Nova Scotia, but, later signed a contract with the School Board in Pincher Creek, Alberta. While there she met a young Methodist minister by the name of Mercer who just happened to preach in the town church while he was on holidays, visiting friends in Pincher Creek. They were married in 1922. He was a Newfoundlander. He had already served his Church in Newfoundland.

Now as a young married couple they responded to a missionary call to go to an out of the way missionary post in Northern Newfoundland. The place was FOGO. A little more than a year later, the young minister while on call to visit a sick parishioner lost his way in a severe blizzard, and with some raisins clutched in his hand perished before he reached his home.

Quite some time after her husband's death, Mrs. Mercer took training at the United Church Training School in Toronto, after which she was appointed by the National Board of Home Missions to serve as Deaconess at St. Stephen's United Church, Toronto. There she had responsibility for the Sunday School of some 500 boys and girls, and gave guidance to the women's work and did visitation. Later, she served for two years at St. Andrew's United Church, Winnipeg, and then the National Council. I was the secretary then of the Council -- and from that time on till her retirement in 1965 she was with the Council doing deaconess work with several of our downtown institutions: St. Paul's Italian, Chinese mission work, Oak United, Regent Park (the bringing together of several congregations: St. Giles, Parliament St. King Street, Berkley).

Fifty years is a long time. I first met Mrs. Mercer April, 1937. When I took over in my work for the Council, the National Board of Home Missions asked me to take care of the pulpit work at St. Stephens -- promising me that they had a splendid deaconess there to carry most of the other work. Well, that was when my knowledge of the abilities and many gifts possessed by Mary Mercer became increasingly clear.

In her early years with the Council Mary Mercer did an exceptionally good job with St. Paul's Italian Church. There was an especially warm relationship in her work with the Italian women and children. This was true again at St. Giles, at Oak United, and at Regent Park where there were many problems and she in her quiet way made a very effective contribution.

Her really big opportunity came in the field of church extension. She was an invaluable worker there, sharing in the development of something like twenty-five of the more than forty-five new congregations that were formed between 1945 and 1965.

In a new area there are certain "must be done" jobs. A survey meant a door to door canvass seeking the support of "young families". Not just a spot check or a call on one in every five, but a call on every home.

After the calls it was necessary to sort out the information: listing those who expressed interest, having a list of all children, spotting those who had special interest, and might prove to be of special value as Sunday School leaders or have other leadership possibilities. Mrs. Mercer had a gift for finding "good" key people. Knowing who to "go after", and getting them signed up for some piece of useful work within the organization was a real gift.

Transportation - these new areas were naturally on the perimeter of the city. Obviously there were no subways, no streetcars, very limited bus service. Mrs. Mercer didn't drive a car. It meant long, long rides on the street cars to an area, where hopefully there might be a bus. All in all it was physically exhausting and time-consuming. But I never heard her complain or gripe about those difficulties. It was just part of the job. When I visited those young congregations for some function or other in later years if Mary Mercer wasn't able to be there herself, first questions were always about Mary Mercer.

Mary Mercer was well educated. Able to express herself well. Experienced in a variety of skills. I always felt there was a certain restlessness, a desire to upgrade herself in the academic field. She found ways of taking some blocks of time so that she could do further study. She registered at Emmanuel College and eventually over the years, by 1953, she was the proud possessor of her graduation standing from Emmanuel. Should she so wish she could now take ordination. Then followed considerable agonizing over whether to ordain, or to remain in the work she had success in and really loved. I remember some of the discussions, and when she decided not to ordain but to remain with the work she had been doing so successfully, I was greatly relieved.

Had this service been held, say 25 years ago, there would have been hundreds of people from those new area churches, who would have wished to voice their deep gratitude for the inimitable service given by Mary Mercer".

VIOLA HALPENNY died on December 10, 1985 in her 90th year. She was the first woman ever to be appointed to a sub-committee of the Executive of General Council. She served on General Council Executive and was president of the Dominion Council of the Women's Association of the United Church. Later she was Special Assistant in Senior Adult Work with the Board of Christian Education, on the executive of the Women's Inter-Church Council of Canada and active in many community and social services.

98 ELEANOR KRUG (U'33) died on August 3, 1985. She is survived by her husband, Rev. Crossley Krug and other family. Her daughter, Anne (U'80) predeceased her on Sept. 10, 1983.

Miranda Brown (U'34), a home missionary for the W.M.S. for 32 years, died in Kitchener on December 10, 1975.

Wilma Harriet (Gardner U'34) Streit died in Montreal on August 17, 1979. She worked for the W.M.S. in Victoria, B.C., Church of All Nations in Montreal, and with the Religious Council of the Province of Quebec. She was married in 1947, and for most of the years since her marriage worked as a volunteer in Montreal West United Church. She remained in the deaconess fellowship in Montreal.

MILLICENT LUKE (U'34) died at her home in Oshawa on September 13, 1982. She served as a deaconess at Fred Victor Mission and Queen Street United Church in Toronto, and later at Old St. Andrew's Church in Winnipeg. Since her retirement she worked in a voluntary capacity at Centennial United Church, Oshawa, was very active in the United Church Women of her home church, Simcoe St. United Church, and as an officer of the Presbyterian U.C.W.

Mary Mansfield (U'35) died March 28/77 Beamsville, Ontario. She was eighty-one. Miss Mansfield spent 18 years working among Ukrainian people of Smoky Lake, Alberta. To facilitate communication with them she learned their language, travelling by horse and buggy or cutter over nearly impassable roads. She returned to Ontario toward the end of her career to work in Huntsville and Flinton, and retired eight years ago to Albright Manor in Beamsville.

Martha Hisaye (Hirano, A'36) Hayashi, long time worker with the Japanese in Canada, died in Toronto on August 26/77.

ILA NEWTON (U'36) died in Whitby, Ontario, February 4, 1984. She was a deaconess and worked as a home missionary with the Woman's Missionary Society at Smokey Lake, Fort William, Moose Mountain, Northern Frontenac and Vilna, and for the years before her retirement in July 1968, at St. Mark's Church in Whitby.

ELIZABETH (ETTA) WHELPLEY (A'36) was a resident student at the Church of England Missionary and Deaconess House in 1927-28 and 1934-36. She was secretary of the Sunday School by Post for the Diocese of Saskatchewan from 1936 to 1967. She was set apart as a deaconess by Walter Burd, Bishop of Saskatchewan in September of 1937. Following her retirement in 1967 she resided in Peterborough and died there in the summer of 1986.

THE REV. IRENE WALLACE (A'36) of Hamilton died suddenly on January 15, 1984 after two heart attacks. After graduating from the Anglican Women's Training College in 1936 she served the church in the Diocese of the Arctic until 1940. Then she was ordained as deaconess and served for the next 34 years in the Dioceses of Saskatchewan and Niagara. In 1974 Bishop Bothwell officially recognized her ordination as a deacon. She had gained her licentiate of theology from Wycliffe College in 1950. In 1977 she was ordained as priest and served as associate rector of St. Peter's until her retirement. She was named vicar-emeritus of St. Peter's, and served part-time as priest-associate of St. Stephen-on-the-Mount, Hamilton, until her death. She was a warm, dedicated, caring person who influenced deeply many people, and worked at a time when there was little recognition or honouring of women in the ministry. The Rev. Canon Beverley Shanley, a friend and colleague, said that as a woman and priest she had a great sense of quiet Christian servanthood.

MARVEL CLAPHAM (U'38) died in Toronto on December 14, 1985 at the age of 89.

She was designated as a deaconess by Toronto Conference in 1939, and served at Carlton Street United Church until 1944 as director of Christian Education. People of Carlton remember her as a "caring and gallant" woman who showed special sensitivity and compassion toward people in difficult circumstances in the inner city.

In 1944 and 1945 Marvel took special studies in Pastoral Psychology at Andover Newton Theological Seminary in Massachusetts, U.S.A., and then returned to Carlton United. In 1948 she helped set up the chaplaincy services at Women's College Hospital.

From 1953 to 1962 Marvel was the deaconess at WoodGreen United Church. In later years she worshipped at Metropolitan United Church and more recently at St. Luke's United Church. As her health failed she moved to Kennedy Lodge where she spent her last years.

Mamie Gollan died on July 8, 1977. She worked as Deaconess at the Church of All Nations, College Street United and Queen Street United Church in Toronto.

Mabel Willows (U'38) died on March 6, 1980 in Carleton Place, where she had been living since retirement. She was a deaconess, and served the United Church for thirty years. In 1938 she began her work for the Woman's Missionary Society as matron of the Marjorie Herridge School Home for girls from out-of-town attending high school in New Liskeard. Before the end of the year she was called to the pastoral charge of Malartic in north-western Quebec, and continued to serve pastoral charges in Western and Central Canada until her retirement in 1969.

Lillian Adams died on Nov. 7, 1977 at Katrine, Ont. She was a retired missionary who worked for many years with the Indian people of the James Bay area for the Anglican Church.

PATIENCE PORTER (A) died February 15, 1984 of a heart ailment. She was born in Saskatchewan, trained at The Anglican Women's Training College, and served for more than twenty years as a parish worker at the Downtown Church Workers' Association. Her parish work included work with children and women and community service. She served on the Advisory Board of the Church of St. George the Martyr. She leaves her husband Ronald.

MRS. VIOLA WHITNEY PRATT PASSES

Viola Whitney Pratt, teacher, writer, editor, wife of poet E.J. Pratt, died in September at the age of 92. Boys and girls who belonged to Mission Bands from 1929-1955 will remember the monthly World Friends which she edited, and many will be familiar with her book Journeying With The Year. She also wrote One Family in 1937 for the United Church, and Famous Doctors in 1956.

Her life represented the search for truth, beauty, knowledge, meaning in an ever evolving, deepening, continuing development. Her wonder never ceased. She never stopped being young. She once said, "I don't feel any older than I did when I was twenty; the real you is immortal and always young. Your body lives in time and feels the ravages of the years. You know your body is getting older but your spirit doesn't". To the end Viola Pratt was a participant in social groups concerned about peace, hunger in the world, pollution and human rights.

-- from Vic Report and newspaper clippings.

MARION BRILLINGER (U'40) died in Toronto on August 3, 1977 after a lengthy illness. Throughout most of her illness she continued to work by editing devotional materials, a task which, like all her work, was done in a most conscientious way.

Marion had served the Board of Sunday School Publications and later the Board of Christian Education of the United Church for many years. She researched and wrote the Junior Workbook materials for children nine to eleven years of age. This imaginative program was built around the skills, curiosity and energies of junior children and involved them in many different learning activities. Marion also edited the weekly paper for juniors, the Explorer.

When the New Curriculum (now Core Curriculum) was developed in the 60's Marion was a writer and editor of Junior materials and also edited the new WOW WEEKLY. She always included puzzles, games and other activities to interest active Juniors.

Marion brought her thorough research skills to all of her work. Read Nancy Edwards' account of Marion's work on the TELL US A STORY program broadcast over radio for many years as part of the Sunday School in the Home by Mail and Air program. You will find it on page 30.

EMILY PUTNAM (U'41) died in the spring of 1983 at Albright Manor, Beamsville, where she had been living for some time. She served for many years as a home missionary with the Woman's Missionary Society of the United Church.

DR. RUTH H. SIMPSON (U'43) died of a heart attack at Albright Manor, Beamsville, Ontario on May 6, 1983 in her 75th year. She was a member of the Ryerson Executive Leadership Camp for Hamilton and London Conferences, president of London Conference Y.P.U. and taught school before training as a deaconess. She worked for the United Church in Toronto, Edmonton, Drumheller, Naramata Leadership Training Centre, and the Atlantic Christian Training Centre at Tatamagouche, N.S. While working as a hospital chaplain in Edmonton she was honoured with a doctorate by St. Stephen's College. She was the person who began the Sunday School in the Home by Mail for the United Church. Her many friends will remember her as a cheerful, outgoing person, with great leadership ability, and above all, as an outstanding song leader.

Vera Allen (U '44) a retired deaconess who had been living at Chester Village in Toronto died on Nov. 1, 1978.

HELEN DAVIS died in Victoria, B.C., shortly before Christmas 1984. She was the dietitian at The Anglican Women's Training College for fifteen years prior to 1966, and was greatly beloved by both students and staff. Upon retirement she shared a home in Victoria with Ruth Scott and Marie Foerstal, a former missionary to Japan who died in 1974. Helen Davis had poor health in recent years, and Ruth Scott was able to nurse her at home until a year ago when it became necessary to move to a Nursing Home nearby where Ruth could still visit every day, a great joy to both of them.

ANNE WYNN died in Toronto General Hospital on March 7, 1984. A.W.T.C. alumnae will remember Anne and her sister Alma who died a few years ago as members of the Associates of A.W.T.C., and as generous friends who were hospitable and supportive to all students, especially overseas students.

Evelyn Matthews was born in the Methodist parsonage at Portage-du-Fort, Quebec. She was the second child of her parents, the Rev. Albert and Jane Matthews who had come from England. Because of her father's calling as a minister, the parents with their three children, Arnold, Evelyn and Marion lived in a number of places in Quebec. At the time of church union discussions, Evelyn's father suffered a stroke at the age of 44, and after his death the family moved to Montreal where Evelyn attended Teachers' College.

Teaching was a profession which she loved, but after fourteen years of teaching and volunteer work in the church, and feeling that her father had died believing that his work was unfinished, she attended the United Church Training School, hoping to prepare herself for professional ministry.

Following two years of training she was commissioned as a home missionary by the Woman's Missionary Society, and later became a deaconess. She served in Kirkland Lake, Ont., and in the church's first larger parish in Huntsville, Ont. After each appointment she had a year of furlough for study and speaking tours.

In 1958 the W.M.S. appointed Evelyn to the Yorkton, Sask. rural charge. Though she was always willing to go where the church needed her, she said, to use her own words, "Oh, why Saskatchewan? Anywhere else, Lord. But westward I came". She grew to love the West. After six years in Yorkton she spent a year in an experimental larger parish, working with Walter Farquharson.

After serving on pastoral charges Evelyn had a great longing to be ordained, so she returned to Montreal, studied at McGill and was ordained in Ottawa in 1966. She returned to Saskatchewan Conference to serve charges in Eston, Theodore and the three-point charge of Alameda, Frobisher and Dalesboro. They were good years. She enjoyed the three services because she was an excellent driver. She found the winters invigorating and challenging, and enjoyed the beauties of each changing season.

For Evelyn appropriateness and order in worship were always important, and she was involved in contemporary liturgy long before it received emphasis in the church. She had a wonderful ability to involve others. Her reading of the scriptures in worship made them alive and relevant, not only for herself, but for all. An avid reader and a person with very talented hands, she enjoyed banner making. She also enjoyed travelling.

She retired among her friends in Alameda in 1976. Living alone, her dog Pepper was her constant companion for seven years. She continued to be active to the very day of her death.

Evelyn Matthews is survived by her brother, the Rev. Arnold Matthews in Toronto, her sister Marion in Montreal, and by a host of friends in many places.

The Rev. Phyllis Sykes (U'45) died September 23, 1981 in Islington.

Beatrice MacLean, a United Church deaconess, died on October 23, 1975.

The Rev. A. J. William Myers died on December 2nd in Toronto at the age of 97. In recent years this theologian, educator and author contributed a graduate scholarship to C.C.S., the interest of which is to be used for graduate studies in religious education.

EUNICE PYFROM (U'45) - Aug. 2, 1906 - January 13, 1986

Eunice Pyfrom was born in Hamilton, graduated from Hamilton Business College. and worked as bookkeeper in the Main Branch of the Royal Bank in Hamilton, and later as secretary to the manager.

In 1942 she became a Lay Worker in the Muskoka Larger Parish. There she took on responsibilities in the Muskoka Community Project and taught a class in weaving (a lifetime hobby). She was involved in promoting a Credit Union and organizaing study groups.

In 1944 and 1945 she attended the United Church Training School, and on graduation was commissioned to work with the Woman's Missionary Society. She was appointed as an Evangelistic Worker in the Algoma and Temiskaming Presbyteries. She resigned as a worker with the W.M.S. in 1946 and for five years was an active leader in the Inter-denominational Christian Work Camp Fellowship. She became recognized as the Canadian Secretary for Overseas Work Camps. Rev. Beverly Oaten, Chairman of the Canadian Christian Work Camp Fellowship enlisted Eunice to become one of the founding group who established Five Oaks Christian Workers' Center near Paris in 1952. At Five Oaks Eunice became the dietician, cook, housekeeper and purchasing agent. She had an uncanny knack of expanding recipes to feed large groups of people. She put her work camp expertise into practice, enlisting all who attended Five Oaks to take some responsibility in meal preparation, clean-up, dishwashing or maintenance at the expanding facility.

In 1964 Eunice left Five Oaks to take on the job of Deaconess at Olivet United Church when the Sunday School had 833 registered pupils with an average attendance of 583. She worked at Olivet during the pastorates of Rev. Carl Zurbrigg, Dr. Howard Outerbridge and Rev. Howard Brox. Toward the end of these ten years she bedame Administrative Secretary but continued many of her former duties as Deaconess as well.

IRIS DALY MILTON (U'46), wife of Rev. Charles Milton and mother of David and Janet died in Winnipeg on July 3, 1983. After graduating from the United Church Training School she was commissioned as a missionary and designated as a deaconess. Her first appointment was by the Woman's Missionary Society in the Thunder Bay District in a larger presbytery from 1946 to 1951. Thousands of teen-age girls and their leaders in the Canadian Girls in Training Movement in Ontario will remember Iris' outstanding leadership skills. Iris became National Supervisor of the Sunday School in the Home by Mail and Air in 1956. Her cheerful "Hello, boys and girls, Sunday School in the Home brings you Tell Us A Story", together with a well-researched bible drama, was welcomed in villages, farms, lighthouses and hospitals. For the past ten years Iris and Charles Milton have ministered in Keswick and Winnipeg. --Nancy Edwards.

LILLIAN (TAIT U'47) JENKS died on January 24, 1986 after a short illness. She is survived by her husband, Vinton, living at Comp. 9, McLeod Rd., R.R.#2, Prince George, B.C. V2N 2H9.

DR. JEAN HUTCHINSON, Toronto, Ont.

U.C.T.S. Principal 1946-1953

The following is a tribute given by Bessie Lane at the Memorial Service for Dr. Jean Hutchinson at St. Luke's United Church, Toronto, January 14, 1987.

Tonight we honour and give thanks for one who is remembered by hundreds of former students and colleagues of the United Church Training School and Covenant College, in Canada and overseas, Dr. Jean Hutchinson, known to many as "Mrs. Hutch".

Jean Hutchinson served as Principal of U.C.T.S. from 1946 to 1953, and as New Testament Lecturer for about twenty-two years at the School, and its successor, Covenant College, the United Church's arm to today's Centre for Christian Studies.

What I have to say tonight is a compilation of treasured memories shared with me by a number of those students, and others whose lives she touched, from as far west as B.C., as far north as Sudbury and from some in Hamilton and Toronto.

Teacher: Without exception, Jean Hutchinson's students remember her as a wise, gracious, superb teacher, with special skills as a leader. Who can forget her famous Synoptics Course? Who can forget the painful struggle for those of us whose faith was brought to the test, perhaps for the first time?

In a time when most education still emphasized rote learning, Mrs. Hutch, away before her time, knew how to engage us in our own learning, through the study of the Gospels. She refused to give answers. She questioned, encouraged, probed, handed out resources. She also journeyed with us in our search for truth and never ceased to learn and grow herself.

I quote one person: "She was devoted to the seriousness of making Christ known and to helping her students 'hang in there' while they were learning."

Another: "After two and a half months of Synoptics, my faith was shattered. I didn't know what I believed anymore. So, I went to Mrs. Hutch to tell her I wouldn't be back after Christmas. This wasn't for me! She sat me down and said: 'You're not the only one who thinks she doesn't know what she believes. This happens every year!' And then she went on to say: 'Faith is like a string, pull it long from both ends -- it's strong. Now, your faith is like a tiny piece of string. Pull it tight and it's still strong. Hold on to that tiny piece. Don't let it go!'

"Then she sent me off to the Mission Field," said this person, "laden with books: to read, to sort, to search, to listen....and to be contacted during the summer about my progress. I came back to the College with an entirely new outlook (and to the class) and with a new understanding, enough to elevate my marks from "C" to "A" in the second year." How many of us could tell similar stories tonight!

Humour: Jean Hutchinson is remembered for taking the Gospels and her students seriously, but not herself! She had a delightful sense of humour. Her pithy one-liners are famous for keeping one thinking for weeks. They were not only funny, but helped us see situations in a new light. In her classes, at the Senate of Victoria, or with her college colleagues, she had the ability to sit and listen, and when the meeting became bogged down, to

ask a question in such a way that those gathered could see through to the central issue and deal with it.

Even in the midst of some of her confusion latterly, Mrs. Hutch continued to show her sense of humour and her commitment to teaching in her story telling. One friend, just last fall, arrived to find her busily reading a good book to others around her. She used a word unknown to one of her listeners, who denied that such a word existed in the English language. Mrs. Hutch quietly, but firmly, proceeded to give the word its exact definition, and then to continue reading. Still, she was being the teacher.

At the end of my last visit about a year ago, as we left, with a twinkle in her eye, she sent us off with one of her favourites: "Well, be good! and if you can't be good, be careful!" Do you remember that one?

Lest we think that Jean retreated when she met her match among the men on Emmanuel Staff or U.C.T.S. Board, let me tell you that although small in stature, she was tall in her determination and persistence in standing for her convictions.

Generosity: One of the most repeated remarks of students and colleagues alike, was the quiet devotion of Jean and Mr. Hutch for each other, and together their support of the College, and tremendous "behind-the-scenes" generosity to everyone, particularly students, without making them dependent. This Jean Hutch carried on after Mr. Hutch's death, for instance, by financing tuition, helping a family with a funeral if needed, and in my own case, sending me off to university with my first typewriter for which I was asked to pay only \$25.00.

They shared their many gifts of mind, spirituality, and convictions. Jean Hutch had a wide variety of interests and compassion for all causes and people, with a keen interest in world affairs, the likes of which I had not known before! And we know she kept up with many overseas students as part of that interest.

Mrs. Hutch would be the first to say that she was far from perfect. Although in her definition of "be ye perfect", I think she had gone a long way. I remember her saying that "perfection" is a little like a rosebud--which can develop into a beautiful rose if it receives its proper nurture. So the bud of life has the potential for blooming into wholeness with continual nurture in faith, growing wisdom and responsive service in the spirit of Christ.

Many of us here tonight give thanks to God for having experienced the full bloom of this particular life -- and of Jean Hutchinson's excellence in her faith in Christian Education, and in her calling forth of the same excellence from her students, in the name of Jesus Christ. Thanks be to God!

ANNIE EDGAR, missionary nurse and former principal of The Anglican Women's Training College died in Toronto on January 4, 1984, at the age of 93 after a lengthy illness. She attended the University of Toronto, and was a graduate of the Toronto General Hospital School of Nursing. In 1918 she went to India to work as matron at the Anglican Mission in the Kangra Palampur, Punjab, India. In 1942 she was asked to join the Indian Military Nursing Service and served in hospitals on the north-west India frontier and at the Burma front, returning to Canada in 1945 with the rank of lieutenant-colonel. In 1947 she accepted the principalship of The Anglican Women's Training College, a position she held until her retirement. She was predeceased by three sisters.

REV. K. HARRIET CHRISTIE, B.A., B.D., D.D.

UCTS, Covenant College 1948-69

Harriet Christie was born and raised in Owen Sound, Ont., graduating from the Owen Sound Collegiate and Vocational Institute. She grew up within the life of the Church, Sunday School, and C.G.I.T.

She graduated from Victoria College, University of Toronto, and Emmanuel Theological College, and was an honorary graduate of United Theological College, Montreal. She did post-graduate study at Cheshunt College, Cambridge, and at William Temple College, Rugby, England.

Harriet commenced her career with the Ontario Religious Education Council as Girls' Work Secretary, then to the Student Christian Movement, locally and nationally. She was on the staff of Covenant College and its predecessor, The United Church Training School, from 1948 - 1969, as Dean of Residence and Supervisor of Field Work and then as Principal. After amalgamation with the Anglican Women's Training College in 1969 she was Co-Principal of what is now the Centre for Christian Studies.

She began work as Secretary of the Board of Women of The United Church of Canada in September, 1970, and was appointed one of the two Deputy Secretaries of the Division of Mission in Canada with particular responsibility for Christian Development in January, 1972. She was Vice-President of the Canadian Council of Churches.

Harriet's interests spanned the concerns within the total life of the church and had a special concern for the place of women. She was also active in organizations beyond the church: was president of the ZONTA Club, member of the National Action Committee on the Status of Women and of the Federal Advisory Council on the Status of Women playing an active role in their meeting in Vancouver January 13-15.

She kept in close touch with the local church situations in the organizations of Saint Luke's, in Presbytery and being guest speaker at many Church Anniversaries and U.C.W. meetings of churches, as well as Presbyterials and Conf. U.C.W. rallies.

Harriet was an active partner in a world-wide fellowship of Christians, keeping in personal contact with many of her former students. She had an uncanny sense of knowing when a friend needed a helping hand.

The above profile was printed in the service folder of the Service of Thanksgiving and Remembrance at Saint Luke's United Church, Toronto, on January 26, 1975. The church was filled with people from near and far. Tributes to the life and ministry of Dr. Christie were given by Dr. Clarke MacDonald, Deputy Secretary of the Division of Mission in Canada, Mrs. Margaret (Thomson) Houston, Chairman of the Department of Christian Development, Division of Mission, and the Rev. J. Malcolm Finlay, minister of Saint Luke's Church. Dr. A.B.B. Moore led in prayers of Thanksgiving. A cassette tape of this service (The K. Harriet Christie Memorial Cassette) is available from the Division of Mission in Canada, 85 St. Clair Ave. East, Toronto, Ont. M4T 1M8.

A memorial service was held at the same time in Vancouver (4:30 Vancouver time) and attended by over one hundred people. Later in the week a service was held in Edmonton. A cable received by Bessie Lane, from Etta Snow in Angola and read to a group of friends on January 25th, expresses the feelings of friends near and far: "Sharing with everyone loving memories of dear friend, rejoice in her witness and release."

REMEMBERING RUTH TILLMAN (U'1947)

-- by Helen Currie

When a friend I have known since high school days dies suddenly it takes time to accept the loss. When one has lived with another person for thirty years, as my friend Nancy Edwards has, it is even more difficult to adjust one's life to the separation. And when the friend is Ruth Tillman, a great many people will readily understand the loss.

On November 23rd, 1978, after a brief few weeks of illness of inoperable cancer, Ruth suddenly died in Women's College Hospital in Toronto.

Ruth was known across Canada by people in many parts of society outside the United Church and the Canadian Council of Churches. She had become interested in the work of the church through the Young People's Union in Hamilton Presbytery and Conference, and prepared to serve as a missionary of the Woman's Missionary Society. She worked in Winnipeg a short time and then went to Newfoundland for two terms, following which she became Secretary for C.G.I.T. at the Canadian Council of Churches. This opened a new opportunity for much wider service. Ruth's talents and abilities were given generously in all phases of the Council when she became the Associate Secretary. The contacts through the Council were more than "contacts". Personal friendships and avenues of service opened in all directions.

Along with her local church involvement at Metropolitan United Church in Toronto she was president of the community residents' association, and became involved with local politics and problems. Earlier in the year she had agreed to chair the Africa group of the International Affairs Committee of the United Church.

We thank God for Ruth Tillman and her unstinting contribution to the lives of people around her and to the Church of God for which she gave her all.

MARION McILWAIN died in Scarborough on December 6, 1983. Her death was unexpected, even though she had been suffering from failing health. Marion had the distinction of being the oldest living diabetic in Canada and for many years controlled her condition and lived a very active life. More recently she suffered from heart ailments. Many members will remember Marion as the person who dealt with reports and accounts in the office of the Woman's Missionary Society of the United Church of Canada. After that she worked with the Board of Christian Education. Later she had a private accounting practice which included the work of The Ecumenical Forum. Marion was a long-time member of the A.P.C.W. and was the person who audited our books. She was interested in people and in preserving the history work done by our members. A memorial service was held in Eglinton United Church on December 13, 1983.

Gertrude D. Aikenhead who had worked for the Home Mission Board of the United Church died on December 21, 1975 at the Nursing Home in Maple.





Last night I heard of the death of a valiant daughter of Zion, a Hebrew-Christian, a lover of Jesus, a Deaconess of the Anglican Church in the Diocese of Toronto, one time member of St. Matthias' Church, Bellwoods, a sculptress of note, and a faithful friend, Clair Heller.

She fell asleep in Jesus on Monday, March 24th to open her eyes at last to the glory of the Kingdom as she looked into the face of Jesus, her beloved Saviour.

There is much that is symbolic in the time of her death. It was the feast of St. Gabriel, the Archangel of the Annunciation, who stands in the presence of God. It was the eve of the Annundation when the Child began to be formed in Mary's womb. It was the Monday of the week of the Passion, the time of Jesus' suffering, that for a moment eclipsed all other remembrances in the Church's worship.

Clair was a lover of the Cross of Jesus for most of her adult life and knew that in her sculpture she acted in the name of Jesus, the Father's Eternal Word, by whom all things are created.

I have been honoured by her friendship since the days of the Studio Sanctuary on St. George Street. As other of her friends will testify, since those days she has pestered us to pray. She was a great prayer warrior, knowing that our Lord for some reason hears and answers the prayers of the importunate.

Clair would neither let us forget our roots in Israel nor our privilege to tell of the love of Jesus to Jews. I learned from her the reality of Romans Chapters 9-11, and that I who had been a Gentile and far away from God, has been made a Jew in Christ, and grafted into the Israel of God.

In a great mystery she was willing to be with St. Paul "accused and cut off from Christ, for the sake of her brethren, her kinsmen by race." She thirsted for all people to know her Lord, and was to the end a powerful witness that Jesus Christ is Lord.

It was in 1952 that Clair and several of her Hebrew-Christian friends descended upon St. Matthias' like the Holy Spirit on the day of Pentecost. They demonstrated to us the power of personal faith and conversion and found great joy in the Jewishness of the worship there. Clair's design linking the Mogen David with the Cross of Jesus remains in stained glass over the altar, a reminder of those days when she began to disturb us by the power of her faith. It is appropriate to acknowledge that she was the first person to whom I acknowledged my own awakening to the glory of Jesus' saving love that came to me in the Bryan Green Mission of the fall of 1952.

Like many Saints Clair was not by any means a comfortable person to be with. She had a Socratic quality of being the gadfly, and would never let us forget that Jew and Gentile need to enter by faith in Jesus into the Kingdom where He reigns, and where she now shares in His unending and ineffable glory.

There she will be plucking at Jesus' prayer shawl and reminding Him who needs no reminder, "Lord, this one and that one needs you right now".

Sharon S. Austin

The Rev. Thelma Tanner (A '48) has been working at St. Aldhelm's Church in Birch River, Manitoba. Word has come of her sudden death early in 1979.

PEGGY (Jewill U'51) FILSHIE died on July 3rd, 1985 of cancer. She leaves her minister husband, Alex, two daughters and a son. Our sympathy also goes to Peggy's sister BARBARA (Jewill U'83) FULFORD, 168 Lord Seaton Road, Willowdale, Ont.

MARGERY STELCK, D.D. (U'48) died in Edmonton on Sept. 8, 1983. When she was honoured with a Doctor of Divinity degree by St. Stephen's College three and a half years ago, little did we dream that we would be saying our final farewells to our dear friend and colleague on Sept. 8th, 1983. Once again cancer has taken its toll but, thanks be to God, Marge was able to spend the last four weeks of her life in the Palliative Care Unit of the Edmonton General Hospital where the wonderful care given by Dr. Helen Hays and a dedicated staff of nurses, and the love and support of family and friends, made life much more bearable.

Margery continued to work at Bissell Centre, albeit on a part-time basis, for the last few weeks, until July 12th. This would not have been possible without the tremendous care and support provided by her sister Kay, who retired from teaching a year ago.

One of the delightful things that happened just a couple of weeks before Margery was admitted to hospital was a gathering of the Bissell staff at which she was the Guest of Honour. She was not able to go down to Bissell but a group of some 20 to 25 persons with whom she had worked closely over the years brought their party to the house in order that they might tell her how much they loved her. It was the last time Marge got dressed up and she did it especially for them. She thoroughly enjoyed every minute of "her party". The staff had prepared a number of skits recalling special things that had happened both at Bissell Centre and at Moonlight Bay Camp, and it was a joy to share Marge's pleasure as she laughed heartily at the skits and joined in singing the camp songs. It was all so beautiful that those of us who were privileged to be there didn't know whether to laugh or cry. When they presented "Miss Stelck" with a lovely album of pictures and tributes we knew that God was very near.

The four weeks in the Palliative Care Unit were a difficult time for all of us, particularly Marge, but we shall always be grateful for the loving care she received. The medications which were prescribed kept her comfortable most of the time and made it possible for her to share some precious moments with her family and friends. Dency McCalla, a retired diaconal minister and a long-time friend from Kamloops, B.C. was able to spend the four weeks with us and, needless to say, we were all very grateful that Kay had company at the house.

Death came peacefully about ten o'clock Thursday morning, September 8th, and the funeral was held in Robertson-Wesley Church Monday, Sept. 12th with Rev. John L. Pressey officiating. And what glorious celebration it was! A dear friend of Marge's sang "I Know That My Redeemer Liveth", John spoke with real feeling about one who had loved live and lived it fully, a genuine and authentic human being who devoted her life to making life more meaningful for all with whom she came in contact, and the congregation sang.

LILY UYEDA (U'50) Born in Vancouver, Lily attended the University of British Columbia at age 18 and became interested in the work of the Student Christian Movement. In 1942 the family was evacuated with other Japanese Canadians to a relocation Centre at Kaslo, B.C. While there she did group work and taught Grade Six.

In August 1943 the family moved to Montreal where Lily took a business course at Sir George Williams Business School, after which she took a secretarial job with the Quebec Religious Education Council. Her work there sparked an interest in working with the church, so she went to Toronto to the United Church Training School and graduated in 1950.

Her first job as deaconess was with St. James Church, Simcoe. In 1953 she went back to Toronto to complete her B.A. at Victoria University, graduating in 1955. Over the next twenty-two years she served the church at Olivet in Hamilton, St. Luke's in Toronto, and Melrose in Hamilton. In 1967-68 she took a year to study at Colgate-Rochester Divinity School in Rochester, New York.

In 1973 Lily gave up her work to go to Montreal to care for her mother. Her mother died in 1974 whereupon Lily returned to Toronto, working part-time with Senior Adult Services at the Bloor-Bathurst Inter-Church Council, and part-time with Parkdale United Church.

In 1977 she took a position as associate minister at Knox United Church, Brandon, and remained there until she retired in August 1982. Since then she has enjoyed her friends and garden at 35 Castlefield Drive, Hamilton. In retirement she was an active member of the Olivet Outreach Committee, the Refugee Committee, Amnesty International and Ten Days for World Development. During this time Lily lived with cancer, but valiantly continued with her interests and activities. "Lily was a woman who graced us all with her presence and lived out God's Shalom in her life." She died on Feb. 12, 1987.

SARA HARRISON (U'54)

Sara Harrison died in hospital in Moncton, N.B. on Sept. 18th as the result of a fall in her home on Sept. 16th, the day she was to be installed into her new position at Summerside United Church, P.E.I. Sara had worked with congregations in Montreal, Saint John, Newtonbrook and Fredericton. She served for a time as Dean of Covenant College, and also had a term as National C.G.I.T. Secretary.

There was a memorial service in Wilmot United Church, Fredericton, on Sept. 18th. Newtonbrook United Church, where Sara worked before returning to the Maritimes, had a Service of Remembrance and Celebration for the life of Sara Harrison on Sept. 23rd. Margaret Quigley's tribute given on this occasion is printed below.

I met Sara first, on a day in September 32 years ago. She was sitting with all the dignity of an old-fashioned school ma'm in the common room of the United Church training school on Bedford Road, intently reading a newspaper...but...she noticed me come in...that was Sara - totally focused on what she was doing and totally aware of the comings and goings around her. Three years later we moved together into a 4th floor walk-up apartment in Montreal and I came to know her as a friend and apartment-mate, and as a woman who had entered into a vocation that was truly hers as a Deaconess of the United Church.

Sara was unique! What more is there to say as we gather here tonight, to celebrate the gift of her life that she gave each one of us, and to weep together as we come to grips with the pain in our hearts as we slowly realize the reality of her sudden death. When I called some classmates and friends to tell them the news, I didn't have to explain which Sara I was talking about, for she was a person who had filled her name with her own qualities and in a very real sense there is only one Sara - but her gifts to us through the years have been many.

As United Church Deaconesses or Diaconal Ministers, there was a time when some of us, if we ever thought of ourselves as having a Mother Superior, Sara was it. As a Deaconess, Diaconal Minister she had found her place in the world and we became in a very real sense part of her very large extended family. She revelled

110. In the weddings of classmates as, with a twinkle in her eye, she would introduce herself as 'sister' of the bride. And as she travelled hither, thither and yon for continuing education, or on her job or on her travels overseas she would be in touch, one after the other, with class-mates, students, colleagues, and friends and keep us in touch with one another. We have found in her a strong thread that reached out constantly and kept us aware, not just of Sara, but of each other. She gathered news of people and shared it with a respect and caring for each person that let you know you could trust her with your irritations and joys, your new insights or evolving plans, your laughter and your disappointments - if you chose. She herself was in many ways a private person and so she didn't prod or dig...she simply shared herself with you and invited you to do the same.

She loved people and she loved the church. She trusted people to do their best... and she had faith in the church. This wasn't a trust that was blind to the faults of people or the faults of the church. Far from it! But she simply didn't allow herself to wallow in them. She felt deeply the pain of injustices - but her vision of the Kingdom was clear enough that she would grow and stretch a bit through the pain and keep moving steadily ahead to do what she could to make the world a little wiser and a little more caring.

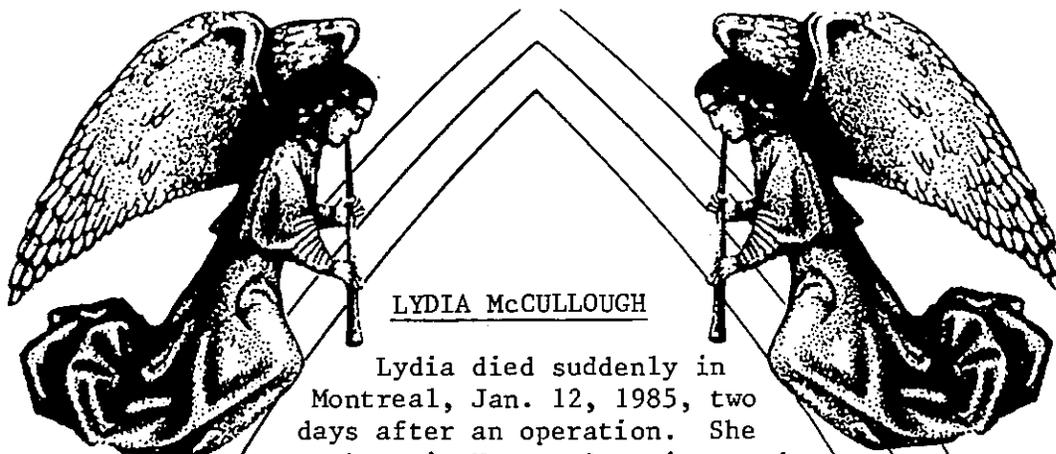
My sense of Sara was of a person who never changed, one who was as steady and as solid as the Rock of Gibraltar - but I was wrong. Sara was always changing and growing and stretching her soul and her mind. Why else would such a cross-section of us be here tonight? She lived life purposefully, but she was always open to the changes that needed to be made that her teachings and witness to the life of her Lord would be relevant to the 60's, the 70's, the 80's - to CGIT teenagers, to students, to co-workers and to the people in each new congregation that called her to work with them.

She has left us a legacy of strength and caring, and community flavoured with her dry, surprising sense of humour. This legacy enriches us. She moved into her new job on P.E.I. with all her usual sharpness and interest. She was seriously looking at the promise of retirement in her favourite of all places, the Maritimes... but that was not to be. Instead she has been called to accept a different and unexpected assignment that sooner or later we are all called to accept. Only my imagination and my faith will let me wander with her there and try to guess how she is moving into that part of eternity that we cannot see from here. I suspect she still moves with the purposefulness, the humour and the interest and caring that makes Sara "Sara".

In closing I would simply share with you an excerpt from the United Church Training School year book of '53-'54, Sara's year, that reminds me, that like all the faithful who have gone before, she has not been asked to travel this part of the journey alone. The words are from Marc Connelly's "Green Pasture's," a Negro play telling the story of Moses and the Hebrew children as they travel toward the Promised Land. In this section God is speaking to Moses about not being able to go with his people into the Promised Land. I think they are words our God could well have said to Sara.

"Sara you been a good woman. You been a good leader to my people. You got me angry, once or twice, dat's true...but I never meant you wasn't gonter have what was comin' to you. An' I ain't gonter do you out of it now Sara. It's just de country acrost dat particular river (that Northumberland Strait) you ain't gonter enter. You gonter have a Promised Land. I been getting it ready fo' you fo' a long time. Jes take my hand now an' come along with me." Amen.

JUNE TRUSSLER (A'56) of Sherbrooke, Quebec, died on October 3, 1985 of cancer. June served as a nurse in Northern Canada and at Campsall Hospital in Edmonton. During recent years she visited in Senior Citizens' Homes in Sherbrooke, Quebec.



LYDIA McCULLOUGH

Lydia died suddenly in Montreal, Jan. 12, 1985, two days after an operation. She was born in Navan, Ontario, graduated from the United Church Training School in 1960, was designated as a deaconess, and worked for a short time in Orillia. She then moved to Montreal to work in the inner city church of St. James United, where she continued to exercise her ministry to the time of her death.

In 1968 Lydia was asked to attend a North American gathering of deaconesses at Racine, Wisconsin, on behalf of the Fellowship of Deaconesses and Other Professional Women Workers of the United Church. (This was a forerunner of A.P.C.W. which now includes both Anglican and United Church members).

Lydia, at that meeting, caught a vision of the value and support possible from an interdenominational group which would include members from Canada and the United States. The North American Diakonia was formed as a regional branch of Diakonia, the World Assembly of Diaconal Associations to host the Assembly in New York in 1972. Lydia represented our association on N.A.D. (later called Diakonia of the Americas) until 1978 when Margaret Fulton was named to the Central Committee. Lydia moved up to be President of the Central Committee of D.O.T.A. in 1976 and continued in that capacity until 1983. As President, she represented the Central Committee on the International Executive and helped with the planning for the International Assemblies at Bielefeld in 1975, at Manila in 1979, and at Coventry in 1983. She and Ruth Hudgins hosted the Conference at Lennoxville in 1974, and Lydia presided at Lake Junaluska in 1977 and Calgary in 1981.

Lydia was well-loved by members of the Central Committee with whom she worked and by the International Executive. She gave extra time unstintingly to the Diaconal Associations, taking her holidays at times to coincide with meetings in the U.S.A. or Europe. Her humour, her joy in service, her devotion to God, her commitment to the deaconess purpose "For Jesus' Sake" were attributes from which we all gained inspiration and resolve to continue in our areas of service. Thanks be to God for her life!

- by Margaret Fulton.

MAUREEN MAYNE - February 29, 1932 - March 23, 1986

Edith Maureen Mayne was born in Vilna, Alberta. She attended school at Caron, Morse and Zealandia, Saskatchewan. She attended Regina College and while there played goal for the Moose Jaw Wild Cats, a girls' hockey team.

After a summer spend as a Caravaner, she worked in a bank in Ingersoll, then was in the second class at the Prairie Christian Training Centre at Fort Qu'Appelle. From there she went to work as secretary to the Home Missions Superintendent for Manitoba Conference and then to the staff of Robertson Church, Winnipeg. Maureen was president of Manitoba Conference Young People's Union and on the National Y.P.U. Executive.

Her deaconess training was taken at the Methodist Deaconess College in Yorkshire, England, and she returned to Winnipeg to Old St. Andrew's Church.

While her parents' ministry was among new Canadians of Northern Alberta, in Regina and in rural pastorates of Saskatchewan and Alberta, Maureen turned to inner-city work in Winnipeg and Toronto where she served at Regent Park United Church for eight years, and Fred Victor Mission for seven and a half years. In Toronto one of the major parts of her work was directing summer camps at Lake Scugog, providing camping experiences for inner city children, parents and senior citizens.

Coming to London Conference in 1979, she worked in many aspects of the church's ministry with native congregations, world missions, justice and peace issues, home missions support, etc. The place she held in the hearts of the people of this Conference was attested to by the hundreds of cards, letters and bouquets she received when taken ill in 1985.

Maureen has been the National President of PLURA and Secretary of Ontario PLURA. She was the A.P.C.W. representative to the Central Committee of the Diakonia of the Americas, and attended the World Council of Churches in Vancouver.

Maureen is survived by her parents, Rev. & Mrs. J. Mayne of Saskatchewan, by her sister Cora Iles, brothers Rev. Don and Brian and their families.

A LETTER BY MAUREEN MAYNE

My niece, Karen Mayne from Edmonton and I, had a two week vacation in March this year, visiting in Japan and Korea. We stayed with Daphne Rogers in Tokyo and went on to Seoul where we visited with Mary Collins. We were able to meet all the United Church missionaries in Korea, and a number of leaders and representatives of Korean Church organizations. The Presbyterian Church in the Republic of Korea (PROK) has taken a firm stand on the side of the poor and oppressed in the struggle for human rights and justice in Korea, this is the church with which United Church missionaries are associated.

Some of the many highlights of the trip were: visits to the Presbyterian and Interdenominational Church Womens Organizations, the Christian Academy, the Mission Education Centre; attending church services with Mary Collins and Marion Current; attending the Galilee Church to hear the testimony of many who had served prison terms because of the positions they had taken in the human rights movement; a day spent with Margaret Storey as she made her rounds visiting patients in their home in the countryside around Wonju; two days visiting in a home for retarded children on Koje Island on the South coast; an evening at the Korean National Symphony Concert, and visits to the Kyongju and Suweon tourist centres. Never-to-be-forgotten impressions include the crowds of people on Seoul streets and buses, the open-air markets with goods laid out on

the ground for selection, the sincere welcome shown by our missionaries and the Korean church people, the intensity of the commitment to democratic change and justice for all on the part of so many we met; the willingness to risk even their lives if need be so that others might have an opportunity, the ease with which one can move into another Christian community in spite of language and culture barriers, the hillsides covered with purple azalea and yellow forsythia, the stark contrast in living standards between rich and poor, and the continual struggle to share in the new economic advantages that some have.

From the short visit two things emerge:

1. Deep respect and admiration for the Korean people as they try to overcome not only present unjust rule and exploitation but the cumulative effect of many years of domination and oppression.
2. A recipe for a great vacation:

Mix one teen-ager, a good friend, your friend's Korean friend, enthusiastic Korean hospitality, some fascinating interviews and visits with Korean Christians and missionaries from Canada, a great variety of foods with very slippery steel chopsticks, put them together with some hair-raising taxi and bus rides through the streets of Seoul, pack them into two weeks with beautiful spring weather, and you'll have a vacation that you can look back on with pleasure for many years to come.



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Lillian Hamilton, former Downtown Churchworkers Association worker and on the A.W.T.C. Household staff, died May 22/77 in Toronto. (A'62)

SYLVIA GOLDRING (U'63) of Ridgeville, Ontario died on July 5, 1985. She had been ill for several years, but had periods of remission, and attended the APCW National Conference in Niagara Falls in 1984.

Doreen Pitt (U'64) died at York General Hospital on June 28/77. Doreen was born and raised in Cardiff, Wales. From 1964 to 1971 she worked in congregations in Montreal, Winnipeg and Dauphin. In 1971 she had to take a disability pension, and moved to Thornhill, Ontario. Since Christmas 1976 she had been taking treatments at Princess Margaret Hospital. At Easter the Toronto Fellowship remembered her with a potted plant on behalf of the National Fellowship.

PATRICIA OATES (U'64)

Patricia was born and educated in Ireland and came to Canada in 1954. She was a registered nurse and worked in hospitals in Saskatchewan and Manitoba. At the time of her death she was working with the Hamilton-Wentworth health unit's office at Stoney Creek. She was killed in a car accident near Bodmin, Cornwall, on October 12, 1984. Her supervisor, Lorraine McFadden, told a Hamilton Spectator reporter that, "She was compassionate, enthusiastic and very active both in her profession and in the community, and will be sadly missed."

Her funeral service was held at Stoney Creek United Church and she is buried in Mountview Gardens, Fruitland.

-- with information and newspaper clipping sent by Lily Uyeda.

Yvonne Green (A'73) died on cancer at Women's College Hospital, Toronto, on May 19, 1980. Shelley Finson wrote the following tribute on behalf of those sisters who miss Yvonne and her vision.

The following was formally inscribed and the parchment presented to Yvonne just a week or so before her death. Eight women friends who had journeyed with Yvonne during her period of sickness and before when she shared with us in the work of liberating the Church from patriarchal power. It can be said of Yvonne that she never confronted gently or hesitantly. She was always firm and insistent on the wrongness of the church's attitude and dealings with women. She was a model for the present day women who must take up the work where she left off. We miss her.

"We come today to give you a special award. It cannot substitute the award you should have received in person last night. (Yvonne was too sick to receive her diploma from Trinity). We are delighted you are a graduate M. Div. Congratulations."

"No, this award is from your peers. It represents our conviction that you are an outstanding figure among us, as an outrageously uppity woman. You have never - to our knowledge - faltered in your rage against the boysclub and the idiosyncracies that come with patriarchy. You are so outrageous that the image of you biting the chin of the turkey who dares to speak for Church, for us and for their brothers, is something we hold dear."

"Being an uppity woman is never easy. You are considered angry, mentally ill, irresponsible, anti-everything, perverted, a man-hater, castrator, lacking humor and, definitely not nice. You have however clung to your right to be uppity - i.e. to stand for what you know is right, to witness to the truth for women and to call into question the values and structures that oppress."

"Obviously for such stubborn and undaunted behaviour only your peers who themselves strive to follow your example to be as difficult, would acknowledge and praise you."

"In honor of this auspicious occassion we will begin to pull together 'Yvonne's Manual of Uppity Behaviour for Women in the Church'."

ANNE KRUG (U'80) died peacefully at her home on Sept. 10, 1983 after a valiant fight against cancer. Anne was the daughter of Rev. Crossley W. and Mrs. Eleanor Krug (U'33). A high school teacher, Anne spent time overseas to become fluent in French and German. She gave volunteer leadership to the Girl Guide Movement and to her church. Feeling called to ministry in the church, she began as a part-time student at the Centre for Christian Studies in 1976 and received her diploma in 1980. During this time and also after graduation and commissioning she served as assistant minister in her home congregation of Fairlawn United Church, Toronto, where she was much loved. Her memorial service was a tribute to a joyful life of service to God through serving God's people.

RUTH ADDY died on August 12, 1985 at the Women's College Hospital in Toronto. She was a student at the Centre for Christian Studies, preparing for church work as a second career. She leaves a husband, a married daughter and a son.

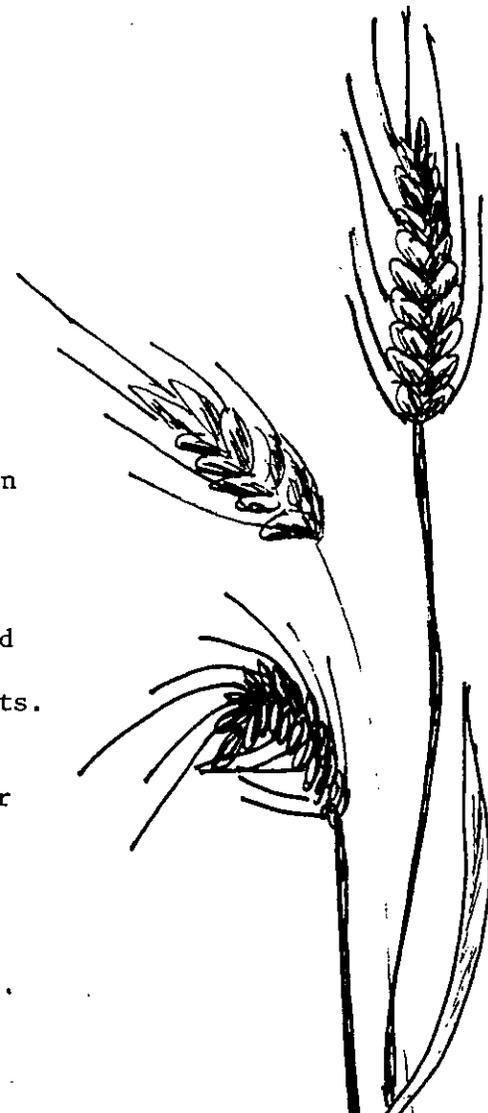
A TRIBUTE TO MARILYN RUSSELL

Marilyn Russell, a student at the Centre for Christian Studies, died on August 27, 1981. A funeral service was held at Queensville United Church, Queensville, Ontario.

Marilyn was a "special person" -- one who had learned to walk three times on her journey of life. To those who shared her life and her death she gave untold gifts. Marilyn radiated what she believed; her inner spirit could be felt in her personal warmth, in her quick, flashing smile, in her gift of courage. She was never too busy nor too ill to care or to listen.

The Marilyn I knew makes me want to give thanks. I loved her, and I miss her.

Audrey Dawson.



AUDREY DAWSON (U'83) died on November 8, 1985. She had, for a time, enjoyed a return to better health, but became seriously ill again this fall. During the last three weeks of her life her anger against the disease left her, and she was able to face the end with peace and radiance. Janet Somerville was with her when she died, and her husband, Bob, spent every possible moment with her. The funeral service on Nov. 11th was at St. Andrew's United Church in Markham where she had been a member of the ministerial team, and was conducted by Doug Shanks and Ann Gilbert.

Audrey was born in Verdun, Quebec. She graduated with top honours from the Queen Elizabeth Hospital School of Nursing about 1953 and worked in the Verdun hospital. She married, moved to Ontario, brought up three children and did part-time nursing. She came to C.C.S. as a student in 1975 and was commissioned as a diaconal minister in 1983. She served briefly in Stouffville, and then went to work at St. Andrew's United Church in Markham.

Several years ago, when Marilyn Russell died, also of cancer, Audrey was instrumental in setting up the Marilyn Russell Bursary to assist women preparing for diaconal ministry as a second career. The Centre for Christian Studies has received some contributions in memory of Audrey Dawson, and has decided to add these to the Marilyn Russell Bursary Fund.

CHINA

FLORENCE A. FEE, Markdale, Ontario

Methodist National
Training School '25

obtained a Second Class Elementary School Teaching Certificate and had five years experience in Ontario rural schools. Her first position 1925-26 was under the Woman's Missionary Society of the Canadian Methodist Church at All Peoples Mission, Windsor, Ontario. She had been appointed to evangelistic work in West China on graduation but because of civil unrest and anti-western agitation throughout China, no new recruits were sent in 1925. Hence, the move to Windsor where her work was with Central Europeans: Poles, Ukrainians, East Germans and Italians seeking to adjust to city life in a new land. A seven days a week program was centred in the small Mission house, in which they lived situated in the midst of immigrant people adjusting in many cases from a life of rather primitive agriculture to employment in car manufacturing. As an assistant to Miss E. Black, she visited in homes helping in solving problems and teaching English. "I was shocked to find a woman who earlier in the day had given birth in her own home to a child, and scarcely able to stand, doing the family wash in tub with washboard." After school hours she gave leadership in Religious Education programs with children and on Sundays attended St. Giles Church with a group of her Sunday School children.

Oct.1, 1926 Florence arrived in Shanghai. Although appointed to West China she was forced to remain at the Coast because of Civil War and continued anti-foreign agitation. Study of the Mandarin language was undertaken under difficulties. In January 1929 she began her missionary service in Szechwan Province with the Chinese Church. City and rural evangelistic work was conducted in the midst of quite disturbed conditions as the Nationalist Government sought to establish its control over warlords, and to consolidate a Central Government.

For two and a half years Florence was co-principal and teacher in the W.M.S. Women's School in West China. After a short furlough she returned to China 1932-36 and worked in City and Rural Evangelism in the cities and rural districts of Fowchow and Chungchow located on the Yangtze River eastward from Chungking. For three years she was co-principal of the Union Bible School, Chengru, in which some mainline churches as well as Baptist and China Inland Missions cooperated. Because of tension regarding theological issues Florence felt the need of further theological training and on successive furloughs took Second and Third Year Emmanuel courses.

In 1937 there was mass migration of Chinese from Eastern China to "Free China" (Szechwan) due to the beginning of the Sino-Japanese War. After Pearl Harbour "Free China" became a base for Allied attacks against Japan, and Japan carried out bombings of West China. When Florence returned from furlough in 1940 she was posted back to Evangelistic work in Fowchow and Chungchow. Bombings disrupted all programs, all schools were closed, church centred programs were constantly disrupted by air raid alarms and much time spent taking shelter in the air raid dug-out. The staff and patients of the Christian Hospital found shelter in another dug-out. When the local jail was struck, 500 male and 35 female prisoners were transferred to a Buddhist Temple outside the city.

With the end of the cloudy, misty season and the return of longer days and sunshine, there was an intensification of air attacks on Chungking, 7 air miles to the west of Fowchow and more single bombs were dropped on Fowchow on return flights of Japanese air squadrons. There was an almost daily 8.00 a.m. evacuation of the city by the bulk of its inhabitants. Jean Stewart and Florence had a weekly schedule: visiting the jail, a "Behind the Lines" Centre for disabled soldiers, a refugee camp, a suburban area as yet free from raids. They conducted formal Gospel Services and made personal contacts. Now and then they accompanied the many to the great uncultivable hill beyond the city, to find shelter and cover among the grave hummocks, overgrown with shrubs, flowering azaleas, and trailing vines, being part of the crowd to whom the city was visible waiting for the sound of the "All Clear" signal.

Food was a problem as household fires were forbidden between 8.00 a.m. and late afternoon. Lunch for Florence and Jean normally consisted of bran muffins (cooked by their servant the evening before), hard boiled eggs and thermoses of boiled water, which they carried along with the Christian tracts for distribution, their roll of white cotton hymn sheets on which in large black Chinese characters, gospel choruses, simple hymns and Scripture texts were written. Wheeled vehicles were unknown. They were walking several miles over footpaths or narrow stone slabbed roads, generally over hilly terrain. The ferry boats carrying up to 40 passengers up the Yangtze River, (towed westward by "trackers" on the shore and rowed eastward by the same crews), were a great boon.

However, walking in the enervating heat in May and June took its toll and Florence became ill. Being unable to undertake the journey by Yangtze Steamship to the Chungking Hills a few miles south of the city where earlier missionaries had built cottages at an elevation of 2000 feet, she was forced to remain at Fowchow. She was under the care of Dr. Irwin Hilliard, who took no holidays that summer in order to assist Dr. Fao in the treatment of wounded air raid victims. It was considered too risky for her to remain in bed, so during treatment she spent her days entering in and climbing out of the "dug-out" at half hourly intervals.

A concentrated attack on the Church Property resulted in the destruction of the fine brick church, the Religious Education buildings, Boys' School and serious damage to the homes of Chinese staff. Later a single bomb was directed against the W.M.S. School buildings, damaging neither but destroying a portion of the compound wall. Unable to walk the mile distance she was carried there by "Wha-gan" (a hammock-like seat suspended between two sturdy bamboo poles whose uniting cross-bar at each end rested on the shoulders of a "chairman") to inspect the damage and to arrange for the security of the property until repairs could be made.

A couple of weeks later Dr. Hilliard decided she must go to Chengtu for treatment and rest. After having her possessions sorted and packed, she left by Steamship for Chungking and departed the same afternoon in a small, nine passenger plane that a couple of hours later finally broke through a heavy cloud cover to land safely at the Chengtu airfield. In January 1942 she was appointed to evangelistic work in Junghsein, a city without hills and of no military or political importance where she succeeded Uberta Steele who was leaving on retirement furlough.

After Florence's return from her third furlough 1947 she was appointed to the Literature Department, Canadian Mission Press, Chengtu, to share with Chinese colleagues in the production of Christian Literature for use by the mainline Protestant Churches through West China: Religious Education material, tracts, orders of Service for special days (Thanksgiving, Christmas, Chinese New Year, Lent etc. etc. A monthly magazine "The Christian Hope" was published plus the translation into Chinese of certain books and articles including the Women's World Day of Prayer Service. Sundays saw Florence assisting with the work of the East Gate Church.

Then, came the complete collapse of China's Economy, and Chengtu was occupied by Communist forces December 25, 1947. Throughout the next three years tensions were shared vicariously with the Chinese people for some of whom it meant death during the establishment of a totally new regime. There was a gradual curtailment of religious freedom and confiscation of church property. All normal contact between missionaries and Chinese associates was forbidden. Application for Exit Permits rendered missionaries "house prisoners" in charge of their servants who reported daily to the Communist authorities concerning their prisoners attitudes. June 1951 Exit permits were granted to Winnifred Harris, Florence Fee and a Swedish missionary nurse. Then, a speedy departure under escort to the Hong Kong border. After a month, Florence obtained passage on a Norwegian plane to Amsterdam. She spent three weeks in England and Ireland awaiting steamship passage from Liverpool to Quebec city, then to Hamilton, Ontario to the home of her mother and sister Lilian.

In 1952 Florence was appointed to Victoria B.C. to a long established Chinese United Church to do Religious Education with youth, and children where she was responsible for conducting a morning kindergarten. Since her China experience had been largely in the field of adult evangelism, she requested appointment to Pastoral Work. Florence realized that the Victoria Christian Community stood aloof from welcoming the incoming refugees from Communist China. "Don't you know we're like oil and water. We don't mix!" Such an attitude was intolerable to her whose interest and concern was for the needy newcomers.

From July 1, 1952 to June 30, 1953 Florence served the Maynooth pastoral Charge, North Hastings County, Belleville Presbytery, Bay of Quinte Conference. Originally it had contained six congregations, but the two W.M.S. missionaries, Agatha Coultis and Mabel Willows, who had served most effectively for some eight years had brought about the amalgamation of the six into three active congregations. They had long been due for furlough but had to stay because no male ordained minister desired the charge after so many years of leadership by women. Florence was appointed for a one year term on the understanding that an

ordained man would then take over. Her first hurdle was to learn how to drive the car whose defective gear shift and manual transmission posed problems for one whose previous driving experience had been with a Model T. Ford in the early 1920 period. The Woman's Missionary Society who paid the salaries, engaged a Victoria College student, Shirley Radcliffe, for July and August to be her helper and driving instructor. The roads were largely unpaved and hilly once off the highway then being developed from Bancroft to Maynooth. After Shirley's departure, Pearl^(Rice?), a graduate from the United Church Training School, came to share the circuit work (a forty-five mile drive to and from the three services each Sunday). They conducted Worship Services on alternate Sundays which gave Florence more time for keeping in touch with the scattered families.

For the next five years Florence worked in the Rama Pastoral Charge (Orillia area), Simcoe Presbytery, Toronto Conference. There were two congregations, one large white at Longford Mills (Geneva Park area) and the other Rama Indian congregation, two miles to the south. The parsonage was on the Indian Reserve and Florence felt "at home" with the people because of the China years and the fact that she was still finding adjustment to the materialistic values of Canadian Society difficult. There was no "orientation" to Indian culture provided for workers by the Home Mission Board. Her China experience of accepting persons as persons was of inestimable value as she tried to promote a spirit of self-worth amongst the Indian people, who were conscious of being considered inferior by many in the white community. She was told by the Indian Agent when she questioned him about a local self-government matter, "You have a lot to learn! You'll have to accept the fact that Indians must be treated as children!" What an unbelievable put-down of people, many of them as intelligent and capable as he was, and some of whom had served with distinction during the War! There was the problem of promoting understanding, cooperative effort, and Christian fellowship between two congregations, especially between the two women's groups. Also, how to reach out to persons in both communities. long indifferent to the Church with the Gospel of God's love and caring grace and to lead them and others to a vital relationship with Jesus Christ?

Her final appointment was Missionary-at-large to newly arrived immigrant families throughout Hamilton Conference and the pastoral oversight of the Chinese congregation of All Peoples Churches in Hamilton City. She visited most communities where Chinese families lived, asked about any felt need and made contact with some volunteer to fill it. Her knowledge of Mandarin (the National language) and her ability to write Chinese made communication possible. The help of a well educated Christian woman from Hong Kong, who presently became her paid assistant was of inestimable help in relation to Sunday Worship, womens and youth programs in Hamilton. The linking of a newly arrived Chinese family with a concerned volunteer teacher of English was again and again, meaningful to both parties. She, herself, was often a "go-between" concerning citizenship, medical services, welfare etc. etc.

1965 was retirement year and she lived with her sister Lilian in Hamilton. Retirement years were spent researching and compiling records of her mother's English and Irish forebears who had been Methodists from the time of the Wesleys. Leaving Hamilton in 1946 they returned "home" to Grey County, Ontario, and purchased a house in the rural

village of Markdale, some ten miles from the farm of their parents where they had been born and had "grown up". Florence is again involved in researching and compiling family history this time dealing with her father's Irish Protestant and French Huguenot heritage.

"We both are grateful for the many things that, by God's grace, have enriched our lives. I am thankful for those experiences in China and in Canada that have broadened my outlook, deepened my appreciation of other peoples and their cultures, awakened my conscience re justice issues and made me very aware of the many gods, even we who claim to be Christians, worship, rather than Him who is Lord over all. Yet I know God's Spirit is at work in this, His world, as surely as it was all those years in China, when the suppressed Church had to go "underground", and when many endured intense suffering or death because of their loyalty to Jesus Christ. For some, it long seemed "the end of the Church" but "seed" sown earlier took root in the darkness, and grew into a harvest beyond ones imagining, in number, size and vitality."

RAE (RACHAEL) ISSAC, Brantford, Ontario

UCTS 1928

and Henrietta Campbell were classmates and spent some furlough years together. Edna Meader visited both of them and tells us something of Rae's life and work. Rae was a Registered Nurse who went to China in 1928. She served in a hospital in Awanstung Province, South China where she was Superintendent of Nurses and involved in teaching Chinese student nurses. She worked with Dr. McClure temporarily during the war when the Japanese occupied her area. Then, she was on loan for 5 years to an American Presbyterian Hospital because she couldn't get to the United Church Hospital. Right after the war she^{was} sent back to her own Hospital and there are many stories of Rae going halfway around the world by boat to get back to China. She started out with those going to other overseas mission fields but ended up alone.

After returning from China, Rae spent 10 months in the Canadian Mission Hospital at Burns Lake, B.C. where she says she worked all shifts because of the shortage of nurses. She retired in 1948 and between 1948 and 1950 took studies in Public Health (certificate). She then worked and lived in Galt until 1961 when she moved to Brantford to live with a widowed brother while continuing to work in Galt.

Edna has known Rae since 1965. As a member of Sydenham United Church, Brantford, Rae was involved and committed to many areas of the church's work with emphasis on the U.C.W.

On June 9, 1986 Rae entered the John Noble Retirement Home in Brantford.

-- by Edna Meader.

ANNE (DAVISON) STOREY, Etobicoke, Ontario

UCTS 1945

grew up in Sudbury, attended Trinity College and after graduation from the School of Social Work served for three years in the Ottawa Children's Aid Society, then, transferred to Family Welfare in Montreal for another three years. During College days she lived with a United Church Missionary family, met many on furlough and absorbed a keen interest in things Chinese. Here are extracts from the story she wrote for the Newsletter which are to a large extent in her own words.

"After my mother died in Montreal, I felt free and that I should respond to the call to serve in the Far East. I approached the Anglican Church ... and learned they were not talking to women that year. My Rector suggested I try the United Church and the Women's Missionary Society replied without delay. I must have been a headache to them because this was the middle of the war and no one knew who was going to win! The year at the Training School broke me in gradually, then, came a year at Yale graduate school to study the Chinese language. The staff tolerated the few of us at the back of the huge class they had for army personnel. The first thing I learned to say was: "Please pass the beer. Is my parachute on straight? There is something wrong with the engine." I never had an opportunity to use any of these statements."

"Then, to China, in a recently refitted ship that had been used for war transport. They forgot to close one vent and we sprang a leak in the Caribbean. Panama might be a nice place in cool weather, but it had not much attraction when the heat and the smell of rotting rice came on every breeze we could find. We arrived in Shanghai 42 days after we left home. The W.M.S. had responded to a challenge to provide a Chinese speaking Social Worker for the Shanghai World Council of Churches office called the American Advisory Committee, (AAC). Neither a missionary nor a member of the ACC met me and I sat on the couch in the local hostel waiting for someone and wondered if the lack of welcome was a foreboding of the time to come."

"Two years in a post war rehabilitation program gave me the chance to see 16 of the Chinese provinces, and to meet staff from all over the world. In Honan, I was working with an Italian R.C. priest, he looked at one bulb flickering in the middle of an intersection and said he had not seen an electric light in 13 years. As we walked down the street, the children would call out "Americans, Americans." He did not bother to correct them. Another time when I was spending the three weeks of the New Year holiday with Swedish folk, the same cry and about every 5th time he would stop and explain that neither of us were Americans. I suppose we were all reflecting a bit of cultural background.

"Catching a train in the middle of the night to go south from Honan, there was no seat so I made myself as comfortable as I could sitting on my bed roll. It was just after Christmas and at the end of the coach a

youth started to whistle all the Christmas carols he knew. I regretted that I could not whistle and join him. By daylight he had stopped and he never knew how he had made a dismal trip turn into a treasured memory for a travelling missionary."

"Most missionaries learned one dialect and returned to the same area but I had studied the national language, so could converse with everyone in North China. Prior to the war, families kept their boys and if they had too many children, the girls were abandoned to orphanages. In institutions started during the war, there were all boys, likely the girls had been sold. I worked on a team that tried to get some elements of child care into the curriculum of each of the 12 Christian Colleges in China. We worked with either the Home Economics or Psychology Departments. Child care and day nurseries were settling into Community Programs, but there were no places where staff might be given a bit of training. The cotton factories in Shanghai had nurseries where mothers could go and nurse their infants at regular breaks which were on a very good level. (Industry was into the day care field in Shanghai in the 1940's and it is just being talked about in 1987 in Canada!)"

"We distributed tons of surplus food from the Department of Agriculture in Washington and codfish from Canada. Much of the food was not acceptable to the Chinese taste and we were able to give some to the missionaries who were also running short of everything. I never felt discriminated against because I was a woman. One time our director was giving a report to the Board meeting and expressed his satisfaction that we had distributed so many tons of food and said: "and we have kept our skirts clean." I chuckled out loud because in the room there were 17 men and me. Then they all laughed."

"After two years in Shanghai, I returned to the mission proper starting more language study. I was evacuated from Peiping to West China. No one knew when we were coming but arrive we did on Christmas Eve atop a truck that was taking a load of Mennonite freight up to Chengtu. I settled there living in with Ervin and Frances (Menzie) Newcombe with whom I had lived in Toronto. The next two years spanned the time when most of the missionaries were leaving China. I worked in the Social Work Department of the West China Union Hospital. The last few months were not very productive as far as work was concerned, but I learned a great deal of how one might compromise with one's standards or be very rigid and unchanging. I felt deeply for people who had spent their whole lives in that part of China and were having to leave without saying well-earned good byes. I was glad that I was the right age for that time. I was young enough to take the 5th class ticket on the Yantze boat, and see the famous gorges. I reached Hong Kong without the hassle that others had suffered."

"The W.M.S. were simply wonderful. Still interested in the Orient I went back to Yale for Japanese language study. Before the year was up the cry came from Korea. They needed a similar period of rehabilitation following their recent war. So, I was transferred and was in Korea for two complete terms (1953 - 63) on loan to Church World Service."

"Widows in Korea were many! When I arrived there were 300 pastor's widows whose husbands had been taken north and were never heard of again. As women never took their husbands name, and the children did, keeping families together had problems. Korean women had been protected by the husband's family so completely that for those who chose to keep their children, trying to earn a living and provide for them, was like jumping several decades of natural growth. I learned many things culturally different to what I expected. Although the name for widow changed three times in the ten years I was there, I learned that being a widow was a temporary situation! A woman was only a widow until her eldest child married, then she graduated to being a mother-in-law and was able to fit back into the pattern of her culture. It took a long time for me to tumble to the fact that so many of the widows asked for sewing machines, not because they knew how to or wanted to sew but because a sewing machine sitting in the front hall was a symbol of respectability...they were not prostitutes! Of course, there followed various courses in hand crafts, a cooperative outlet for sales and many individual ideas of how they could be self supporting. Orphanages could grow up over night whenever a new sponsoring agency appeared."

"When the pressure of widows, and I estimated that our progress in some way or other touched 10,000 in these years, had eased, the Church World Service had become involved in the mixed racial situation because of foreign armies that were watching over the demilitarized zone between South and North Korea. I had been their correspondent for several years and helped many, especially Chinese refugees from North China, to emigrate. I was then transferred to the International Social Service Office where I was Director for two years, physically adopting mixed racial children into homes in U.S.A., northern Europe and a few into Canada. When I was there, we had to have a paper stating that the child was an orphan, the next paper signed by the child's mother, and then, we were making new birth certificates. Cultural and legal complications turned up regularly. The program was transferred to the Korean Government who set out a procedure suitable to many countries."

"Then, God's hand had a different channel to lead me in. The Anglican Church invited me to return to Canada, to be their social work consultant in the national office. It was the right time to move and the right door opened up. I returned to Toronto in 1963, found a comfortable living arrangement with Violet Stewart, a retired Missionary from China and other places. For ten years I found much of the Canadian scene interesting with many new lessons to teach me. When the time came to move again, I remembered an invitation received 8 years before to work for the Foster Parents Plan. I responded with a willingness to go anywhere, and so in 1972 I left for Vietnam to direct their program which was caring for 6,200 families."

"Vietnam in war time was what I expected. I had seen before family situations where parents and children did not trust each other and there was little communication. I learned that inflation can be the worst enemy

of an ongoing society. Yes, hunger, and unemployment are problems that we have to keep working on, but Canadians generally do not seem to realize that inflation can undermine the whole of society faster, and more completely than anything else. I expect that people who struggled in Germany would support me. I am happy to see that Canada is working on that view and I will help in any way I can with the lesser problems."

"One of my holiday breaks from Vietnam took me to my old haunt... Hong Kong. It had been 11 years since I was there, and it just felt like home. At that point I met again John Storey. Since I last saw him in Korea, he had had a ten year stint in Singapore and his wife had died. He was up to his neck in shipping problems as he struggled with this new container idea of shipping. He had spent all his working life at sea, and then, as skipper of ships that carried refugees, missionaries, etc. up and down the China coast. We were married at the end of 1973. At the end of 1974 we retired to Toronto and had a very mixed and very busy retirement. John had never lived in Canada, so here he was "Anne's husband" but in England I was "John's wife," so that seems to be a 50-50 affair."

"After returning to Toronto once again, I was invited to be Director of the Victor Home for Girls and I was there for three years. Just ask me about illegitimacy around the world?...at least what it is like? Having lived with Margaret Brown in Shanghai, Violet Stewart in several places in China and for 10 years in Toronto, I have been closer to the old WMS days than I am now. I miss both those friends very much. The McClures are still about. Dr. Bob McClure's father's 90th birthday party in Toronto was my welcome to the Mission. Ruth Taylor was one of the strongest and consistent roots at Church Head Office that I ever knew. I am grateful for the opportunity to serve abroad that they provided and they were wonderful to have as bosses. I am now very much involved again with the Anglican Church, and I wish the churches would somehow build a stronger bridge for me to be standing on."

ISABELLE MILLER, Knowlton, Quebec

UCTS 1948

is a Registered Nurse who was sent to Szechwan, West China in 1948 and her immediate task was study of the Western Mandarin language. Her nursing was interrupted because of the Communist takeover in December 1949. A wonderful and treasured experience for her, but ^{she} felt her contribution was probably minimal! But so many happy memories of friendships with both the Chinese people and fellow missionaries.

Isabelle returned to Canada and was Nurse-in-Charge of the Elizabeth M. Crowe Memorial Hospital at Erikdale, Manitoba from 1952 - 56. She also helped in the local church and had to conduct a couple of funerals. Special memories were friendships with local people and hospital staff. These years greatly added to her nursing experience and in addition she learned to do bookkeeping.

In 1956 she was sent to Hong Kong and once again the first task was 6 months study of the Cantonese language. She worked in Rennie's Mill Refugee Camp and was Nurse-in-Charge of the Cheun Yuan General Clinic in Tsuen Wan Resettlement area until 1971. Other duties included Student Health Service. "The work was made possible because of the invaluable assistance given by the Chinese staff, particularly the Chinese Nurse-in-Charge with whom I shared a home. During that time I adopted a daughter, she adopted a son and we were both foster mothers. All these people are still very much a part of my family".

From 1975 - 1979 Isabelle worked at Centre Hospitals de Waterloo, at Waterloo, Quebec with Seniors and Paraplegics. The Centre had a marked Christian emphasis. The Director was a former Catholic Priest who married a girl from Chile. It was an excellent opportunity to identify with French-Canadians and experience their warmth and joie de vivre.

JEAN DAY, Scarborough, Ontario

Covenant College 1964

a Registered Nurse was a missionary in Hong Kong under the Division of World Outreach of the United Church of Canada from 1964 - 72. She was responsible for a variety of nursing and other functions there.

From 1985 to the present she has been Executive Director under the National CGIT Association working in Toronto. Jean is responsible for ongoing resources, and for co-ordination among 8 regions across the country.

DOUG & HELEN SMITH, Richmond Hill, Ont.

Covenant College 1964

Both came to Covenant College as experienced teachers. From 1968 to 1972 they served in Hong Kong, employed by the Board of World Mission. Doug taught at a Technical Secondary School in Hong Kong.

IN MEMORIAM

KATHLEEN ANDERSON died in April 1980 at the age of 93 in Swan River, Man. She served the Woman's Missionary Society of the United Church both in China and Canada.

CORAL BRODIE died on March 31, 1980 at the age of 83 in Toronto. She was a missionary in China for seventeen years, retiring in 1943.



HELEN LEIGHTON BAILEY (A'24)

Sept. 5, 1893 - Feb. 10, 1986

Helen Bailey was born in New Brunswick, where she was educated and became a teacher. She attended the Anglican Deaconess and Missionary Training College to prepare for missionary work under the Women's Auxiliary.

She went to China in 1924 as a missionary teacher, and remained there until China's internal political wars began. She was transferred to Japan about 1929 and taught there until World War II. In 1941 she returned to Canada and British Columbia where she joined the Anglican staff working among Canadians of Japanese origin who were being moved by the government to "Relocation Centres" for the duration of the war.

In 1942 Helen Bailey went to Tashme Relocation Centre, and in 1945 to Slocan City Relocation Centre where she taught Kindergarten as well as doing evangelistic work. When the Japanese moved out of these "centres" after the war Miss Bailey returned to Vancouver and worked at the Holy Cross Japanese Church until her retirement in 1958.

While living in Vancouver Miss Bailey was a very faithful and active member of St. James Anglican Church, serving in the Altar Guild, the Women's Auxiliary and the Associates of the Sisters of St. John. When her health declined she entered Youville Residence for Seniors and lived there until December 5, 1985 when she entered Vancouver General Hospital. She died peacefully on Feb. 10, 1986.

JANET BRYDON (U'17) died on October 29, 1982 in Cambridge, Ontario. She went to China in 1917 as a United Church missionary-teacher with Dr. Robert McClure.

Laura Darby who served as a United Church missionary in West China and Japan from 1924 to 1963 died on Sept. 25, 1978.

DOROTHY E. EASTER, died on October 8, 1982 in Petrolia, Ontario. She was a medical missionary for the Women's Missionary Society of the United Church in China from 1938 to 1944.

LOUISE B. FOSTER died at the age of 88 on June 25, 1976 in Whiterock, B.C. She retired in 1952 after serving as a missionary in China.

MARY (CRAWLEY) HILBORN died in Brantford on November 30, 1983. She served in the Woman's Missionary Society hospital in Cheng-tu, West China, from 1929 to 1942. On her return she suffered from tuberculosis and spent some time in a sanatorium. She was married and is survived by her husband, Mr. P. Ronald Hilborn.

Jean E. Holt, a retired deaconess, died on April 14, 1979 in Collingwood, Ont. She served in West China from 1913 to 1949.

IRENE THOMPSON KERSTER died on October 1, 1981. She was a much-loved friend of Vancouver members, and served as a missionary in China and Trinidad.

A. F. Ruth MacLeod (U '42) who served as a missionary in Taiwan from 1953 to 1971 died on April 13, 1978.

Winona Smith-Windsor (U'20) died May 18/77 in Regina. She was a missionary in China before her marriage to the Rev. James Smith-Windsor.

VIOLET MAY STEWART (U'36) - March 1895 - April 12, 1985

Violet Stewart worked as a legal secretary in Toronto, and left this job in 1918 to go to Honan, China, as a missionary with the Woman's Missionary Society of the United Church. Her hobby was weaving, and during the turmoil in the country she worked for a while with her weaving in Nanking. During her furlough in 1935-36 she attended the United Church Training School.

When China was no longer possible she worked on the Home Missions field in Alberta. She left this in 1954 to go to Korea to establish a weaving unit for the Korean war widows under the Church World Service program. In the Fall of 1959 she returned to Canada and was in Saskatchewan Home Missions until 1959. She retired in 1960. However, her interest in weaving continued, and for her work she won first prize at the Canadian National Exhibition in 1974.

Violet Stewart died in Chelsey Park Nursing Home in Mississauga on Apr. 12, 1985.

DR. RUTH (MRS. HUGH D.) TAYLOR died on March 23, 1982. She will be remembered by many as the Overseas Executive Secretary of the Woman's Missionary Society of the United Church of Canada. Before this position she and her husband were missionaries in West China.

The following citation was read by Dr. Helen Kim, President of Ewha Women's University, Seoul, Korea, in October 1956 when Mrs. Taylor was presented with an honorary doctorate:

"Mrs. Hugh D. Taylor, Church woman in your own right, and representative of the United Church of Canada whose co-

operation in Ewha helps to make it a union institution;
Administrator of a work of outreach that touches many lands and peoples;
Secretary whose insight and judgment, clarity of thought and forthrightness of manner in dealing with difficult situations is recognized by all who know you;
Champion of women's rights in every area where equality of opportunity and status has not yet been achieved;
Promoter of Christian higher education in various Asian universities:

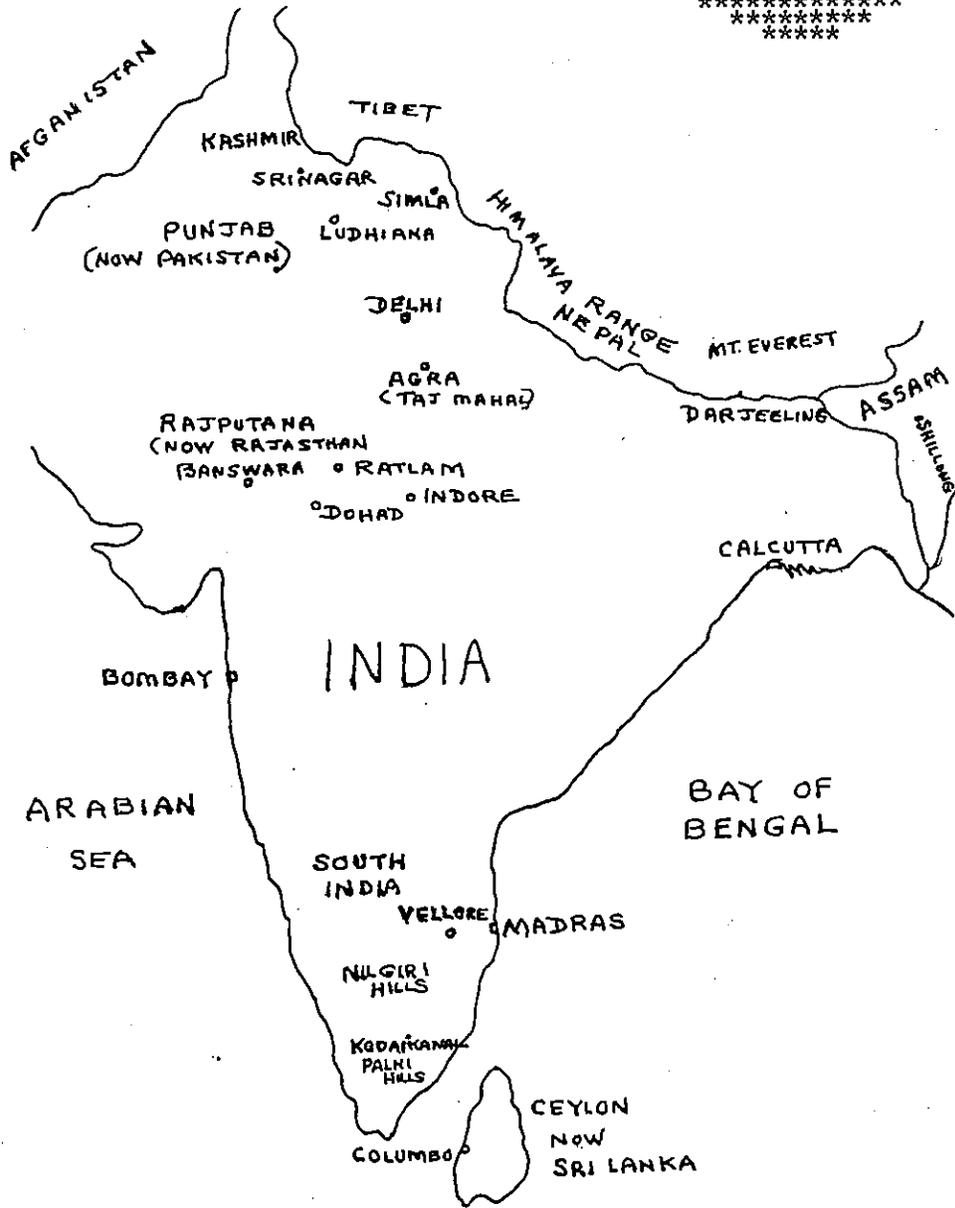
By virtue of the authority vested in me by the Board of Trustees of Ewha Women's University, and on the recommendation of the Graduate School Council, I hereby confer upon you the degree of Doctor of Humane Letters with all the honours, rights and privileges thereunto appertaining."

Anne L. Ward died at Mississauga Hospital on Sept. 1, 1980. She is a former China missionary, General Secretary of the Woman's Missionary Society, and Secretary of the Board of Women of the United Church of Canada. For the past twenty years Anne Ward and Catherine McKeen (U'50) have been living together in Mississauga.

RUTH WATTS died in Toronto on August 11, 1985 in her 92nd year. She was a former Anglican Missionary in China and Japan, and an instructor of Chinese at the University of Toronto.



INDIA



VERA VICTORIA BOYD, St. HILDA'S TOWERS, TORONTO UCTS 1930
 Nurses' Training, Lamont, UCC Hospital
 Post Graduate Work - Toronto University School of Nursing

Vera Boyd went to India in 1930. Her first three terms of service were spent in cities; Neemuch, Ratlam, Indore, in Central India. In each place, she was appointed Superintendent of Nurses in Christian Hospitals where Nursing Education was an important part of the hospital program. Many joys can be remembered from these and later years. Seeing nurses, trained in the Christian hospitals, stepping out into important positions because of their efficiency and dedication.

The joy of Annual Graduation Ceremonies never dies. To see young girls from villages or from the Children's Home standing erect, with dignity, their eyes shining, in sparkling white starched uniforms, a world of opportunity opening wide before them, is a glorious moment that fills one's heart with pride. Cinderella had absolutely nothing on these young women.

During this time, Vera initiated elementary training for Nurse Aides in mid-India. She was, of course, glad when her successor was happy to carry on this program. Later on, their training and status were raised under a Nurses' Auxiliary Training Program which became an integral part of Nursing Education on the national level.

Another brilliant idea of Vera's was to initiate training for Male Nurses under the mid-India Board. There were only two students in her first class but the two, determined to succeed, were very successful. The program was really underway.

In her third term, Vera had an unusual two-year interlude in her nursing service. She was asked to become Matron of Nurses in a military hospital in Mhow, Central India. Recruiting some nurses from the Christian Hospitals to assist her, she undertook this new position which lasted until the end of the war. For this service, Vera was awarded the Kaisar-i-Hind Medal. She and three or four others (Miss Grace Patterson, Mrs. W.S. Taylor) were placed on the Queen's New Year's Honours List in 1964 and received this very special award bestowed for public service in India.

Another innovation for flexible Vera was in service of a Mission to Lepers. This Mission had a Home for uninfected children of leprosy patients. On request, Vera started taking High School girls from this Home into Nurses' Training. One Nurse in particular impressed Vera. Lavanyalata, a night nurse, spent time with an elderly heart patient who wanted to know how to become a Christian.

Vera spent her last two terms in India in a 40-bed rural hospital, in Hat Piplia, Central India. Here her Medical Superintendents were young Indian women doctors. She and they spent many off-duty hours together in friendly companionship.

VERA BOYD (Cont'd)

One surprising responsibility that Vera had to assume was finding husbands for orphan nursers. Having no parents, they had no one to make their marriage arrangements so that Vera undertook to re-assure them that, in lieu of their parents, she would help them to find a suitable partner when the time came.

Vera looks upon her last two years in India as particularly significant. For some time, she and the other Canadian nurses had looked forward to the day when graduates in nursing from their Christian Hospitals would be fully qualified to take over the major responsibilities in these hospitals. Before her retirement, Vera felt privileged to have a part in this transition. She became Clinical Supervisor under the direction of two of these graduates who were appointed to positions previously held by missionaries,- Director of Nursing Education and Superintendent of Nurses.

Furloughs were well and happily spent in Deputation in work. Vera is glad of this opportunity to express thanks, sincere heart-felt thanks to the Woman's Missionary Society groups whom she met. She still misses this delightful experience. On her final retirement furlough, deputation took her to Manitoba, as far north as Thompson, to the Arctic Circle, almost. With the kind permission of the Woman's Missionary Society, Vera spent one full furlough doing Post Graduate work in the University of Toronto School of Nursing. She is very appreciative of this opportunity.

Furloughs brought ship travel, usually very welcome and enjoyable. Once, however, the "boat" nearly turned over and dishes rolled back and forward across the table. One friend, Tena Baxter, would ask when sailing was rough. "Is anyone sorry she came?" Trials vanished into laughter. In her retirement, Vera spent five years as Receptionist at Covenant College. Here she greatly enjoyed the students with whom she had a good rapport.

Later, Vera became, for a time, a volunteer with the Women's Auxiliary of Wellesley Hospital where she worked in the library and enjoyed her visits with the patients. Living at St. Hilda's Towers, Toronto, Vera expresses her appreciation of this beautiful Residence, the Staff and her new friends.

is a Maritimer, Graduate of Acadia who taught in New Brunswick for seven years prior to coming to the UCTS. She left for India in 1936 and served there 36 years. While on one extended furlough due to family responsibilities she worked as Personnel Secretary of Women Workers in the Church.

In India from 1936 - 50 Hilda served in the villages around Mandleshwar and Kharua. She worked among the village people, helping the Indian pastors to teach and nurture the women of the congregations, carried on a program of teaching the basics of the Christian Faith, camped in tents beside one village for a week or two, then, moved on. In addition, Hilda did some adult literacy, and public health. Special memories remain of the welcome by the villagers and their warm friendliness. Having been ordained in 1944 on her return to Kharua she was made moderator of three small rural congregations where Indian lay workers were carrying the day-to-day work. During the rainy season when it was very difficult to get out to the villages she began teaching each year for six weeks at the Union Theological Seminary, Indore. Highlights included the joy of celebrating communion and baptising babies in the rural congregations; and celebrating both Easter and Christmas festivals with the Christian people.

In 1952 she was appointed to work by the Masihi Sewa Mandal of the Malwa Church Council of the United Church of North India to the Theological Seminary in Indore. She taught New Testament to the students studying the vernacular course in Hindi, and had special classes for their wives. In addition she visited Christian homes in the city of Indore, prepared special study material for women's groups and was treasurer of the India Missionary Committee. She found it a great joy to see young people grow in faith, understanding and ability. It was a privilege to work with others on staff, some of whom came from different geographical and theological backgrounds.

For 1962 - 65 her appointment was to be Treasurer of the Masihi Sewa Mandal, the Executive Board of Malwa Church Council. The accounts of hospitals, schools and pastors went through the Treasurer's Office. After this Hilda was involved in the promotion of stewardship and lay training, visiting the various congregations, organizing stewardship events, conducting gatherings at the Lay Training Centre and sought to promote the Women's Fellowship of the United Church of North India and later in the Church of North India, which it became after further union among the churches.

After retirement, 1973 - 81 Hilda became Minister of Visitation at St. Paul's United Church, Brampton, Ontario with all that involved in visits to Hospital, shut-ins, seniors. She was involved in leading a Bible study group, sharing in the leadership of worship and conducting weddings, funerals, etc. Highlights were special afternoon services twice a year for shut-ins and seniors when the UCW served an evening meal, the choir sang, the men's club drove people to and from the service, helped with wheel chairs; the congregation as a whole showed concern and gave support. Special memories live of pre Christmas visits to over 80's taking a small gift of flowers, fruit and/or cookies from the congregation; the wonderful co-operation and support from a number of dedicated people. Hilda is particularly grateful for the team ministry of these four years.

God Speaks To Me

by

Frances Buckles

God spoke to me...
When hours were filled with happiness
He shared with me my joyousness,
Reached out His hand to guide and bless,
And led me on.

God spoke to me...
When my dark hours were filled with sin
He took my life, and peered within,
Then firmly, gently took that sin,
And called me on.

God spoke to me...
When I was bewildered, scared and lost,
By earthly fears and terrors tossed,
When I sought earth's safety, forgot the cost
Of delaying on.

God spoke to me...
In the silences of grief and woe
His voice came softly, gentle, low,
And raised me up from depths, and lo,
I stumbled on.

God spoke to me...
When I humbly knelt at His throne in prayer
His blessed presence, I found, was there,
He took on His shoulders my every care,
And smiled as He gave me His cross to bear,
My strength was renewed by His presence there,
And I followed on.

God spoke to me...
This is the greatest thing I know,
I've only through Jesus in prayer to go,
To humbly kneel at His feet and lo—
He speaks to me.

FRANCES BUCKLES, Edmonton, Alberta

UCTS 1941

worked as a Teacher in Western Canada, became a registered nurse and prior to entering UCTS was sent to Battle River Mission Hospital, Notakiwin, Alta., for six months, by the Woman's Missionary Society. From 1941-77 Frances lived in India. She was a Nurse Midwife at Mandaleshwar and Neemuch Mission Hospitals, where she was in charge. At Ratlam and Indore Mission Hospitals was Director of Nursing Education and finally became the Secretary of the Mid India Board of Examiners (MIBE).

In Battle River Frances worked with Elsie Hunt and Bea Leslie who met and later married Dr. Art Dojge. The Nursing Superintendent was Catherine Bawtinheimer who was not a UCTS graduate. While there Frances organized a CGIT group and carried away a love of the northern people she had met there.

"As a Nurse Midwife I took Dr. Sundar Gaikwad's place in Mandaleshwar while she was on study leave." Then, Frances was put in charge of Neemuch Hospital which she kept open for three years as no Doctor was available to send there. Frances had to be her own laboratory technician after having had a short, quick course from Dr. Hilda Smith of Indore. She taught midwifery and was called out into the villages when the village "dai", (the untrained, though usually very experienced, local midwife), could not deliver the baby. "Most cases I delivered in the village were abnormal but if the fetus was alive when I arrived I delivered a live baby and did not lose a single mother." The same was true in the hospital itself.

While she was in our hospital in Ratlam, Vera Boyd was Nursing Superintendent and Frances was Director of Nursing Education. After furlough in 1956 she was sent to Indore as Director of Nursing Education and Florence Gruchy was Nursing Superintendent. In both Ratlam and Indore she taught in the Post Graduate School for Nurses and continued to do so when it moved to a permanent home in Indore.

"In 1963, after furlough, I was seconded to the Mid India Board of Examiners (MIBE) as first full time Secretary. This meant not only attending to all correspondence, but also being responsible for:

1. Seeing that yearly examinations (for student nurses whereby they obtained their State Nursing Certificate) were prepared, sent out, collected and along with a Committee marked, and the results sent to relevant nursing schools.
2. Yearly inspections of all MIBE hospitals and Schools of Nursing.
3. Keeping Hindi Text Books in stock, reprinted when stock was low, reviewed, brought up-to-date and proof-read with the help of a Committee.
4. Keeping course outlines up-to-date and duplicating them when supplies became low.
5. It also included being Treasurer not only for MIBE and examination fees but also a large part of the budget was money spent on printing and received from sales of books. The MIBE was the first Board in India to print text books in the Hindi language.

"The Mid-India Board of Examiners was composed of Hospital and Schools of Nursing from the following denominations: United Church, Canadian Presbyterian, Church of the Nazarene, Evangelical Fellowship, two different groups of Mennonites, Friends Mission (Quaker), Women's Fellowship, Regions Beyond, Disciples of Christ and Roman Catholic."

For two or three years Frances was an examiner for Oral Examinations for the Master's Degree Nursing students for the University of Delhi.

"I organized a choir while in Ratlam and we put on a concert to raise money and buy a new organ for the Church. Wherever posted I was a member of the W.M.S. (local Woman's Missionary Society) and later the Women's Fellowship of the Indian Church of which I was a member. I was a 'founding' member of the Indore YWCA. Jean Eadie was the first President and on her leaving India, I became President until time for me to leave."

"On my first trip to India aboard the Jagersfontein, with Alice Munns, Delight Hilliard, Elizabeth McLeod and Dr. Jean Whittier, we arrived in Honolulu Harbour with bombs falling around us on Dec. 4, 1941. (It was the Japanese attack on Pearl Harbour next door to Honolulu). Ordered off the boat, we were taken in, along with 23 other missionaries and close friends, by the Salvation Army. We continued our journey on Dec. 20 and docked at Tchilitchap, Dutch East Indies where the Government commandeered our boat and we had to tranship - the first boats were sunk before we got across the island. The Jagerfontein was bombed and sunk before it left Tchilitchap. We finally left from Batavia. God was looking after us."

ELIZABETH (BESSIE) W. MEWHORT, Etobicoke, Ontario

UCTS 1944

B.D. 1952, M. Th. '67

On her first appointment under the Women's Missionary Society, Bessie set sail for India on March 10, 1945. She remembers vividly the full enjoyment of a 3-month trip, with a 3-week stopover in Lisbon and 5 days in Lorenzo Marques, along with many other congenial missionaries bound for Africa or India. When Bessie got the first glimpse of the Indian Stewards on the second ship, she felt confirmed in her call to be a missionary. Her sense of belonging continued throughout the next 20 years, inspite of a fire in the luggage van at Mormugao, Goa.

Following a stint of language study, Bessie, being a High School teacher, began teaching in a Girls' School in Indore, Central India, teaching English and Bible to high school girls, vital, wholesome young folk with dark eyes and long, shiny braids. The next two years were rich in new experiences: understanding and enjoying a people of another culture; re-living the Bible through eastern eyes; making lasting friendships; youth's good humour, impishness, capabilities, loyalties, love of drama, dance and beauty; Graduation Candle-lighting Ceremonies when excited girls marched out singing, "God who touchest earth with beauty make me lovely too".

The two years passed quickly and Bessie was transferred to Mandleshwar. The change was like moving into a new world. The emphasis was no longer on an established centre of activity, nor on prescribed courses, nor a large congregation. It was on village life, with its simplicity and caring and small close-knit Christian community, the seed of more lasting friendships.

Accepting responsibility for Women's Work in an area served by several Indian Pastors who each had 50 villages under his care, meant helping to nourish the "flock" and make the Christian Gospel, love and influence accessible to their Hindu neighbours. This work involved tenting in central villages, holding evening meetings and going out by day, on foot or in ox-carts, due to the shortage of "petrol".

As the comprehension of poverty, as yet unseen, began to dawn, the joy in the human heart, the mischievous humour, the enthusiasm and dedication of Christ's followers, the excitement when truth is grasped, all kept pace.

One enthusiastic group of new Christians asked permission to join village classes for two weeks. Bessie was asked to teach from the Old Testament. As she unfolded some beautiful truths, one excited man asked, "Is that really in our Bible?" Four teenagers were having a coveted opportunity, one evening to sing and hear the words of Scripture through story and drama. When called to join the wedding celebrations for a ten year old friend, they replied, "We can't come now we are busy". Even the little bride turned a deaf ear, as long as possible, to her own wedding festivities.

It was a thrill to hear distant singing on a clear night. The songbirds were ox-cart loads of villagers returning weary and hungry from market. They were singing a favourite hymn, "Everyone is loved and welcome in the Kingdom of Jesus". Young children have a high potential for worship. One four-year old, looking at the flowers wet with July rain and glistening in the sunshine, excitedly quoted Luke 2:1-14 and exclaimed, "Come and look. The glory of God is just as beautiful now as on the night when Jesus was born".

On her first furlough, in 1950, Bessie finished her study and B.D. thesis at Emmanuel College and was ordained in 1952. It was while on deputation work in Ontario that she grasped the full significance of the Woman's Missionary Society, not only overseas and as an employer but also to Canadian Church life.

Following her furlough, Bessie returned to Mandleshwar for four more years before being transferred to Ujjain, one of twelve major cities sacred to Hindus. Her evangelistic work with Indian colleagues both men and women continued through her third term as well. Being ordained brought special opportunities to conduct Church Services and Communion Services, preach, baptize the occasional child and conduct a few marriages.

Further responsibilities included sharing in literacy programs, watching adults learn to read with confidence and amazement; serving three years as President of the Women's Fellowship (W.M.S. in India); a six-week stint in the Hindi Theological Seminary; preparing annual studies for women evangelists (John, Revelation ...); sharing in writing, with Canadian and Indian colleagues, program material for Women's Fellowship monthly meetings, mostly dramas on social issues or Church history personages (Augustine, Wesley, Luther...) serving on the Executive of the Evangelistic Commission and Board of Christian Service and on the Personnel Committee.

Among the special memorable occasions Bessie experienced were the rich, happy fellowship in the 10-day annual meetings of the Commission and Board; deepening friendships; a Hindu Patel and a ticket collector. The latter loitered over looking at Bessie's ticket until the train pulled out. Not exactly regretfully, he had to stay with the only passenger in the ladies' third-class compartment until the next stop. He remarked that he was rather glad for "I

want to talk to you about your Jesus". The Patel invited Bessie and her staff to lunch and since preparation takes time, they were to take along their picture rolls and tell him the story of Jesus' life while his wife cooked. Coming to the story of the Cross and Resurrection, he exclaimed, with tears in his eyes, "That is beautiful and I wish I could make it my own."

1958 brought Bessie's second furlough which was devoted to deputation in Ontario and especially Saskatchewan. This included enjoying gracious generous hospitality and visiting many of her cherished Prayer Partners. Furlough time was thrilling and rewarding, comprehending more fully the contribution of Christian lay women to the Church and to the community.

On her third furlough, 1965, Bessie undertook a Master of Theology Program, at the Toronto School of Theology, with lectures and Thesis on "The Mission of the Holy Spirit Among Hindus with Special Reference to the Advaita Vedanta." She was inspired by the Professor who said that she was writing a doctoral thesis not a master's.

In 1967 Bessie was unable to return to India because of a change in entrance regulations which affected even the Commonwealth. In 1968 she began her ministry in Canada, serving two Pastoral Charges: Four years in Glassville-Juniper, (4 point) New Brunswick, a lumbering and farming area; five years in Kemble (3 point) Ontario, a farming area.

Bessie's basic work was that of any minister, "preaching the Word and Administering the Sacraments and Pastoral Care." These were two wonderful Pastorates, pin-pointing the sincerity and faithfulness of the Sessions and, through the laity as a whole, the significance of the rural Churches with their strength, devotion and deep faith. In both Charges, Bessie appreciated belonging to the United Church Women's units and the Women's Institute; five of each in all.

A special word of appreciation must go to the Maritime Conference whose meetings were always a highlight. Bessie's two Presbyteries were fine, also. First, Woolastook (a gentle flowing river, the Indian name for the St. John river) where she became involved in Youth camps, in Stewardship and World Outreach. Second, Grey where she served as chairman in 1975, the year in which (Mrs.)Hilde Toll was President of Toronto Conference, the first lay woman to do so. This was the United Church's 50th anniversary year so that Bessie, being chairman was also privileged to chair two committees, - to plan the Celebrations, including a special Communion Service and to choose one young person to go abroad on a Youth Exchange Program. That year, Bessie treated herself to a special celebration and went back to India on a visit.

Her retirement is being spent travelling, writing letters, visiting, speaking, reading, monthly Church Services in a Retirement Home, Bible Study in a Nursing Home, splurging on cultural interests (opera, ballet) and lectures for seniors, Learning Unlimited. Bessie is booked to make her fifth trip back to India in September 1987.

MARJORIE ROBSON, Windsor, Ontario

UCTS 1945

is a Registered Nurse who worked in India, at first under the Woman's Missionary Society (WMS) and later under the Division of World Outreach, United Church of Canada. She was appointed as a Nursing Superintendent who was also in charge of Nursing Education. During her third term Marj was appointed to do Community Health Work in villages in the Banswara, Rajasthan, area. She lived in a village house and became engaged in non formal education of the village women and encouraged community uplift. For her 4th and 5th terms she was appointed instructor at the Mid India Board of Examiners (MIBE) Graduate School for Nurses, Indore, Madhya Pradesh (M.P.) and worked with the Indian Principal, Sushila Patras. "This was most challenging, teaching diploma courses in Public Health Nursing, Nursing Administration and Nursing Education. Nurses from all over India came, the courses were given in the regional vernacular - Hindi. They were from the major religious faiths of India: Hinduism, Islam, Buddhism as well as Christianity."

C. JEAN BRIDGMAN, Winona, Ontario

U.C.T.S. 1946

Jean was born in China, the daughter of missionary parents. Her sister, Dr. Betty Bridgman, worked in Angola and is now working in Zaire, Africa. Jean received her B.A. from the University of Toronto and attended the Ontario College of Education. Later, after returning from Newcastle, Alberta, she completed her M.A.

She worked under the Woman's Missionary Society. Her first position (three months) was at Neys, Ontario helping with arrangements for High School students for young Japanese Canadians at the Relocation Centre. Her work was shared with an Anglican Co-worker and young Japanese public school teachers, and she visited the latter when they went to teach in the lumber camps to which numbers of Japanese went from the Relocation Centre. She left there because the Japanese were "relocated," (they were sent elsewhere). Next she worked at Newcastle, Alberta, for a year and a half, helping with Church Services, Religious Education in the Schools, CGIT, visiting camps. Special memories are of visiting the homes of miners and others in the Drumheller Valley, of having fellowship with other Church Workers both professional and volunteer in the area.

Her next move was to India, working at first for the Woman's Missionary Society and eventually for the Division of World Outreach. She was an educational missionary and her duties included teaching, administration, religious education, supervision of the Student Hostel, Children's and Youth Camps. She worked with the Christian Home and Family movement and for four years helped with their leaflet printed ten times a year in Hindi and English. In addition, she assumed responsibility for leadership in Bible studies and/or retreats for teachers, women's groups, etc. Special highlights included: learning more about India...its people, its culture, its history and its problems; seeing children and/or young people gain understanding and fluency in the English language and an appreciation of English Literature; meeting with a positive response to material shared in the Christian Home and Family leaflet; seeing lives changing and developing in response to growing and deepening commitment to Christ.

Noon Recess in July

A Gul Mohr tree mosaic, red and green
 With flecks of white splashed on the flaming red,
 Wrought of a thousand leaves and scores of flowers,
 A canopy of colour overhead.

Beneath the trees small figures came and went
 Cast in the common mould of maidenhood,
 Yet differing as the flowers and leaves above
 Then differed each from each. Some stood

Irresolute, while others sat and dreamed
 Finding the time too short for dreaming till
 The bell recalled them to their books again,
 But more there were unable to be still

That darted here and there in happy chase,
 Raised youthful voices high in shrill debate,
 Or, lunch pails emptied, still unsurfeited,
 Bought fruits or sweets from vendors at the gate.

Children to-day—tomorrow women grown!
 What pathways then will lure their eager feet?
 Highways of service or broad selfish roads?
 Love's glowing victories, or dark defeat?

Theirs then to choose—but ours now to mould
 And train these wills entrusted to our care;
 To feed the Shepherd's lambs, to purge and prune
 The branches that the fruit may be more fair.

Divine Commission!—vessels made of earth,
 Warped with self-love and shattered by our pride,
 Does Christ yet deign to use us in the task
 Of drawing little children to His side?

God's grace accepts our service, and His power
 Finds in our weakness opportunity,
 The grace and power that make all loveliness
 And set the blossoms on the Gul Mohr tree.

Jean Bridgman

MURIEL BAMFORD, Vancouver, British Columbia

UCTS 1946

is the daughter of the Manse, a Registered Nurse who studied at the Toronto Bible College. She went to India as a missionary under the United Church of Canada in 1946, first with the Woman's Missionary Society, then, the Board of Overseas Mission which became the Division of World Outreach. At first Nursing Superintendent of Sharansthan Hospital, Banswara, Rajasthan, she became Director of Nursing Education there when an Indian Nurse was appointed Nursing Superintendent. She was also in charge of Public Health. Special memories include the thrill it was to see the growth in the student nurses and see them graduate as competent nurses. During one of her furloughs she studied her B. Sc of Nursing at the University of Western Ontario, London, Ontario. Muriel left India in 1975.

From October 1975 to July 1979 she served in the Wrinch Memorial Hospital, Hazelton, British Columbia. Posted to be the Assistant Matron of this Mission Hospital she later became by attrition a staff Nurse. This experience was not a very positive memory. Muriel is a very outgoing, caring person and nurses from Hazelton still visit her from time to time in Vancouver.

She left Church work the end of July 1977 and joined the staff of University of British Columbia Hospital. Here, she spent her time and energies in the service of the patients in their special Geriatric Wing.

DOROTHY MacINTYRE, New Waterford, Nova Scotia

UCTS 1948

is a Registered Nurse who worked in India and Newfoundland. In India, she was appointed Nursing Superintendent of Ratlam, Banswara and Neemuch Mission Hospitals. She was involved in teaching Nursing Education in these hospitals and was a member of the Mid India Board of Examiners (MIBE). While in Ratlam Dorothy was Operating Room Supervisor and worked with Dr. Bob McClure and later became O.R. Supervisor at Vellore Christian College Hospital, South India. In Canada, Dorothy worked as Staff Nurse and later as Head Nurse at M.H. Boylen Hospital, Baie Verte, Newfoundland.



KATHLEEN METHERAL, Vancouver, B.C.

UCTS 1949

is a Graduate Nurse who worked in Central India 1949-58. She was involved in Nursing Administration and Nursing Education in small hospitals in Ratlam and Indore in Madhya Pradesh and in Banswara, Rajasthan. Her duties included budgetting, accounts, supervision of cleaning staff, nurses' residence and its food services as well as supervision of patient care. In these three hospitals the nursing education was for a three year nursing course and one year midwifery.

"Experiences were fearful and wonderful...fearful because of the many new things to learn in culture, language, different equipment and supplies, analyzing as far as possible what is essential when personnel and facilities are limited. In addition, trying to sort out what are the essentials in our faith and what are merely cultural emphases. A wonderful experience because of the warmth, kindness and assistance of both Indian folk and westerners and especially the sense of being part of a world wide loving Christian family. Also the opportunities to learn from those of other cultures and slowly understand their thinking, values and priorities. Within a few years, I was convinced that nursing skills would be learned throughout the country before too long but it would need a strong emphasis on the attitudes and ideals of the Christian Faith. The fearful was a challenge, the wonderful kept us going."

In 1956 she completed her Bsc. of Nursing and 1958-63 served at John Neil Hospital, Cold Lake, Alberta under the Woman's Missionary Society. "This is a very busy, active twenty-seven bed hospital. (The church began medical work there in 1919). Because of the large air base many new people came to the area...they, folk from several Indian reserves, the local and rural population kept the outpatient department and the wards filled to capacity. Again it was a very challenging and happy time in the hospital, church and community. I learned many nursing skills which were most helpful when I returned to India. Helping to plan the building, furnishing and equipping of a new Nurses' Residence gave an opportunity to work with volunteers and it was a joy to be part of a small church congregation. Dr. Margaret Savage and many other friends helped me to grow spiritually. I left a piece of my heart in Cold Lake... it's still part of "home"."

1963 saw her return to India and service at Hat Piplia. At the request of the Department of Health she became involved in a new venture, the supervision, administration and nursing education for Auxiliary Nurse Midwives. "When an Indian nurse became Nursing Superintendent I did Community Health work in the villages. I had always had a deep respect and love for the village folk but the opportunity to spend more time in their homes and know them better was a great privilege. They taught me that Standard of Living and Quality of Life are not the same, also that wisdom and intelligence are not necessarily related to Academic education. Previously, I knew that with my mind but with them I experienced those truths."

"My last years in India were spent at a school for graduate nurses at Indore, helping with courses in Nursing Education, Nursing Administration and Community Health. Students came from all over India, also from Nepal, Mauritius and a few from the Middle East, bringing a tremendous variety in education and experience. We all had to "stretch" to help provide for the special needs of each student. Our aim was to help them grow both professionally and also as a person. We all learned from each other."

"My final year with the Church (1985-86) was doing mission interpretation...experiencing the warmth, kindness and concern of Canadian folk."

ALL ABOARD FOR INDIA!



C.P.R. Photo

Eight United Church missionaries en-route to various Church Missions in Central India, sailed from Montreal recently aboard the Canadian Pacific liner "Empress of France" for Liverpool. Composed of evangelists, nurses and one doctor, the group comes from Nova Scotia, Quebec, Ontario, Manitoba and Alberta. Left to right, front row, are: Miss Dorothy Pearson, Toronto, Ont.; Miss Lillian Johnson, Nova Scotia; Miss Dulcie Ventham, Ayr, Ont; Miss Faith Weber, Preston Ont. Back row, left to right: Miss Gladys Thornber, Montreal; Miss Frances Taylor, Edmonton; Dr. Merle Patterson, Winnipeg; and Miss Grace Smith, Glenboro, Manitoba.

From: The United Church Observer, Nov. 1, 1950

DULCIE VENTHAM, Toronto, Ontario

U.C.T.S. '50

is an immigrant from Great Britain and grew up in the village of Ayr, Ontario. The great plus of her life is having been brought up in a family of believers. During the second world war she joined the Royal Canadian Air Force (Women's Division) and her University and United Church Training School education were financed under the rehabilitation plan of the Department of Veterans Affairs. These study years were the time in which she felt the edges of her mind being rolled back and new and wider horizons opening up.

Her first job with the Church was being Student Minister for three months for two consecutive summers on two three-point charges, one on the Manitoulin Island and the other at Bury's Green, between Bobcaygeon and Fenlon Falls.

In 1950 Dulcie went to serve in India under the Woman's Missionary Society. She, Lillian (Johnson) Mudd, Frances (Taylor) Cline, Gladys Thornber and Faith (Weber) Bauman were the "India quintets", delivered by Dr. Merle Paterson who along with Dorothy Pearson and Grace Smith accompanied them on the boat trip from Montreal to Bombay with a stopover in Britain. Her job in India and later 1971 when she went to Nepal was in the field of Hospital Administration. This involved keeping accounts, paying students and staff, ordering supplies. In India she worked with Drs. Walter Anderson, R.B. McLure, Eva Moses and Jean Whittier. In Nepal she worked with an interdenominational (over thirty different churches and groups) and international staff: England, Ireland, Scotland, Canada, Australia, New Zealand, Norway, Sweden, Holland, West Germany, Switzerland, United States of America and Japan. A Japanese colleague was Dr. Noboro Iwamura, a survivor of the nuclear raid on Hiroshima. He worked in Community Health and trekked into the villages of Nepal carrying his equipment in knapsack on his back.

One of the prerequisites of being a missionary is the opportunity to study while on furlough. After completing her course in Business Administration at Waterloo Lutheran College, in 1964, the last three months study were spent as an observer in Vellore Christian Hospital, South India. She was very impressed with the Public Health work and teaching given to public health nurses in training. Another impressive area of work is the leprosy rehabilitation centre. After reading the story of Dr. Mary Verghese as told in the book, "Take My Hands", Dulcie particularly wanted to see this part of the work. Doctors are coming from many parts of the world, (Fiji, Thailand, Australia, other parts of India) to learn about Dr. Paul Brand's operations to re-construct hands and feet destroyed as the result of neural leprosy, then, returning to their own hospitals to train workers to help leprosy patients. It was thrilling to watch physiotherapists working with the useless hands, to make these persons eventually useful members of society. Special shoes, special tools are made and special skills are taught leprosy patients so that they can earn their living after leaving hospital. There is a tremendous job to be done in the re-education of the general public in their attitude to these members of society and it was great to see some of the posters being done at Vellore to help in this process.

One of the highlights in Dulcie's career was being in on the initial stages of growing co-operation between Roman Catholic and Protestant medical missions in India. In 1969 Dr. Eva Moses and Dulcie attended a joint meeting of leaders of both Protestant and Roman Catholic hospitals, held in New Delhi. Mr. MacGillvray

DULCIE VENTHAM, con't

from the Medical Committee of the World Council fo Churches was present, Rev. Father Tong, Secretary of the Catholic Hospital Association of India and the Principals of three Christian Medical Training Institutions, Vellore, Ludhiana and Bangalore. In December, Dr. Moses, Mr. Dongre of Banswara, and Dulcie were guests at an all India meeting of the Catholic Hospital Association held at Ernakoolum in Kerala. It was really very thrilling to be in on these initial stages and not long afterwards the movement towards co-operation spread to include government and private hospitals.

"While in Kerala we did some sight seeing, visited the ancient harbour of Cochin, saw the church of Vasco de Gamma, the old Dutch Palace and the oldest Jewish synagogue in India. From Ernakoolum we travelled the long way home, by bus to Cape Cormorin and thence to Madras. The bus trip was beautiful, following the coast part of the way and driving through lovely pastoral scenes: green paddy fields of growing rice and luxuriant groves of cocconut palms. Then, the thrill of finally arriving at the very tip of India, and rising early to see the sunrise at this famous spot."

At the time of Dulcie's 1970-71 furlough there was great uncertainty regarding her return to duties in India and she began enquiring about service not only in other countries butin Canada itself. The summer of 1971 Dulcie served the student mission field at Goulais River just north of Sault Ste. Marie. She lived in one room at the back of the church building and looked right out into the trees. Cooking was done in the cement basement beneath the church where there were stoves, counters for serving church suppers, refrigerator and an automatic furnace. Her time was filled with preaching, visiting, Sunday School, mid week groups. Highlights included an ecumenical night when all the churches were invited to hear about Dulcie's experiences in India and view some of her slides. Daily Vacation Bible School was another happy event.

In the Fall, Dulcie returned to the East being sent to the United Mission to Nepal and they asked her to be the Business Manager of their Hospital in Tansen. One outstanding event in the Tansen Hospital was that quadruplets were born. One baby had already arrived by the time the mother reached the hospital but the other three came along in due course of time. They were premature but the four of them lived a few days, then two passed away. The parents were poor but gifts were received from friends in Canada and powdered milk was bought and later, through the Community Health Department follow up, milk was supplied as long as necessary.

Due to the rapidity of change in this developing country, there was at times a feeling of suffering from future shock. This was particularly true of the plans for a two year auxiliary nurse midwifery course at Tansen. At first it was to be a school for nine or ten students. Then, His Majesty's Government of Nepal asked the United Mission to be the official government Assistant Nurse Midwifery School for three zones, Lumbini, Dauligiri and Gandaki with the nursing section taught in Tansen and the midwifery section connected to the Government Hospital in Pokhara. The first official class admitted comprised twenty-five students and the second thirty-five. The Division of World Outreach helped get a grant from C.I.D.A. (Canadian International Development Agency) to help build hostel accommodation for forty or more students in each place.

DULCIE VENTHAM, con't.

The Government also requested the Mission to train Assistant Health Workers who are young men of equivalent standard to Assistant Nurse Midwives. This is also a two year training course with some subjects the same as the young women but largely community health centred. The plan is to use both these categories to help man Health Posts throughout Nepal. It is a privilege to be able to help teach these young men and women to fill a great need in this famous Everest country.

After Dulcie returned from Nepal (1977) to Canada she worked with the West Indian Ministry which was the predecessor to the Community Ministry in the Jane Finch area presently served by Peggy Campbell. After official retiral, she kept her contacts with the area by being Secretary of the Downsview Ministerial Association and being their contact on the North York Emergency Needs Network. Dulcie sometimes does Bible Study for ten to twelve days at Carlton St. United Church's Camp for Seniors at Friendly Acres near Alton. She does some visiting for the Pastoral Care Team of Eglinton United Church and helps with Bible Study at a Nursing Home on Keele St.

Memories and highlights are so many. Life is so enriched by meeting and knowing so many wonderful people both expatriate and national. Like so many others, Dulcie feels she has gained far more than she ever gave. We give a little and so much extra is added, experiences of the beauty of the Himalayas, the Lakes and Moghul Gardens of Kashmir, travel throughout India, travel in Europe while travelling to and fro. How much learning about another culture enhances your life. What a privilege to serve in the Name and Spirit of Jesus Christ!



The India "Qunits": Dulcie Ventham, Gladys Thornber, Frances (Taylor) Cline, Lillian (Johnson) Mudd, Faith (Weber) Bauman.

MURIEL STEPHENSON, 40 Heath St. West, Toronto, Ontario UCTS '52
 Emmanuel College '66

graduated from Hamilton Normal School 1943 and from Victoria College in 1948 where she obtained her B.A. in music with honors. She taught music in Ontario Schools prior to entering the Training School. Muriel was dual leader in church summer camps with her twin sister Isobel (Mrs. Len Keighthley). Her violin took the lead and Isobel accompanied on the piano. She worked on two summer mission fields, one in the Kirkland Lake area and the other in Saskatchewan while still a student. On graduation from the Training School, she went to India in 1952 under the Woman's Missionary Society and she divides her work there into five parts.

1. Educational work: she taught English, music and Bible in Neemuch Primary School and in Indore Girls' High School. Muriel was principal for one year at Neemuch while Miss Tabitha Kishan was on Sabbatical.

2. Evangelistic work: singing, teaching, preaching in the villages. The illiterates were taught by rote especially Bible verses and Bible stories. They in turn would put them into their own music and teach others. This was especially true amongst the tribal people including the Bhils.

3. Relief work: assisting Isaac Khimla in supervising relief work and distributing food. (Prime Minister Nehru had asked organizations in famine areas distributing food not to give it as a handout but to pay in food for work done. Editor.)

For six months in 1963 she taught music at Woodstock School, an English media school in North India, Mussoorie, U.P. The School was primarily for missionary children but open to other students as well.

4. Helping compile and publish the Hindi Hymn Book "Pradhna ke' Geet" (Songs for Worship). Along with other tasks Muriel worked on this project from 1968 to 1976. The book is published with both Western and Indian musical notation. One third of the book is comprised of indigenous Indian music. The task of compilation involved consulting groups all across North India to collect songs, put them on tape and with the help of her violin to transcribe them into the two musical notations.

Workshops in music were held all over Madhya Pradesh (old Central India), for pastors in training. For six months in 1972 Muriel taught music at Leonard Theological College, Jubbalpore.

5. Manager of the Girls' and Boys' hostels from 1976 to 1987. Latterly she was business supervisor of the Ratlam Mission Hospital.

MURIEL STEPHENSON

"A very special highlight was SEEING the Hindi Hymn Book come finally off the press in 1976!"

"My motto and inspiration came from John 15: 16 "go and bear fruit" Precious memories are so many. What a joy to see hostel students make commitments and many many young people are bearing fruit all over Bhopal Diocese through their teaching. The realization of one's own faith being greatly deepened in so many ways through contacts with Christians of other denominations both expatriate and national. The realization of the tremendous fellowship we all have in Christ, that we are all ONE under God, the Father, the Son and the Holy Spirit."

"Praise the Lord for the opportunity to serve in India!"



Photo by Muriel Bamford

G. LOUISE BEST, Burnaby, B.C.

UCTS 1952

Louise Best, commissioned by the Woman's Missionary Society, United Church of Canada, left for India in the fall of 1952. After a year of language study, her first appointment was to Kharua, in Central India. For one year, her responsibility was to be in charge of the school and hostel for village children. When the Headmaster returned, she continued in charge of the hostel and taught in the school.

After her first furlough, Louise added a new responsibility, the Midwifery Ward. This involved going out with the nurse, day or night, to rural maternity cases.

Louise's memories of Kharua are widely varied. Having a good relationship with her colleagues, she enjoyed them all and their warm friendship: Alice Munns, Subhashni Ram, George Christodas, Grace Bai nurse and, of near-by Mehidpur, Rev. Peter and Kusum Lalli and Dr. and Mrs. Canara. Louise well remembers tasting the food, as Kusum cooked at her little fire and chatted; and picnics with the Canaras at the river. Happy memories include, also, watching village children enjoying life, growing physically, mentally and spiritually; and being a part of their young lives.

Louise was called upon to make quite a few wedding cakes. One was for the Rev. Jay and Ruth Story who were married in Kharua. The wedding cake, made and sent from Canada by Ruth's mother, did not arrive on time and Louise's cake was finally iced at midnight, the day before the wedding. The Christian community joined in the preparation, getting the house ready for the couple and planning the reception.

In Kharua, Louise could not escape an encounter with snakes. One day as she washed her hands, she heard a sound, possibly a small lizard but as she turned toward the sound at the water outlet, there sat curled up contentedly a 5'-6' cobra. Slipping out and closing the door, Louise found that she could only whisper her call for help. Help came, anyway, and the beautiful cobra had to be shot. A few minutes later, a puppy sniffed at her heels and Louise leapt clear.

There was also the colony of bats never to be forgotten for every evening, while Alice held the lamp Subhashni and Louise used their tennis racket to hunt down at least one.

When Louise was transferred from Kharua to Neemuch, the small community gave her a bride's farewell for they said, "Kharua is your father and Neemuch will be your father-in-law."

In 1966, Louise began her 21 years of service in Neemuch, including three short furloughs. Her chief responsibility was as person in charge of the Children's Home but for 5 years she was placed in charge of the Neemuch School (or teaching in it) and the Sitamau School. For the past 15 years, she has concentrated on the Children's Home.

Sometimes, responsibilities include extra-curricular activities, so to speak. In the course of these years, Louise was involved in four court cases. One was simple, merely taking a school register to court to prove that one girl, a runaway, had attended the Neemuch School. Another case was a land dispute and a third a case of a gardener-caretaker who did not want to accept retirement. The longest and most serious court case was over a child. When Louise prepared to give a boy a new life through adoption, his relatives hoping to be bought off, suddenly appeared and accused Louise of kidnapping. Fortunately, this case went favorably as had the others and the child loves and is loved by his new family. Louise is very happy to have placed in adopting homes 19 children in all; 4 in India and 15 in Canada, U.S.A., Finland, England, Holland. Working in a Children's Home, Louise became involved inevitably in being mother to orphan girls, arranging marriages and attending to all the wedding details.

What does one do with babies? Orphan babies or babies whom a father can not handle alone when his wife dies? Louise took them into her own home and, in all, raised 23 babies in their first year of life.

Louise certainly has many happy memories from working with children from their early years on through to marriage. Then, in due course, comes the joy of welcoming back home the children and grandchildren. For the ones who cannot come back because of distance, there is the happy experience of keeping in touch with the families and visiting on occasion. Even minor mishaps are remembered, like the time when Louise and her carload were caught in a flood crossing a river en route to Sitamau. They had to abandon the car on the bridge and watch it be submerged. One man commented, "Do not worry, the car will be alright. You are on the Lord's work". The car was fine, only water-logged for awhile. Louise had an uncanny knack of turning up in Indore just in time for a party she could join. Happy news indeed after a rugged all-night bus ride.

Louise is now on retirement furlough and not quite ready to concentrate on future plans.



"The hope of India"

IN MEMORIAM



MARGARET DRUMMOND died on June 13, 1977 in Winnipeg at the age of ninety-one. She arrived in Central India before World War I, and did evangelistic work in Sitamau-Neemuch District, camping in nearby villages, visiting and teaching Christians in their homes. While in camp she held open air evening meetings attended by Christians and many interested non-Christians. Although not a nurse, she took midwifery training on one of her furloughs.

Excerpts from CENTRAL INDIA TORCH,
"A Time To Cheer" by Isabel Buchanan

DOROTHY KILPATRICK (U'14) came to Ratlam, Central India, in 1914. She worked in Ujain, Ratlam, Dhar and Mandleshwar. "D.K.", as she is known to her friends, always had the latch out to needy people, and her purse open. She had a fine grasp of Hindi and wrote and published a children's Sunday School paper in Hindi called "Joti Kiran" (A Ray of Light). (She also wrote a mission book in English for the Woman's Missionary Society, PRINCE RAMA AND OTHER INDIAN TALES. Editor).

Dorothy was Dean of Women for Indore Christian College in 1954 while Flo Bence was on furlough. Her heart is in India. She retired from the mission field in 1955, and lived in Toronto. Dorothy Kilpatrick died in March 1976.

Excerpts from CENTRAL INDIA TORCH
"A Time To Cheer" by Isabel Buchanan

ALICE MUNNS died in Toronto on Jan. 16, 1984.



Alice Munns went to India in 1919 and went directly to Neemuch for language study. After passing the first examination in Hindi she was appointed principal of Neemuch Girls' Boarding School. On return from furlough in 1926 she was posted to Ujjain district, where she had charge of the Mission School and also of hostels for both boys and girls. In 1934 she was appointed to evangelistic work in Ujjain district. This work she continued until 1946. During the next four years she was not in India, but at home, due to the poor health of her parents.

In 1950 she returned to India and was appointed to evangelistic work in Kharua area. For the past seven years she has been editor of the Hindi Sunday School paper, "Joti Kiran". Since Grace Patterson retired in 1954 she has been in charge of a small maternity ward and treatment service for women and children. In this work she has had the assistance of a capable trained nurse and a midwife. Her responsibility was mainly the handling of funds involved. She has been Associate Secretary for Mission Council since 1954, and is still liaison for the Woman's Missionary Society. This involves rather heavy correspondence.

Of a cheerful disposition, she has a generous heart, and is a true friend to all with whom she associated. She has a way of making everyone, young and old, who comes to her home feel at ease, and is a gracious hostess.

From CENTRAL INDIA TORCH, October 1958.

GRACE PATTERSON (1891 - 1984)

Grace Patterson was born on a farm near Thamesford in 1891 and studied at Ingersoll Collegiate and the London Normal School. By 1917 Miss Patterson was in India preparing for her great and beneficial tenure as missionary among the village people. She was appointed to Kharua in Central India in 1927, where she was to undertake educational work with the rural population as principal of the mission school. Her great interest in agriculture, born and sustained by her unseverable bond with Oxford County in Ontario, was put to immediate good use. Her contact in Kharua was Sir Joseph Hutchinson, the local representative of the government-sponsored Institute of Plant Industry.

From a 1979 interview in "The Town Crier" she tells us: "Mr. Hutchinson - now Sir Joseph - was specializing at this time in cotton growing. He was anxious to have experiments carried out in districts beyond Indore to find out which kind of cotton gave the best results in terms of weight and texture for that area. Under his direction I began experimenting in cotton growing. I learned to walk on good country soil and my roots are still firmly planted in the good earth. I feel this is the qualification I had for the project."



She took 17 acres attached to the mission and set about reclaiming it. It had been used by local farmers but they squeezed the life out of it. Miss Patterson made it flourish. The fences were repaired at once, the wild tree mess cleaned up, and vegetable plots laid out. She and her rural students went on to enlarge the crop selection with growing peanuts, good Canadian seed wheat, soya beans, chick peas, sugar cane and sorghum. Her friends were supplied with fresh eggs!

In 1937 she was awarded the Coronation Medal of George VI for her work in India, and in 1947 she was honoured by the Red Cross and received the Emperor of India Award for her outstanding contributions to that nation. In 1978 she received the Queen Elizabeth 25th Anniversary Medal for distinguished service.

After 35 years with the United Church as a missionary in India she returned to Thamesford. Her death occurred on March 15, 1984 at the Oxford Regional Nursing Home, Ingersoll.

--From Maureen Mayne and Newspaper clipping.

FRANCES (COMPTON) GRAHAM is a friendly soul who has the spirit of eternal youth. Her thick brown braids bound neatly beneath her trim nurse's cap belie her long years of service in the medical work of our Mission. Born in P.E.I. she trained and took graduate work in U.S.A. She left for India in the autumn of 1918 via the Pacific, and after a delay in Hong Kong, arrived in Feb. 1919. There was no Language School and she picked up Hindi from her fellow workers.

She joined the staff of the Mission Hospital at Dhar where Dr. C.M. Scott was in charge. She met Rev. A. Russell Graham and they were married in the Scots Kirk, Mhow, in 1920. Together they did evangelistic work and public health teaching in the villages for 25 years, except for three years in Jobat, where she had hospital responsibilities.

After her husband's death in 1946 Frances nursed in Toronto, but returned to India in 1950 to join the Mission Hospital staff at Mandleshwar and later at Dhar. She is still full of visions for the welfare of the village folk and for the improvement of hospital buildings and facilities, and has always been able to do amazing things with "odds and ends". --CENTRAL INDIA TORCH, Oct. 1958

Frances served in India for 41 years. She died in Ingersoll, Ont. Apr. 9, 1980.



Miss Dorothy Pearson, M.A., Nutritionist, welcomes students of Queen Mary's College to the Nutrition Exhibit in Madras Women's Christian College, India.

DOROTHY PEARSON (U'29) died in Toronto on Dec. 28, 1980 after an illness of only ten days. She spent forty years in India as a missionary, doing outstanding work in nutrition and education. In 1944 she was appointed Professor of Nutrition in Madras and developed the first Health Science Course there. Then began twenty years of University teaching and administration.

Her trust in people and her affection for them gained the respect of the Indian people. She planned elementary school courses, degree courses for universities, and designed a new Home Science Building, opened in Delhi in 1952. She was able to fly back for the 25th reunion in 1977.

When famine struck India in the fifties the government appointed her as a food advisor, and in five days of all-night sessions, she created 25 new recipes in five languages, using grains available but not generally cooked and eaten. She used every propaganda unit available -- travelling vans, visual aids and small handbooks of nutrition (reprinted eight times).

In 1960 she was made Professor of Home Science at Sri Padmavathi College, a Hindu College outside Madras. Though the only Christian on staff, Dorothy had the respect and confidence of her colleagues. On recommendation of the Canadian High Commissioner, Dorothy was honoured in Madras by a special presentation to Queen Elizabeth II.

Dorothy Pearson arrived in Central India 1929. She was on the staff of Madras Women's Christian College. She and her students did intensive research in nutrition among the fisher folk of Madras. Her work was given great publicity in India through the United States Information Service.

In 1946 she was appointed honorary food advisor to the Government of Madras to help solve the problems created by the failure of the rice crop. Under her guidance a group of social workers were trained in nutrition and then sent out to demonstrate to the farmers how they could live on foods other than rice. She did extensive research into the food value of the ingredients in Indian diets.

Dorothy is the first missionary appointed by the Board of World Mission of the United Church to a Hindu University. An invitation had come to her to set up their new Department of Home Science. The position of being the only Christian Professor on the staff of Sri Venkateswara University, Tirupati, South India, was not an easy one. All eyes were on her behaviour as a Christian. She and her students became involved in Nursery Schools, experimenting with the addition of multipurpose food to the diet of anaemic, undersized children of low income families and those in nearby villages. Together she and her students tried to find new and more effective means to improve nutrition, health and home life in India.

Editor, and excerpts from the Central Indian Torch.

MILDRED CATES (U'31) died on January 16, 1983. She was a United Church missionary in India from 1931 to 1968.

FAREWELL

Miss M. F. Cates.



It was March 1967 and representatives from the Women's groups, at their annual presbyterial meeting bid farewell to Mildred Cates. How suitable it was that following her message about the early Christians and their sign of the fish the women presented Mildred with a gold ring with fish design. This honour shown by the Church women was a fitting climax to her work, which was especially among women and girls during 37 years of service. At the March Board of World Mission Dinner in Preston her service was completed and an active retirement began.

Mildred Cates joined service under the Women's Missionary Society in 1931. She served as Principal of the School in Ujjain until transferred to Ratlam in 1941 where she was in charge of the Junior High School of the Mission until 1945. Wishing for some years to get into village evangelistic work, the opportunity finally came when Mildred was appointed on return in 1947 to work in Ratlam district and town. Then from 1953 until her retiral in 1967 Sitamau became Mildred's home, her Church and her field of very active service. During those fourteen years in Sitamau she nurtured the spiritual life of the Christians in the many villages of that very large district, saw the one-roomed Primary school grow to three classes with recognition by the Government, helped in the strengthening of the central congregation in Sitamau and made valuable contacts with Government school authorities. Thanks to her untiring efforts the Women's Society in Sitamau, though small, is one of the most active in the Malwa area. Mildred is remembered by many for her practical planning, her concern for people, her well-written articles and her friendliness as a colleague in the missionary family.

Though she is now far away "across the seven seas" some of us still look upon her as a colleague.

F. E. Stevenson.

From CENTRAL INDIA TORCH, 1968

JEAN WHITTIER - Windsor, N.S.

UCTS '34

Excerpts from "My Life Tapestry" India and Around the World

by (Dr.) M. Jean Whittier

"For many years my second hobby, besides tapestry, has been to set down on paper the thoughts that have come to me in my meditation. Three children were born to our parents, Catherine Louise, Marie Jean, an auburn-haired, curly headed lass and Ralph Benjamin. Catherine graduated M.D. in Toronto interned in the Good Samaritan Hospital in Lebanon, Pennsylvania and in 1927 got ready and was away to India as a medical missionary of the United Church of Canada. When I returned to college two other girls joined my class one was Anna Murray (sister of Dr. Florence Murray missionary in Korea). We became friends for life. I owe much to Anna, for she recognised my need for a physical examination. It was discovered that I had signs of the beginning of T.B. (Tuberculosis). What was I to do? I went to class each morning, and then to bed until the next morning and my right and left hand friends carried me through and we graduated together in 1929 from Dalhousie".

"About three years later I interned in the Women's College Hospital, Toronto and was ready to go to India with Catherine when she returned after first furlough. Auntie (who mothered the family after their own mother died) went to India with us. She was seventy-seven years old. Having lived in Trinidad (with their father's brother, a world traveller and evangelist) for ten years she knew tropical weather, and thinking that she might not return she said: "I can sleep as well under the palm as under the pine." I was thirty-six, well over the acceptable age, with a physical history not in my favour, and there was Auntie to consider.

However they did accept me and we three went to India together in the fall of 1934. Auntie was no financial burden to the Mission. She became much loved by all the Missionaries (as well as the Indian people) and a blessing to them all." (Although she knew no Hindi she faithfully attended the church services and followed the Bible Readings in English a memorable witness to the congregation!)

"The first year was spent in language study in the Himalaya Mountains. Landour is about eight hundred miles from Dhar, and towers to a height of about 7,500 feet above sea level. The Plains can be seen, thousands of feet below. On a clear day we could see the winding rivers, fields, forests and villages. On the other side of the mountain top we were able to look north to the snows. These are mountains of the Himalayan Range, some of them 15,000 to 18,000 feet high and snow-covered all year round. It was a breathtaking panorama whether we looked to the mountain ranges or to the plains below."

"During my second year, I continued my language studies as I spent the next six months in Indore Hospital with Dr. Alice Anderson, who was a wonderful leader and guide. I was then appointed to Banswara to be in charge of the hospital after just a year and a half in the country. Dr. Eva Halla and I were in charge of the hospital, which was called

JEAN WHITTIER

Sharanstan, the Place of Refuge, or Place for Refugees. I had just finished my first year of language study and Dr. Eva had just graduated from Ludhiana Medical School! We faced many problems, but God was with us and saw us through."

"Catherine and I did not have the chance of working together in India, but in the providence of God we were together, Auntie, Catherine and I, in the late forties. I was in charge of the hospital and Catherine was busy translating Nursing Text books into Hindi with Hindi speaking helpers. She was also writing two text books in Hindi, one in Obstetrics, and one in Pediatrics, which were the original work of Catherine and were later translated into English on request."

"Most of my work was in Banswara, but I had a short time in Neemuch, and six years in Ratlan 1943-49. I was in Indore when Catherine was on furlough in 1956-57. Then I had my furlough 1957-58 and returned to Banswara, to remain there until I came back to Canada to retire in October 1966. Dr. Anna Loane took over from me then.

Many and varied are the treatments given in a hospital in India. While on furlough in Canada, I was asked to speak at a Rotary luncheon. It was a different experience for me to speak to an all-male audience and then to be introduced this way "what kind of a doctor are you anyway?" It pricked the bubble of pride. Perhaps it increased my ego, for I responded something like this: "I am a medical graduate of Dalhousie. I am a medical missionary home from India. I am a doctor in charge of a hundred and twenty bed hospital: Chief of Surgery, Chief of Medicine, Chief of Obstetrics and Gynaecology, Chief of Pediatrics, Head of the T.B.(tuberculosis) wards. I help to teach nurses who have a three year training course, followed by a full year of Midwifery training, like the English system. Each student had to deliver twenty babies and had to be present at five abnormal cases, and I had to be present at all."

"Then, there were "My Boys" training to be Compounders. These were taught all the simple nursing procedures that could be carried out in villages, and they learned about medicines. They could be placed in villages with their supply box, and could treat eyes, ears, sores, open small abscesses, give injections, treat coughs, colds, malaria, and such. We wanted to send out trained Christian Workers, with the required knowledge in their heads, and God's love in their hearts.

"And so abideth teaching, healing, nursing, and the compassion of Christ, these three, and the greatest of these in the compassion of Christ."

THE CHRONICLE-HERALD Wednesday, April 29, 1987
Halifax, N.S.

Medical missionary, 89, dies at Windsor Elms

WINDSOR — Medical missionary Dr. Marie Jean Whittier, 89, of Windsor Elms, Windsor, died Monday at Windsor Elms.

Born in Upper Rawdon, she was the daughter of the late Benjamin and Annie (Miller) Whittier.

She was descended from Benjamin Whittier, a United Empire Loyalist, an original settler of Rawdon and a member of the 84th Royal Highland Emigrants Regiment during the American Revolution.

She attended the Upper Rawdon School, the Truro Academy, and received a nursing certificate. She entered Dalhousie Medical School, graduating in 1929, having overcome tuberculosis. She was at first the only woman in her medical class at the university, being joined later by Dr. Irene Allen and Dr. Anna Murray.

Following graduation from medical school, she served as medical supervisor and teacher at the Maritime School for Girls in Truro for three years. She then took post graduate courses at the Women's College Hospital in Toronto, and the United Church Training School.

In 1934, she was appointed medical missionary to India by the United Church of Canada. The first year was spent in language study at Landour in the Himalayas, followed by a period in the Indore Hospital where her sister Catherine was in charge. Jean then went to Neemuch and was at Ratlam from 1943 to 1949. During furloughs she was called to travel across the Dominion doing deputation work.

After her furloughs she returned to Banswara and remained there until her retirement in 1966. After her return to Canada, she made her headquarters in Toronto until 1983 when she came back to Hants County to spend the rest of her days at the Windsor Elms.



Dr. Marie Whittier

In 1979 she was honored by Dalhousie University for her outstanding service and courageous work as a medical missionary in India when they conferred on her an honorary Doctor of Laws.

She is survived by her three nieces Joyce (Mrs. David Chaplin), Kalamazoo, Mich.; Nancy (Mrs. Timothy Evangelatos), Ottawa; Scottie (Mrs. Jan Simons), Montreal.

She was predeceased by her sister Dr. Catherine, also a medical missionary in India, and a brother Ralph, who was one of the elders in the United Church for more than 40 years, and a founder of the East Hants Historical Society.

The body has been cremated under the direction of Whithrow MacMillan Funeral home. Memorial service will be held at Upper Rawdon United Church at 2 p.m. Saturday, conducted by Rev. Susan McAlpine Gillis, assisted by Rev. Douglas MacEachern. Private burial will be at a later date at God's Little Acre on the family homestead.

DEATH ?

Not die! Not I.

Yes. Die unto the Lord and I shall live.

Unless I die I cannot live.

Unless I die I lose myself.

I cannot live and find myself,

So lost I am

A failure and no more.

Oh. No.

For when I fully lose myself to self,

And give to Him and others,

Then I find myself,

and joy,

and peace,

and strength.

Unless I pray, and cry in agony,

I do not pray.

A baby cries, uses no words, but gets.

Bruised, broken, crushed.

I must be bruised,

I must be broken,

I must be pulverized.

Then from my death,

new strength,

new joy,

new peace

is found.

Then from my death,

Then from my cry in agony,

new life,

for self,

for friends,

for all.

So may it be. Amen.

M.J.W.

THE PASSING OF MY SISTER CATHERINE (WHITTIER)

-- by Jean Whittier

My sister Catherine passed on to higher service in the Riverdale Hospital, Toronto, on January 26th, 1977. She had borne her suffering, and the knowledge that she had terminal cancer and was near the end of her earthly pilgrimage, with her usual cheerfulness and steady unwavering faith and fortitude. Her heart was full of gratitude for "the eighty wonderful years" that God, in his providence, had given her to serve Him. To me, her sister, she was a "special special" person. To our Indian friends, though I was the taller one, I was always her little sister, because I was the younger of the two. I had good reason to "look up" to her. She was a "tall" person in mind, spirit and outlook.

I value, beyond words, my memories of our times together through the years: the things we shared, conversations humorous and serious, the holidays we were able to take together, and beyond everything else, our life-long deep and abiding inner understanding and love for one another.

The Memorial Service was held in Ashbury and West United Church, Toronto, on January 28th, 1977. The message was given by the Rev. John K. Moffat. In his triumphant words he said, 'Her total life was a dedicated "Yes" to God. From the beginning a resounding "Yes" to his call to follow him. A self-giving "Yes" to his challenge to go the second mile of service to those in need. A total responsive "Yes" to his challenge to the Master's command to love and lift and heal. We thank God as we remember her outgoing, selfless spirit, her quiet and consummate faith that endured as seeing him who is invisible. . .What a tremendous investment Catherine made in that kingdom where the only values that count are spiritual values. Surely no one could be better prepared for that wider and fuller ministry into which she has entered'.



Dr. Catherine L. Whittier in Queen Charlotte Mission Hospital, B.C. - 1965

Catherine was a many-gifted person. She loved the beautiful things of life. She rejoiced in the great variety of the flowering trees with which we were blessed in Central India. The pageant of colour, changing with the changing seasons, fascinated her. I can only condense and touch the high spots of her article for *The Torch* in which she described so vividly some of these flowers. She wrote: 'Of course there are flowers all the year round, but from February until the coming of the monsoon in late June, there is a perfect riot of colour that defies description: the Flame of the Forest, with its flame-coloured blossoms: the huge red blossoms of the Silk Cotton tree, as well as the Yellow Silk Cotton tree with its lemon yellow blossoms. In February and March, the scarlet Coral tree; the Jacaranda, with its masses of blue flowers: the pink Cassia: the lemon yellow Indian Laburnum: the tall Cork trees with their clusters of waxy white tubular flowers, so beloved by the

children for making garlands: the fragrant Champa or Temple Flower, creamy white, pink or red: the orange and red Gul Mohar, well earning the name Flamboyant: the Nim tree with its long drooping stems of tiny white blossoms: add to all these the Bouganvillia, the Habiscus and the Poinsettia. Such is the richness of the beauty surrounding us in Central India. For some it may bring back nostalgic memories. For others it may arouse a fresh interest in these "lovely poems — Trees".

Catherine had a "green thumb" and wherever she lived in India she left behind a legacy of beauty, in the flowers she planted, and the flower gardens she had created around the hospital, the bungalow and the Mission Compound. Her thoughts were as vivid and as beautiful as the flowers themselves. I have in my possession a number of talks she gave to Nurses, at Conferences, or when home on furlough in Canada. A few quotations from these writings tell of her rich mind and gift of inspiring others.

One of her talks stands out. It helps us to understand her "call" to medical service in India. It is entitled "Then Came Jesus", and is based on John 20: 19-31. In it she tells of the transformation of the disciples after meeting their Risen Saviour, and their response to his call to go into all the world to proclaim the good news. She goes on to tell of the many people who encountered Jesus, heard and obeyed his call, and ministered in his name. There was St. Paul, his Damascus Road experience, and his many travels: the four padres on the sinking "Dorchester" who gave their life-belts to others and went down with the ship: Gladys Aylward "The Small Woman", who led a group of children across enemy Communist territory to safety in China, a magnificent feat of courage and endurance: Mrs. Walton Tonge and her work in Hong Kong with the children of the refugees from Communist China: the "Smuggler" for God" who took Bibles at the risk of his life to distribute behind the Iron Curtain: Dr. Tom Dooley in Indonesia: Albert Schweitzer, leaving a brilliant career behind in Europe to minister as a doctor in Lambarene in Equatorial Africa: Adoniram Judson, pioneer missionary to Burma: Kagawa ministering in the slums of Tokyo: Brother Lawrence working with the lepers: the Radio Station in Manilla, that sends the Christian message to mainland China and to India: the Jesuit Fathers in Ontario: Dr. Bob McClure going to Borneo and other needy places, after his retirement.

At the end of her talk she quoted Mrs. Roger Self as saying: "The missionary highway leads to the ends of the earth, and those who follow it find their horizons stretching to lands in the farthest corners of the world. Let us never forget that the missionary cause of the Christian Church is the most creative, most constructive and most worthwhile adventure in the world". Do these words not reveal why Catherine herself felt the call to India and went to India in 1927?

One more illustration of her talks will have to suffice. I have chosen the Nurses' Graduation of 1961. She begins by stressing that they have not just reached an ending, but a Commencement, the beginning of a life of service. "By the events of the past years of training, you have had the eyes of your souls opened, the ranges of your sympathies widened, and your character molded and deepened. You are all better women because of the training you have had". She then tells of a fascinating book she has been reading about Hippocrates, whose oath is embodied in a modified form in the Florence Nightingale pledge. She goes on to exemplify the standards found in his character and teachings. (1) LEARNING. He was always trying to learn more and they should continue to read, not only Nursing Journals, but to keep up with the world's news, and to have a heart of concern for the members of God's family everywhere. (2) SAGACITY. How we should

strive for it! The ability to see people's difficulties of mind and body. Blessed are those with a heart at leisure from itself, to soothe and to sympathize. Your reading will lead to greater understanding, and thus be an aid to greater helpfulness. (3) HUMANITY. Let your daily life show gentleness and consideration for others, infinite pity for the suffering, and charity to all. (4) INTEGRITY. Show a personal integrity that will always be true to yourselves, your high calling and your fellow men. Difficulties will come, but never lower the ideals which you have set for yourselves. "Press toward the mark", and in the end you shall receive the blessing."

These few brief extracts will, I trust, open a window a little way into the mind and heart of Catherine. She not only had a fine and sensitive mind, but was a practical down-to-earth person. She was a builder, and was in charge of mission buildings wherever she was stationed. Most of these stations still have a ward, a residence, or some other structure to commemorate her work, as well as the flower gardens she planted. Catherine's name appears on a cornerstone of the first building of two buildings for Post-Graduate Nurses for all India. She was one of the founders of this Post-Graduate School. Each building houses fifty nurses. It is not part of the Christian Hospital, but has its own staff, administration and funds. The courses are all taught in Hindi.



OUR NEW NAME

Simon did it, Peter was born.

Saul did it, Paul was born.

Abram — Abraham, Jacob — Israel.

*The rough ordinary stone
became the precious jewel,
fitted for the breastplate,
fitted for the Holy City,
fitted for the crown.*

*The amethyst — the ruby — the emerald —
the beryl — the topaz — the sapphire —
and pearls inset in gold.*

Of such were they?

Of such are we?

Can we also change our names?

Can I change ME?

Can I become a jewel with a new name?

fit for the Master's service?

fitted for his crown?

How can we change the rough stone to a jewel?

How can we change the human to divine?

Not I alone, but we, each of us, AND GOD.

God uses us to polish all.

God uses me to give you

your new name.

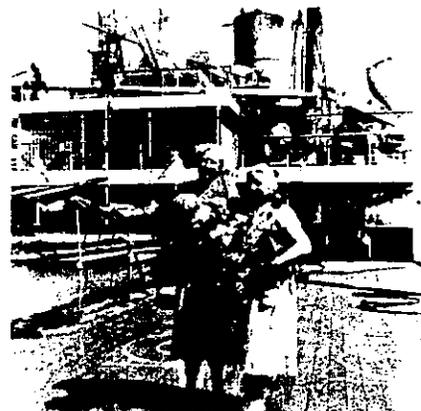
God uses you to give me

my new name.

He has prepared a new name for all of us.

May we find it, and may people recognize us in it.

AMEN.



M.J.W.

GABRIELLE PHYLLIS MERCER (U) died in Vancouver on September 22, 1983. She was born in Edmonton and moved to Vancouver. In 1934 she graduated from the Vancouver General Hospital Nurses' Training School and dedicated her life to Christian service through nursing. From 1935 to 1939 she nursed in United Church Mission Hospitals serving the coastal Indian communities at Bella Coola and Port Simpson. In 1939 she enrolled in The United Church Training School and then worked for several years with unmarried mothers and children needing adoption homes. For the remainder of the war years she was matron and business manager at the Battle River Hospital in Northern Alberta, and also had responsibility for X-ray and anaesthetics. She had always been strongly attracted to the foreign mission field, and to prepare herself, in 1946 enrolled in the University of British Columbia, graduating with distinction in 1948 with the degree of Bachelor of Applied Science of Nursing. Almost immediately she sailed for India as a Baptist medical missionary. After language study she was appointed Director of the Nurses' Training School and Superintendent of Nurses at the Canadian Christian Medical Centre in Pithapuram, South India. In this capacity she worked to upgrade courses and opened the first X-ray department in the Mission. In 1953 she was sent to work with the hill people at the Jungle Hospital at Serango, Orissa, and in 1957 returned to the Lowlands to become the Nursing Superintendent and Business Manager of the Star of Hope Hospital at Akividu. She returned to Canada in 1961, nursed her father through his last illness, and then worked as Head Nurse of the Maternity Ward at Lion's Gate Hospital, Vancouver until her retirement in 1975. After retirement she was associated first with the West Vancouver Baptist Church, and then with St. Richard's Anglican Church where she was appointed as Lay Assistant to Rev. Virginia Briant, who writes, "Her breadth of experience, the extent of her knowledge, her ecumenical spirit, the depth of her understanding and humanity have been widely recognized and deeply appreciated in this community. She "died in harness", as she had always hoped to do."

JAPAN

MARY HAIG, Guelph, Ont.

Presbyterian Deaconess and
Missionary Training Home, 1920

Mary Haig, now in her nineties, is an active and much beloved member of her church and community. She has recently published a book of her memoirs entitled MUCH TO SHARE. Among other things, she wrote about her work in Japan. During the war years she returned to Canada and worked in Bonavista Presbytery in Newfoundland. She has given permission to use two chapters from her book, one about her friend and co-worker in Japan, Katherine Greenbank (Methodist National Training School, 1920) and the other about her work during the war years in Newfoundland.

In her book she quotes from a recent letter received by her:

"Let me adapt what the old woman said who proudly
called herself an 'Octogeranium' --
You are a bright blooming Nonogeranium!"

MY FRIEND KATHERINE GREENBANK

Methodist National
Training School, 1920

In 1920, in preparation for studying a foreign language, we who were planning to serve overseas were given a course in phonetics. Members of the class included an Anglican who was under appointment to Honan, China, a Presbyterian, Nettie Rose, who later went to Korea, and several Methodist students. One of the Methodists was Katherine Greenbank, accepted as a full-time missionary teacher to be in Japan. Sometimes after class we walked back together. I found her attractive, jolly and full of fun.

In September I sailed by the Empress of Russia, a C.P.R. steamer, from Vancouver. We were in port for a day at Yokohama. Katherine had arrived two weeks earlier and was at the dock when we disembarked to look around. She and her friend hailed jinrikshas and took us shopping. I went on with the boat that evening, en route for Taiwan.

In 1927 owing to changes resulting from Church union, I was appointed to the Mission in Japan. Occasionally Katherine and I met at Annual Meetings of Mission Council, or at the summer resorts, but it was not until I was stationed in Kofu in 1934 that we became more intimate. She was Principal of the Christian School for Girls. I was to supervise the Kindergarten. She had experience and wisdom which helped me in adjusting to a new situation. I was able to lend an ear to some of her problems which she could not discuss with those on the staff of the school. We enjoyed walks by the river and into the hills. We shared our struggles as we sought to grow in our Christian faith and in our attempts to share it with those around us. We were neighbours for four years, then both of us came home for furlough, which was a year of rest, continuing education and reporting on our work to the church in Canada.

In the spring, from February to April, Katherine and I were in New York. She was studying toward a Master's degree at Columbia University. Both of us were auditing lectures at Union Theological Seminary. We attended services at Riverside Community Church where Dr. Henry Fosdick was minister. Those three months were a cultural stretch for me. Katherine made the plans for our free time, an afternoon at Metropolitan Opera, an evening at the Ice Follies, a Saturday afternoon at an early showing of "Gone with the Wind". On Sunday we attended a Coloured Church that had a choir of one hundred voices and four pastors who each took part in leading the service. Being the only whites made us feel conspicuous.



*Katherine
Greenbank*

We were back in Japan in the autumn of 1940. International relations were strained and Westerners were not popular. Katherine was again in Kofu where she was well known. I was unable to go to Hamamatsu where I was to replace a missionary who was retiring. As Hamamatsu was in the centre where the Air Force had its main base, the Christian pastor thought it inadvisable that I should go to that area where I was not known. I remained in Tokyo until spring when most of the missionaries were leaving. Katherine was one of the three United Church women who were interned along with about forty Roman Catholic nuns in a school dormitory. When she finally returned to Canada by a ship which exchanged prisoners, she taught in a school for Japanese Canadians

who were in relocation camps in British Columbia. I went to Newfoundland as a field worker in the Bonavista Presbytery.

When the war was over missionaries were being allowed to return to Japan. In 1947 Katherine went back to Kofu to work under a Japanese Principal at rebuilding school and mission residence buildings and restoring the educational standards to their former level with strong Christian emphasis. I went to Nagano which had escaped the bombing. There was an army base in the area. The country was under control of the American Occupation. Many people in their struggle to find a living were looking for help from Westerners.

We were in Japan for another ten years and while not living in the same area, we spent all of our holidays together. When I had a period of stress, she was a strong support, encouraging me as I was struggling through some difficult situations.

In Kofu she had the love and respect of her students, the staff, and graduates. They came to her with their personal problems. Many of them found a strong Christian faith and developed in character, living lives of service. She became so well known that the city decided to make her the second person to become an honorary citizen.

Just before she left for Canada the last time she was honoured to have an audience with the Empress of Japan.

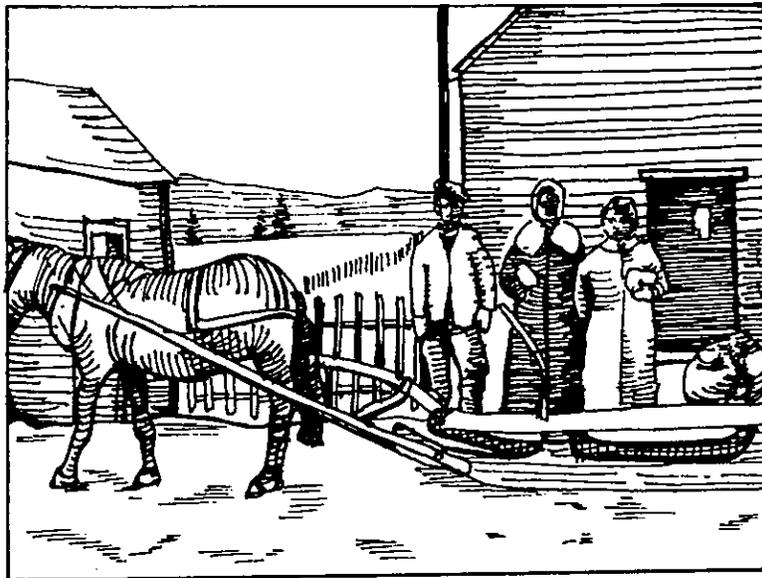
She retired in New Westminster, near her relatives. During the next twenty-four years, she and I kept in touch by correspondence and occasional visits. During her last illness at the age of 91, a group of seventeen

Japanese graduates visited her in hospital. She was weak, scarcely able to speak. The nurses were impressed that her friends had come from Japan. They arranged a time they could have a meeting in a lounge. Katherine in a wheelchair with miraculous renewal of energy talked with them, they sang hymns and had prayer. It was an experience they would never forget. She lived to Oct.'83.

One of the Japanese was present at the funeral service and spoke of her contribution to Japan. Later a memorial service was held in Kofu attended by the Mayor of the City and Officials from the Department of Education.

A year later the Mayor and several others in his party came to Vancouver where they paid a visit to her grave and thanked her relatives for her life of service in their country. Later a stone was erected in the park in the city of Kofu, to commemorate her service.

The War Years In Newfoundland



MY EXPERIENCE IN NEWFOUNDLAND 1941 - 1946

by Mary Haig

Presbyterian 1920

In the spring of 1941 I returned from Japan because of the war situation. When I asked the Board Secretary in Toronto if there was any work I could do on this side of the Pacific I was referred to Mrs. Loveys who was Secretary of Home Missions for the Woman's Missionary Society. Among other requests for missionaries at that time was one for a field worker in Bonavista Presbytery in Newfoundland. Newfoundland had not yet come into Confederation. Her people had suffered much during the years of depression when 70% of the population were on relief-- six cents a day. The rest of their living came from their environment, fuel from the forest, fish from

the sea. In some areas there was soil above the rocks, sufficient to grow a few potatoes, turnips and cabbages.

In Bonavista Presbytery there were seven ordained ministers and 72 congregations, 56 of which were served by lay supplies, most of whom were young men who had not yet been to college, other than possibly a year to obtain a teacher's certificate. Later when they had proved their worthiness they would receive financial help to take a theological course in Nova Scotia or in Montreal. It was my task to assist them in their work on their charges which were scattered along the shores of Trinity Bay and Bonavista Bay. Most of them had several congregations, one had as many as twelve. He could hold service once a month in each by having three services each week. But these places were all reached by a small motor boat, if waves and weather permitted. At that time the schools were denominational: United Church, Anglican, Salvation Army or Catholic. He was also chairman of the school board in each of those outports. He confided his problems including that of obtaining sheet iron to repair rusting stove pipes in schools and churches. In some congregations the young men had problems which they could not discuss with church members. They welcomed the visit of an outsider to listen to their report of the difficulties.

During the winter I confined my travels to centres on or near the railroad. Trains came each way on the main line and also on the Bonavista Branch twice a week and were usually hours late. One evening I had a neighbour take me by horse and sleigh to the station at 11 p.m. The branch train was waiting for the main line express, and I was able to wait on board. There were no sleepers. At 7 a.m. we left the station. At about 4 a.m. a person sitting opposite me asked if I were a minister's wife. I explained that I was a United Church Missionary. She said, "Oh, I thought you must be something like that, you are so patient." As all the trains were due to pass through Clarendville in the night, I had many calls to be patient.

I have vivid memories of wading through snow drifts, crawling on hands and knees over an icy bridge to avoid slipping under a rail into the bay. Walking by moonlight, two miles across a frozen inlet to speak at an evening meeting, and back again rather late. In spring and fall, sometimes on the crest of a hill, I had breath-taking views of blue sky and sea.

I did much walking, visiting in homes and schools, and reaching settlements that had no public means of transportation except by water. The Newfoundland people were most hospitable, giving the church representative the best they had of accommodation and meals. War time rations and infrequent supplies at the general stores often found them with shortages of what we consider necessities. That first winter I used to take cod liver oil for vitamins, humming to myself the popular song, "You are my sunshine, my only sunshine".

Since Newfoundland became a part of Canada, many homes have been moved from islands to the main island, the highway has been built, and radio and television have become available. Old Age Pensions and Children's Allowances have made it possible to obtain much that was beyond reach in the 1940's.

On arrival in one of the outports, I made it a rule to pay a visit to the school. In many places in a United Church community, one teacher had up to fifty pupils in grades One to Eleven. She herself had passed her exams from such a school, spent one term in St. John's to obtain a teachers' certificate and had come back to take charge of all the grades in a similar

school. She was expected to teach in Sunday School and to take an interest in all community social events. I was welcomed as a variety in the regular routine. A new game at recess, a new hymn, a story, sometimes a bit of handcraft, and the shy staring faces became smiling friendly ones. In as many places as possible I would organize a group of Explorers, C.G.I.T. or Y.P.U. Where such groups already existed, I promoted study materials. This proved to be ground work for the work of my successors, Miss Ruth Tillman and Miss Nancy Edwards, who were expert in leading teenage camps, conferences and producing materials for programs.



*Mary leading summer school
vespers, 1946*

Perhaps the most gratifying experience I had in those five years in Newfoundland were in the summer vacation Bible Schools. We met for about eight days, with the help of one or two teachers who gave of their holidays and enjoyed the enthusiasm of the children as much as I did. Each vacation school had a closing program in the evening to which parents were invited. The mothers provided refreshments and everyone seemed pleased to have an occasion for having "a toime".

Those five years were happy ones for me. I made many friends among school teachers who opened their homes to me as I travelled about. It was encouraging to see the dedication of some of the teachers. One told me she was going to Braggs Island to teach. I said, "But that's a very difficult place, isolated and backward." She replied, "But someone has to go there".

One of the teachers, Miss Etta Snow, who undertook to have an Explorer Group after school hours, later became a missionary serving in Angola. Margaret Martin who attended a vacation school, later followed out her decision to be a missionary to the Indians and worked in Northern Manitoba. Many of the student lay-supply, after completing their theological education, are filling pulpits in Ontario, Quebec or the Maritimes.

Twice after returning to Japan, I had the privilege of visiting Newfoundland again for deputation work on my furloughs in 1953 and 1959.

I liked to sing as I breasted a hill and had a view of the sea, a verse of the Newfoundland Ode:

When sunrays crown thy pine-clad hills
And summer spreads her hand
When silvern voices tune thy rills
We love thee, smiling land.
We love thee, we love thee,
We love thee, smiling land.
God guard thee, God guard thee,
God guard thee, Newfoundland.

HELEN BAILEY (A'24), a former missionary in China and Japan who worked in later years in British Columbia with Canadians of Japanese ancestry, died in Vancouver in May 1986.

A native of New Brunswick, Helen Bailey was a teacher before she entered the Deaconess Training College to prepare herself for overseas missionary work for the Woman's Auxiliary.

She went to work in China in August 1924, and three years later went to Japan. She stayed there until 1941 when the war forced her to return home. She took up work in Vancouver among Japanese Canadians.

With a team of other Anglican deaconesses she moved to the B.C. interior when the Canadian government confiscated the homes and property of Japanese Canadians and moved them inland. She worked in Tashme and later Slocan where she stayed until several years after the Second World War when Japanese Canadians were permitted to return to Vancouver.

RHODA E. (WILKINSON) MCCURRY, Dauphin, Manitoba

Anglican Deaconess &
Missionary Training
House 1936

Her previous education was from the Winnipeg Normal School and she had experience in Teaching. In 1937 she went to Japan employed by the Women's Auxiliary Nippon Seiko Kai, and stayed there until 1940. Most of her time was spent in Language Study with some parish work with children.

When she returned to Canada she married and raised a family of four doing whatever she could to help in her little country church. She came to Dauphin in 1976 and has worked as a guide in the Coffee Bible hours (Stonecroft ministries) and in the local A.C.W.

ANNIE G. BLACK, Vancouver, B.C.

McGill School of Social Work 1945

worked as a Teacher in YWCA War Services and became Social Service Officer in the Canadian Women's Army Corps, 1945 - 46. She went into the field of Medical Social Work and was an Instructor at the University of British Columbia. For a year, she was supervisor of Red Cross Welfare in the Far East. On returning to Canada Annie was a Medical Social Worker at the Department of Veterans Affairs Hospital, Kingston, Ontario and then at Jubilee Hospital, Victoria, British Columbia. She went under the auspices of the Woman's Missionary Society to India 1954 - 56 as Professor of Social Work at Indore Christian College under the auspices of Board of World Missions of the U.C.C. and later 1968 - 73 taught at Jogakuin College, Hiroshima, Japan.

Anne became Director in charge of the School of Social Work in Indore, India while Winnifred Goodwin (an Indian student) received her Social Work training at Toronto School of Social Work and returned to Indore as Director. Along with Una Dobson (for years a leading figure in social work promotion in the Indore area) Anne directed a work shop for Social Workers in agencies in that city. She attended the National Conference on Social Work in Lucknow and visited Ghandian School Work Centres. "These helped me realize the needs in the Social Work field and the type of training most needed." Anne taught English both in India and Japan and was Dean of Women at Indore Christian College.

"I enjoyed my associations with staff and students, Japanese Christians and other missionaries in Hiroshima. This was an ecumenical group including Anglicans, Catholics, Fundamentalists, Quakers and Lutherans. I appreciated the excellent help and direction given by Kyodan (Christian Church of Japan) office in Tokyo and association with other missionaries, including American, English and Canadian, from other parts of Japan. I participated in Funakoshi Church, conducted an English Bible Class and I have sung in United Church choirs and taught Sunday School during most of my working years."

DOREEN (AGNEW) HOWLETT, Fort Qu'Apelle, Saskatchewan

UCTS 1947

worked as a secretary prior to attending the School. In 1947 she was sent by the Woman's Missionary Society of the United Church as a student minister to Orrville, Ontario. She served 5 points in the summer and 3 in the winter, travelling in an unheated Model A Ford on winding, narrow roads, largely uninhabited. Special memories are of the friendliness of the people and their gratitude for a visit when living in isolated places; the eagerness of children, youth groups; and undertaking religious education sessions in the schools.

Her next venture was in the Esterhazy Pastoral Charge, Saskatchewan. As the minister's spouse her work was volunteer, in U.C.W., choir, leader of CGIT and others. Special memories are of warm friendships made in all three points, some of which continue to the present. She and her husband served here 1948 - 51.

1951 - 81 served at Nayoro, Hokkaido, Japan under the Division of World Outreach, of the United Church of Canada. She taught English classes, cooking classes including canning, and entertained many guests - individually and in groups. She taught a Bible Class, was church organist, active in women's church group, was sometimes asked to speak on child care and discipline. In addition taught English correspondence courses to their three children. Highlights of this experience started with the extreme loneliness of the first year in Nayoro as they were the only English speaking family in town and being stared at wherever they went. Gradually they were accepted and in 1981 they were given a citation making them honorary citizens of the town. At that time they were given a formal banquet by the city. "I chose to wear a lovely Japanese kimono given to me as a parting gift by my art class, creating quite a sensation when I entered the banquet room."

From 1984 to June 1986 served the Pheasant Creek Pastoral Charge on a half time basis. There were two services every other Sunday morning and worship on a regular basis at a Care Home and in Hospital. She received permission to conduct the sacraments and conducted communion. Her husband was present at a funeral and later a wedding at which she officiated. Duties included attending board meetings and pastoral visiting in homes. There were regular visits to a blind man in his 90's who was so cheerful and a real inspiration. The congregation in the lounge at the hospital consisted of 3 elderly women in wheel chairs and 2 who were mobile. One of the elderly always seemed oblivious to what was going on, but one day, just as Doreen got nicely started, she raised her head off her chest and in a loud, raspy voice said, "For God's sake hurry up and finish."



"WHY SEND MISSIONARIES TO JAPAN"

EXCERPTS FROM ARTICLE BY MARNIE TUNBRIDGE

U.C.T.S. 1947

It seems to me this question reveals much of the attitude of those who ask it. There would seem to be people in Canadian churches who still have a kind of "Lady Bountiful" view of the mission of the church. The question suggests that we should send missionaries only to poor countries whom we can help with our surplus of money, goods, or superior technology. Japan, needing none of these, therefore does not need missionaries! Alternatively there is the justice issue, one-half of the Division of World Outreach Dual Mandate, Mission and Justice. Japan does not have a large proportion of very poor, and discrimination against certain groups is not too obvious to most people. In fact it is much like Canada. Japan is "different" from other countries to whom the D.W.O. is sending missionaries.

All missionaries are in Japan at the invitation of the Kyodan (United Church of Christ in Japan). It asks for missionary help in strengthening the Japanese churches, in evangelism, social work, education, fighting discrimination, etc. Japanese people need to become aware of the problems of discrimination within their own country and Japan's exploitive attitude toward other Asian countries, just as Canadians do. Canada has a long tradition of Christianity and many Christians to pass on its message within the country. This is not true of Japan, whose traditional religions have not led people to consider the needs of those outside their own group and where Christians are few.

Most school-related missionaries teach English conversation but their contribution does not end with that. Japan wants Christian teachers who have a sense of mission. They think the church is the best place to recruit such teachers and appreciate the careful screening of candidates by the D.W.O. In their schools the missionary teachers are not "just English teachers" but have an opportunity to influence many students in the schools, both in and out of the classroom, and also to work in the churches they attend.

The Mission of the Church is many-faceted. It includes material aid where this is needed, whether long-term or emergency. It includes technical aid and advice, working for justice with the people where this is necessary -- justice for all within a nation and justice toward other nations. This is certainly needed in Canada and Japan. But surely the Mission of the Church also includes the WORD of Mission, the message of a God of love toward all people, and the possibility of a changed heart, will and actions. In fact, it is the basis for all the other activity. There are today nations where it is not possible to speak this word, but Japan is not one of them. Japan has tremendous influence in the world today. Our mission is to help in every way we can to ensure it is an influence for good.

MARGARET (Trueman) LOWES, Downsview, ON

UCTS '49

Was born in Japan where her father was YMCA Secretary and lived there until age 17. She became a Registered Nurse, obtained her B.A. and prior to attending the Training School gained experience in Public Health. In going back to Tokyo under the Woman's Missionary Society she was to a certain extent returning to familiar territory and had some advantage with the language.

1951-56 she worked in Tokyo assisting the staff with health care in the Day Nursery at Kyoaikan Social Centre. She taught an English Bible Class at Aesgaya Church and for one year taught a class in "Health" in Japanese at Toyo Eiwa Junior College. In addition she sat on committees and Boards, met with "Missionary Nurses in Japan", and the Christian Medical Association. 1954-56 she spent 3 days a week one year, and full time the second year at the Rural Evangelistic Centre in Ryogaku (3 hours drive from Tokyo) where she laid the ground work for a Well Baby Clinic. Her next assignment was (1957-61) Tomisato Mura and she was able to set up the Well Baby Clinic at Ryogaku. A Japanese Christian paediatrician gave his services to the Baby Clinic, coming monthly from Tokyo. Included in her duties were home visits, discussion groups with farm women and she assisted in a summer Health Survey run by Christian Medical students who brought a mobile x-ray Unit from Tokyo. She taught English Bible classes weekly in churches in four neighbouring towns. In 1960 the National Department of Health & Welfare chose Tomisato Mura as one of two "Model Villages" in the Prefecture, for its activities in health and social welfare, due to, health surveys over a 4 year period and the Clinic and Day Nursery.

1962-67 Margaret was sent by the Division of World Outreach to Numazu, Japan. Here, she worked as an evangelistic missionary with 5 churches in her charge. Her duties included meeting with women's groups, attending church meetings, seminars, retreats and working with the Ministerial Association. She taught English Bible classes in the churches to students and a Bible Class in Japanese to a group of student nurses. In addition Margaret taught English classes to engineers in an electrical wire factory, to girls in a sewing school. She met with a YWCA working girls group. Special memories are of warm fellowship with YWCA girls and church women.

CONSTANCE PURSER, Ashiya, Japan

A.W.T.C. '51

is a Teacher and taught French, German, English in Ontario High Schools for two years and then, for another two years was Parish Secretary at St. Aidan's Anglican Church, Toronto. On graduation from the Training College she was sent in 1952 to Poole Women's Junior College, Osaka, Japan, under the Woman's Auxiliary of the Anglican Church of Canada. She taught English and French to first and second year students, once-a-week Bible Class for adults (in English) at Kawaguchi Anglican Church and a once-a-week class in English for Osaka Customs officials. Considerable time was spent learning a new language and becoming acclimatized to a new environment. She was greatly impressed with the value of English as a medium for approaching people with the Good News, and the value of a Christian School as a milieu.

1955-56 was furlough year doing "deputation work, visits and talks on Japan to churches, women's and girls' groups across Canada". She also studied for her M.Ed. at the Ontario College of Education. Highlights of this year were meeting many wonderful people across Canada who gave generously of their time, energy, and money to support Church missions and missionaries, and who were delighted to hear about Japan.

"One outcome of my studies of this year, which were directly related to my mission experience in Japan, was that I felt in conscience called to join the Roman Catholic communion. This was a very painful shock both to the Woman's Auxiliary and to me."

When Constance returned to Japan it was to the Nanzan University, the Catholic University of Nagoya. Here, she taught English as a full-time staff member. "Again I was impressed with the usefulness of English as a medium for contacting people. There were always opportunities in both classroom and club activities for bearing witness to the Lord and sharing one's faith. One very important work of these years was prayer and fellowship with Christian staff members and with the local parish."

"In these years also adjusting to and learning about an entirely new environment -- the Roman Catholic community -- required a great deal of time, energy and heartache."

From 1961 to 1964 Constance was away from Japan working in St. Gabriel's Parish in Willowdale, and Boston. She carried out secretarial work mainly with parish records. "For me, the most significant work of these years was observing and becoming acquainted with the Roman Catholic Community in Canada and the United States and bringing into my personal witness in the Catholic Community the particular qualities of an Anglican heritage."

In 1964 she returned to work in the Nanzan University, doing much the same duties as previously. Her mother died in August, 1968 and she spent the rest of that year and 1969 with her father in Toronto.

From 1970 to the present she is living in Ashiya, Japan working with the Seido Language Institute which is operated by a Catholic Religious Community. She is a full-time teacher with all it entails in preparation, testing and occasional teachers' meetings. "As a "free-lance missionary" I teach 2-hour Bible classes a week in English. The Language Institute provides the facilities, and the students are all women from late teens to seventies. They are very open to the Word of God and the Gospel. A major area of my work as a missionary is the offering of daily mass with and for the parish in which I live."

A special highlight is "experiencing and ever-deepening and widening fellowship of prayer with people who are moved by the Holy Spirit, Catholic, Protestant, Buddhist, or of no specific faith. Praise God! His spirit is so free!"

ENID M. HORNING, Japan

UCTS 1954

is a Public School Teacher, graduated from Hamilton Normal School, who later obtained her B.A. from McMaster University 1952. She went to Japan under the Woman's Missionary Society in 1954. The first year was spent in language study and from 56 - 57 she was English conversation teacher at Shizuoka Eiwa Jr. & Sr. High School. 1957 - 75 moved into Rural Evangelism in the Hokuso Area of Chiba Prefecture, Japan, which involved lay training, outreach, whatever 9 churches needed or wanted. The W.M.S., entered into union with the Board of World Mission about 1960 but her work remained the same. During furlough years 1959 - 60 and 1965 - 66 she completed the work for a B.D. at Emmanuel College but chose not to be ordained. 1966 - 70 was Corresponding Secretary for Japan with the Toronto Office and was again appointed 1982 to the present.

In Jan. '76 she went to the Northwest Norfolk Pastoral Charge, Ontario for six months. She was responsible for Sunday Services in 2 churches in this 4 point charge and involved in visiting. Then, she moved to Colborne Street United Church in Brantford where she was Assistant to the Minister for a year and 3 months. The bulk of her task was working with and visiting the older people in the congregation. She was responsible for preaching once a month in the regular church service. While she was there she helped to get under way a successful Vacation Bible School Program.

In July of 1977 Enid returned to Japan under the Division of World Outreach of the United Church and worked in Rural Evangelism in the same area as in 1957 - 75. Her duties included Home Bible Study groups for Women, preaching, outreach to non Christians especially through the medium of English classes and working with English Clubs in government Junior High Schools. She also works part time in the Council of Co-operation offices in Tokyo which handles all missionary assignments for the United Church of Christ in Japan, is involved in Personnel Work from 1985 to the present, especially dealing with short-term teachers coming to work in church related schools.

GRACE (HOLMES) BROWN, Ottawa, Ontario

A.W.T.C. '56

took four years undergraduate studies at Queen's University prior to entering the Training College. After graduation, she was employed by the Woman's Auxiliary of the Anglican Church and worked as an Evangelist in Japan from 1956 to 1960. Grace worked with youth in St. Mark's Parish, Nagoya, was youth choir director, counsellor, taught English conversation and Bible to office workers, high school and university students.

Special memories: "My association with young people especially: counselling them, their friendship, opening the Word to them. The feeling of being ONE with them. One special occasion was when one of the young people gained real insight into the Word of God. It changed his life. He became my godson. A never to be forgotten highlight was their farewell on board ship, singing "O the deep, deep love of Jesus", to me."

DAPHNE ROGERS, Japan

UCTS 1959

a Teacher who received her B.Ed from the University of Alberta. 1959 - 62 she was in Tokyo under the Woman's Missionary Society. The initial year was language study and then one year part-time work of English teaching at Toya Eiwa Girls' School. Then, 1962 - 64 she worked under the Board of World Mission in Shizuoka teaching English at Shizuoka Eiwa Girls School. A highlight of the first two years was the English Bible Class they had each Sunday at Kakubunji Church. "It was thrilling to learn that I enjoyed teaching English and that I would find being an educational missionary a joy and a challenge. It was a joy to work with Japanese colleagues and feel wanted and useful."

1965 - 75 the employing body eventually became the Division of World Outreach and she was sent to Kofu and taught in a girls school, Yamanashi Eiwa. Daphne enjoyed very happy days at school and at church. Among the highlights must be listed the special ecumenical feeling in Kofu. The various churches co-operated in many ways, wonderful experiences for all! Her association with the YMCA in Kofu was also a great blessing to her!

1976 to the present she is serving in Tokyo, teaching in Toyo Eiwa girls' school where she had taught part time in the early days in Japan. A source of special memories were the 100th Anniversary Celebration of the church (1983) and of the school (1984). They brought great hope and joy. Another highlight and a most rewarding one was teaching young children in the Elementary School there.

IN MEMORIAM

Eugenie Bates (U'21) who served in Japan 1921 - 1941 and 1947 - 1955 died on July 14, 1975.

Gertrude Hamilton, who served the church for many years in Japan, died at Albright Manor, Beamsville, in June 1975, in her 86th year.

Frances Hawkins (A '20) died on Nov. 26, 1978. She founded Ryuju College, Japan, worked with displaced Japanese in Canada, and helped form the Anglican Japanese congregation in Hamilton, Ont.

HELEN HURD (M.D.T.S. 1920)

Helen Hurd was born June 14, 1886 at Kimberley, Ontario. She attended Regina Normal School, Acadia Ladies College, Wolfville, N.S. and also Selly Oak. She graduated from the Methodist Deaconess Training College in 1911 and was appointed by the Methodist Women's Missionary Society as a missionary to Japan.

She started working as a teacher in the Girls' High School, and later was engaged in evangelistic work at Ueda, Tokyo. In 1941 along with other missionaries, she had to leave Japan because of the war. In Canada from 1941 to 1946 she worked with Japanese evacuees at Lemon Creek, B.C. Retirement from employed work came in 1949. On July 7, 1984 she died at Albright Manor, Beamsville, Ontario.

-- with information from Nancy Edwards and Division of World Outreach.

M. KATHERINE GREENBANK (U'20) died on October 13, 1983 at Royal Columbian Hospital in New Westminster, B.C. She spent forty eventful years as an educational missionary in Japan and will be greatly missed by friends both in Canada and in Japan.

IRENE L. ISAAC (A'17) Died ON July 26, 1983 in her 95th year. An Anglican missionary and kindergarten teacher in Japan, she served in Matsumota, Takata, Okaya, Gifu, and Okazaki, and was a former pastoral visitor to Japanese Canadians in the Byron Sanatorium and the London area.



Emma R. Kaufman, a former executive committee member of the Y.W.C.A. who worked in Japan during the early years of her life died on March 1, 1979 at the age of 97. Throughout her life she worked and contributed so that women in Japan, in Canada and throughout the world might receive training to serve their people. She donated money to set up the Emma R. Kaufman Scholarship through Covenant College. This scholarship continues to be available to graduates for study outside of North America. Out of concern for the welfare of women workers she made a large donation to help make possible the purchase of Kaufman House at Cheltenham as a rest and holiday house for them. When the site was no longer suitable and the house was sold, the money from it made possible the building of Kaufman Cottage at Cedar Glen.

NETA SADLER MORE (U'24) died on January 16, 1982 in Hartney, Manitoba. Commissioned in 1930, she served as a missionary in Japan, among Japanese people in British Columbia, and in Japanese internment camps during the war.

Julia (Drummond, A'55) Nishimura died in Tokyo, Japan, on April 9, 1977. She leaves her husband, the Rev. Robert Nishimura, Principal of St. Paul's Junior High School and General Secretary of the Anglican Church of Japan, and two sons.

The following is an excerpt from Julia Nishimura's sixteen-year old son's essay which he wrote by her bedside in hospital shortly before she died:
 "..... if God has to treat us so severely like this, He must have His own plan. He certainly would not take away one's life aimlessly. I believe that He has His purpose..... Even though my mother die, I should not be distressed by sorrow. No, I must be thankful to God and keep my hope with steadfast courage and determination. Jesus could persevere with fasting for forty days in the wilderness because He trusted God's love and never gave up His hope with His earnest prayers. Thereby He went up on the Cross and yet was risen on the third day. Throughout, He showed His humility, faced His pain, and then revealed that all of us too could share the joy of resurrection."

LUELLA RORKE died on January 22, 1983 at the age of 89 in Ottawa. She served as a United Church missionary, mostly in Japan, from 1919 until her retirement in 1959.

FERN SCRUTTON (U'26) died on Dec. 28, 1980 in Hamilton, Ont. She was a missionary in Japan for 36 years and in Trinidad for seven years.

KATHLEEN (Butcher (A'23) START

Kathleen Butcher graduated from the Anglican Deaconess College in 1923. She went out to Japan as a single missionary and worked as a missionary nurse there from 1929 to 1940, and from 1948 to 1953. She worked as Head Nurse in the New Life Sanatorium which had been built by the Anglican Church at Obuse in the hills of mid-Japan for the treatment of tuberculosis. She married Dr. Richard Start, the head of the institution, who was very highly respected and made a tremendous contribution to medical work in Japan. They returned to Canada in 1953 and her husband became head of the Brant Sanatorium.

On Saturday, October 6th, 1984 a Memorial Service was held for Mrs. Start in Brantford. A grateful Japanese patient travelled all the way to Canada to attend it.

-- with information from Hattie Horobin and
 Alison Sheppard

KOREA

ELDA (Daniels) STRUTHERS, Toronto, Ontario

Victoria University B.A. 1936

Emmanuel College and UCTS 1944

graduated from Hamilton Normal School in 1925 and taught for eight years. In 1936 she was sent to Korea (North), under the Woman's Missionary Society, of the United Church. She studied the language with a tutor for a year and was in Language School the second year but continued to study with a secretary/teacher for two more. During this time she organized teen-age clubs in five towns and cities, played the church organ and began Bible teaching in the Bible Institute. "At that time Korea was under Japan and it was very hard to get a start at anything. We were not wanted in the country by the Japanese police and authorities."

Elda returned to Canada in 1940, and for the next year was Superintendent of the Orphanage, "The Oriental Home", Victoria, B.C. and was responsible for twenty-six girls and one small boy. Some were Japanese-Canadian and some Chinese-Canadian orphans. "When the Japanese-Canadians were evacuated from the "Defence Area", I moved nineteen of them to Assiniboia, Saskatchewan where there was a Girl's Residence under the Woman's Missionary Society. There they continued their schooling".

She left on furlough which was extended for a second year and during that time she completed three years theology and the United Church Training School Course. "(A summer course was given at Emmanuel that year). My overseas experience was recognized in lieu of Home Mission Field practice."

From 1944 to 1946 she was Minister/Missionary at Newcastle, Drumheller, Alberta, in a coal mining area. As well as preaching she taught Sunday School, C.G.I.T., Explorers, Bible in the schools in Newcastle, Nasmine and East Coulee. Elda found it difficult to relate to the miner's wives (the husbands never came to church). There was very little community spirit. During this time she baptized some 200 babies (none of whom cried!).

Her second term in Korea was from 1947 to 1950, under the Woman's Missionary Society, and she was stationed at Ewha University, Seoul. "I began teaching Bible — a course on the Life and Teachings of Jesus Christ. We organized a Christian Social Work Department at Ewha and I taught some additional methods courses to them, as training for

leadership. Having been absent from Korea for nearly seven years, I had forgotten quite a lot of language and had to work very hard with a secretary/tutor to prepare lessons in the Korean language. The students knew little English. With United Church seed money and help from the American Army Rehabilitation funds we built a Community Centre near Ewha as a field work place for Social Work students.

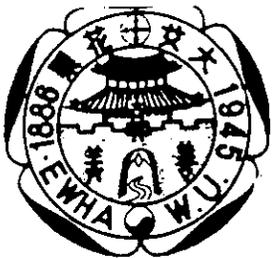
From 1950 to 1951 Elda was on deputation work in Canada and spoke 100 times on Korea as there was an upsurge of interest regarding Korea due to the Canadian participation in the Korean war. For the next two years she was Associate Minister at Westdale United Church, Hamilton, in charge of the whole Christian Education program and preaching one Sunday morning and two Sunday evenings a month. "This was a happy pastorate."

Her third term in Korea was from 1953 to 1957. She was Professor of Christian Education at Ewha and taught "Principles and Methods of Christian Education" to numerous Senior classes to equip them to give Christian leadership in Church, society, and home after graduation. Elda introduced Caravan Work with university students in country villages.

Elda left Korea July 1957 and resigned from the Women's Missionary Society to marry Dr. Ernest B. Struthers July 20, 1957, in Salisbury, England.

From 1958 to 1963 she was re-appointed to Ewha and continued a full five year term teaching as in her third term. From 1963 to 1964 she was engaged in deputation work in Canada. In 1965 she became part time Director of Christian Education at Deer Park United Church, Toronto, for three years. Then from 1969 to 1971 she was a tutor in the World Religions Course at Victoria University, Toronto. "Officially retired" from Active Ministry June 1972.

Elda has written several times for the Newsletter one article being "Mountain Peaks of Ministry", and the editor hopes you have enjoyed other writings, parable and poem, from her pen.



Elda Struthers accepted an invitation to return to Ewha Women's University, Seoul, Korea, to be present at its One Hundredth Anniversary Celebration in May 1986. Here are extracts from one of her letters:

"Communication and Transportation were central to the grand design of EXPO '86. Add to these celebrations and you have the three keys to my year.

Communication is a wonderful thing. It meant a great deal to me to get family letters from home when I lived in Korea (1936 - 1963) and it must have meant something to my parents for they kept my weekly letters. These are now going into Victoria University Archives, and a duplicate is requested by Ewha Women's University.

It took 17 flying hours for me to get to Korea last May but that long trip alone wasn't anything like the adventure of my first month-long trip by trains and ships half-a-century ago.

According to the Oxford Dictionary, to celebrate is "to observe, to honour with rites and ceremonies." That is certainly what Ewha's Centennial Celebrations were all about. One hundred years ago from the smallest of all possible beginning - one teacher, one pupil - the first school for girls in Korea was begun. Now the enrolment is 18,000! Many large, modern buildings crowd the hillside campus where the road winds up and up. One of these, the Centennial Library, was dedicated on May 30th, followed by the sod-turning ceremony for the next project - a museum in memory of Dr. Helen Kim. Again there was a worship service. I turned to President Li Sook Chung (who had formerly been Dean of the Christian Studies Department in which I taught) and said, "I very much appreciate the fact that what was begun as a little mission school still has the Christian spirit." She replied, "That was the seed you sowed." It was almost worth going to Korea just to hear that! Of course, a great deal of other effort went into this fantastic growth. As in the Church in Corinth, "Paul planted, Apollos watered and God gave the increase." (I Cor. 3:6)

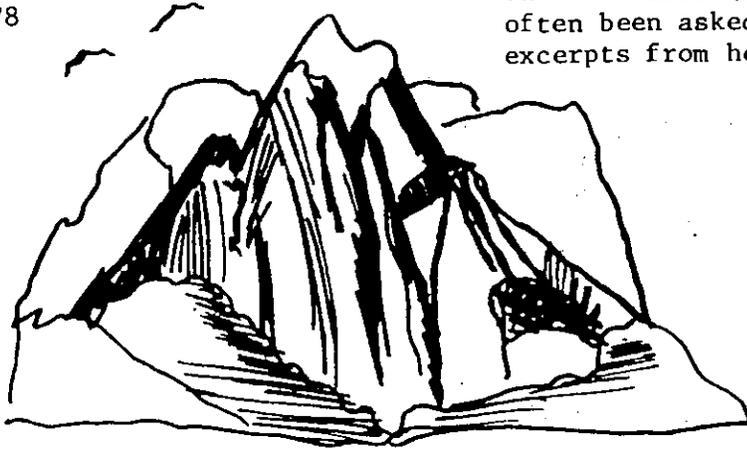
Another cause for celebration came from my visit to "Maple Leaf Community Centre" - a 40-room well equipped building with various specialized services on the edge of the campus. This is the successor to a small centre I had had built with \$1,000 from the United Church of Canada as seed money 30 years ago. The Canadian tradition continued when CIDA (Canadian International Development Agency) gave a grant for a larger building. What was gratifying was that the history had been preserved in framed pictures on the wall, and credit was given to our Canadian church and government. It was a happy and fulfilling experience to meet professors and former students I had known and to renew friendships with church and missionary colleagues.

Nor was the celebrating all in Asia. I returned home in time to celebrate 50 years since graduating from Victoria University on the very day of my 80th birthday!"



The Rev. Elda (Daniels) Struthers writes that she has often been asked for her story, and following are excerpts from her account of the highlights.

-- Editor's note.



MOUNTAIN PEAKS OF MINISTRY

The subject of women in the ministry was highlighted on a global scale on October 1979 when Pope John-Paul II on his visit to the U.S.A. categorically denied Roman Catholic women the right to enter the priesthood. No wonder Sister Theresa Kane speaking for countless other women was angry! In contrast I want to pay tribute to The United Church of Canada for the door of ordination it opened away back in 1936, since when some one hundred women ministers have been ordained, of whom I am the twelfth.

Following the model of my father in a Methodist pulpit I was brought up to regard the ministry as a very high calling and am thankful that at an early age the call to dedicate my life to Christ and the work of his church came to me. This article is too short to allow for a full life story or even for discussion of the difficulties of breaking a new trail, but I want to share with you some of the mountain peak experiences along the way.

The first milestone in preparation was graduation from Victoria College in 1936 where I had put myself through Arts on money saved from Public School teaching. Then I was commissioned by Hamilton Conference as a missionary of the Woman's Missionary Society, followed by the great excitement of starting off on that month-long journey by train and ship to Korea to fulfill my life's ambition.

On my first furlough I crammed three years of theological study at Emmanuel College into one and a half years by the calendar and was the sole graduate at a service where Dr. Norman Salter preached on the text "They set the Ark upon a new cart" (II Sam. 6:3). Well the new female cart sometimes felt that the Ark was heavy and the road rough, but then I didn't have to carry it by my strength alone. I did, however, continue to travel alone after ordination in 1944 until in 1957 I married Dr. Ernest B. Struthers in Salisbury Cathedral, England, my personal mountain peak experience. Thereafter for twenty years I was a teammate and tasted the joys of companionship and love. We spent another full five year term in Korea together before retiring in Toronto in 1963.

Being without a pastorate at this stage in my life I have now found a new role as Aunt Elda, the minister, to meet the needs of some of the young people in our extended Daniels family and their different lifestyles.

Not only do I appreciate the right ordination has given me to play the role of minister in the extended Daniels family. I have a special relationship also to the readymade Struthers family into which I married where I'm "Grandma Elda" to the younger members. This was highlighted on Christmas Day 1971 at a family gathering at the home of my stepson David when his grandson Joel Adam Struthers was baptized. It would be interesting to know whether anyone else in the world can say "My greatgrandmother baptized me."

But my mountain peak experience in baptisms was at Ewha Woman's University in Korea where I taught for twelve years. Following the tradition of its founding as a Mission School, evangelistic services were held annually, culminating in a moving baptismal service. The Korean chaplains on the university staff always gave me a place alongside themselves, and some years we were joined by Methodist ministers from U.S.A. As well as preaching and prayer services, there were interviews with students who wished to take a stand for Christ. In 1962 I interviewed more than 100 students individually, and when it came to the final meeting where 1021 persons were baptized there were nine rows of young women coming forward and kneeling one by one in front of nine of us ministers.

"SUNG BU WA SUNG JA WA SUNG SIN EUI IRHOMERO
SAY RAY RL CHUNORA"

"I BAPTIZE YOU IN THE NAME OF THE FATHER AND OF THE
SON AND OF THE HOLY SPIRIT. AMEN," I said, dipping my
hand in a bowl of water and laying it on each girl's head in blessing. What a
priestly privilege!

Lest anyone should question this kind of mass baptism, it should be said that each student had taken one hour a week of religious studies during the four years of her course. As professor of Christian Education I gave a leadership training course to the Seniors as well as answering constant requests to teach English. I also taught Biblical courses and one course on Worship, and before retiring, gathered materials in the Korean language for a worship anthology which was published by the Christian Literature Society. What a thrill it was to return to Ewha six years later and to find that every graduate of our first Christian Social Work class was happily married, had two or three children and was also giving professional service in church and/or community. It made the long struggle of learning the language and the daily preparation and delivery of lectures seem well worthwhile.

Ewha Woman's University is a shining example of what Christianity has done for the education of Korean women. It grew from the first little school for girls in that land to the largest woman's university in Asia. I was pleased to be invited to teach there in 1947 by the renowned president Dr. Helen Kim, and found the twelve years both challenging and rewarding. There was opportunity to learn from another culture, to share perspectives of religious belief and to make enduring friendships. It is the teaching mission of the church that I have most enjoyed, whether in universities in Korea and Canada or directing Christian Education in churches in Hamilton and Toronto. I had a very happy pastorate in Westdale Church, Hamilton for two years during the Korean war.

Since retirement I do voluntary speaking and preaching for the Canadian Institute of Religion and Gerontology, an ecumenical group on faith and aging. It is a satisfaction to remember that there has been plenty of scope within the church for any creative ability and enthusiasm I may have. It is a blessing to be a channel for the work of the Holy Spirit in reaching out and touching other lives. Thank you, United Church of Canada, for opening the door.

Elda D. Struthers

Missionaries' lives produced something of worth



TONY BOCK/TORONTO STAR

Common thread: Marjorie Stirrett, left, and Frances Bonwick first met when their missionary parents sent them to Oshawa's Llewellyn Hall to attend school. They met again at the Metro Volunteer Centre, working on its newsletter.

Frances Bonwick and Marjorie Stirrett were dubious about the whole thing. "I don't really know why I'm here," said Marjorie after we'd driven through the snowstorm to Frances' apartment.

"There's any number of people you could have spoken to rather than us," said Frances. "There's nothing the least bit unusual about our lives."

I tried to explain that often it is the ordinary that is unusual — if we only know how to look at it. That the way in which they had come together long ago when they were teenagers, and the kind of lives they have led since, are part of an extraordinary thread that runs through Canada's story in this century.

But they weren't impressed, and it was only with reluctance that they agreed to sit still for an interview.

The thing they share in common is that they were the daughters of missionaries. Marjorie's parents were Presbyterians from Nova Scotia and she was born in 1906 on the mission station in Kong Noon, China. On one of three trips she has made to China in recent years, Marjorie found to her amazement that the house where she was born is still standing. "Of course, when we lived there it was just

us, but now there are several families occupying it," she said.

She was educated mostly at home by her mother but, when she was 13, Marjorie was sent to Llewellyn Hall, a home that had just been opened for mission children in Oshawa.

Salvation Army

And that was where she met Frances, whose parents had gone out from England to open the first Salvation Army station in Korea in 1908. Frances learned Korean and went to school in Seoul with the children of American missionaries. When she was 16, her parents sent her to Canada, a country she had never visited and where she didn't know a soul, to attend high school.

"I don't think they realized what an awful, what a traumatic experience it was for me," she said. "I had a terrific case of nostalgia."

Llewellyn Hall was a fine, old house and their physical needs were well provided for but, like Marjorie, Frances was desperately unhappy there. Part of it was that the town children looked on the mission students as odd, as outsiders. And it stamped something into their characters.

"Although my family came home on furlough," said Marjorie, "I never felt at home with them again."

The two girls went on to the University of Toronto, Marjorie to take household science and Frances, languages. They roomed together one year, but then their paths parted. Marjorie married and eventually had three daughters. Frances, in 1929, answered a United Church call to go to Korea to be principal of a school.

Talking to her, you realize those years in Korea — until she came home in 1940 as war encroached — were the most important in her life. They were cruel, hard times. Korea was occupied by the Japanese. They made her teachers spy on her, insisted there be at least one Japanese teacher in each school. "We were in the middle of a cold war," she said.

She loved the Korean culture and people, and when she left her last school in Manchuria, now a largely Korean enclave in China, it was with a heavy heart. But the past, which seemed so far away and long ago, has in recent years come back to life for her. With the influx of Korean immigrants to Toronto, about eight of her former students now live here. She gets together with them twice a year. Alumni associations in Seoul have involved her in their affairs, and she was persuaded to write a history of one of the schools in which she worked.

"Korea keeps popping up in my life," she said. She is now working with a committee to get a decent Korean section going at the Royal Ontario Museum.

Marjorie, meanwhile, was widowed in 1967. She did not sit still. She travelled the world, taught in Zambia for CUSO for two years, and, like Frances (who is also involved in the peace movement), has been involved in a list of volunteer activities that would make you dizzy.

Sturdily independent

With fate in the wings, Marjorie ended up helping out with The Senior Volunteer, the newsletter of the Metro Volunteer Centre, for several years. The editor: Frances.

I'm not going to try to make something wishy-washy and sentimental out of this. These are two sturdily independent ladies. They see each other once in a while, and that's that. But there is a common thread running through their lives, and I believe it goes back to their beginnings.

Frances has noticed it in others like themselves. "They have a much wider international point of view, and more tolerance," she said.

It's easy to laugh at the sunny optimism of those earlier missionaries who thought they could convert the whole world. They didn't. But something of worth came out of it, something you see in the lives of people like Marjorie and Frances.

--by Frank Jones

The readers of the Newsletter have received news of Korea many times from Willa. From her we have learned a great deal of that much troubled land and for security reasons we do not publish some of her information. On the happy side of life, one of the exciting events for Koreans is one birthday celebration impossible to ignore. It is the sixtieth which marks the completion of the full range of the zodiac signs, and thus calls for special observance. Willa reached this milestone and celebrated quietly with western friends. But the Korean Church she attends learned of it, and at the regular month-end observance of all who had a birthday that month, a most unusual birthday celebration was held, all for her! First they had a new Korean dress made for her despite her protests, and then added all the other parts of the traditional costume used for special occasions such as Hwankap (60th birthday), weddings and such, which someone had brought from home.

"They also prepared the traditional "Big Table" with stacks of various colours of fruit, nuts and other dainties. Fortunately, much of that was encased in plastic, and since I didn't see it after, presumed it was for show and would be put away for the next occasion. They seated me behind the table in all my finery, and then in front of it came first the tiny tots from Sunday School, then each section including women from the Church Women's Association and representatives from the Official Board, almost all wearing Korean clothes. Two representatives of each group came to the table, made the deep traditional bow. Because of the head-dress which was in danger of falling off if I so much as moved, I could not properly acknowledge the bow. Then they poured a few drops of wine into a tiny silver cup and handed it to me in turn. It must go to my lips each time, but a cup was prepared to hold all but a drop or two of each silver cup."

"A woman official in traditional dress sat on either side of me and they took turns helping with the wine cup! There was worship, a traditional song by one of the choir members, and throughout, pictures were taken of everything! Fortunately, only token gifts were presented (token in number, not value!). Then while the congregation went off to eat the traditional lunch of spaghetti-like noodles in soup, a symbol of long life, I was divested of the costume down to the new dress---purple skirt with pink top---the removal of each item photographed, and some more pictures taken of me in the dress. Then I joined the congregation and had my lunch after singing a couple of Korean folk-songs, always unavoidable."

"Such a celebration was not something I had ever wanted---in fact I had hoped I would be in Canada the year of my Hwankap, but it was an experience to treasure, and the album of photos will be a permanent record of it."

"My time in Korea is fast drawing to an end, though it is not imminent. Before I leave, unless I reach my 65th birthday first, someone must be found to take over the English work for the General Assembly. Perhaps you can help find someone prepared to come out and make a long-term commitment to the Church in Korea. I can promise great joy and satisfaction to the person who comes to be part of this Church and to cast her lot with the Korean people."

The following is an excerpt from THE MATRIX CALENDAR, 1984, Women's Resource Centre, St. Andrew's College, Saskatoon where Willa studied during two furloughs.

"The world church is a reality I've come to know -- acceptance and the reality of worship even when you don't know a soul, or a word being said: the first Sunday in a Korean Church, feeling tall at my five feet one-half inch among elderly Korean women, worshipping in a church in Taiwan on the way back from furlough. Giving a message in Korean--carefully rehearsed--soon after arrival; learning it better, being able to see the importance to just "be" because in a foreign culture there is often no opportunity to "do" much. The joy of being accepted and loved, and the frustration of not being able to understand what is said, not being able to express yourself."

Willa shares an amazing story with us, "that of coming to know an elderly woman who was serving a ten year prison sentence, supposedly related somehow to communism, and becoming a "daughter" to her when she was released, at which time she told me she was a daughter of the last king of Korea. I visit her regularly, though not as often as she would like."

WILLA KERNEN, Seoul, Korea

U.C.T.S. 1953

How does one choose one highlight from a lifetime of experience?

The highlight of my life working with the Church in Korea is certainly connected with the people I have been privileged to know. Those who fit into this particular category are those who have risked much to speak out against the powerful authorities on behalf of those who are oppressed by those authorities, and as a result have gone to prison--some of them more than once. It is thrilling to hear them give testimony at their trials--the one time they are legally able to speak their minds, even though it will make no difference to the outcome of their trial--expressing their faith which was the driving force in the decision to take the action which placed them in this situation.

There has been no greater highlight than the welcome worship when such persons have at last been released. Almost all have spent their whole prison term, perhaps two or three years or more, in solitary confinement with nothing to pass the time but reading material and their own thoughts. They do not even have writing material to enable them to take notes. Many who were Church leaders have spent many hours in Bible study and prayer, and they all testify to the strong sense of God's presence with them, and to a strengthening of their faith.

Often we have not known the prisoner, but have come to know the mother or wife during the long trying months of imprisonment. What a thrill to meet at last the person for whom we have all been praying.

This whole experience of the struggle for human rights and democracy has been a highlight of the years in Korea, but there will be no regrets if the need for it passes! We all hope for the return of democracy and freedom, and a system in which human rights are protected by law and by those who have responsibility for enforcing the law.

MARION CURRENT, Seoul, Korea

U.C.T.S. 1958

It is only natural that the focus of these reflections over the past thirty years should be on Korea where I have spent more than half my life. However, I cannot let this opportunity go by without expressing thanks for and paying tribute to some of the people who made all of this possible. First, thanks go to my parents, now deceased, and other family members who gave such a positive support even though it has meant long periods of physical separation.

The value of the input, training and richness of relationships with staff, students and residents received during my two years (1956-58) at the United Church Training School, now Centre for Christian Studies, can never be fully estimated. However, I can say with confidence that without all of that, I would not be in Korea today. Like banks, it is true in all other (and more important) areas of life, you only get out of it what you put in.

Following U.C.T.S. graduation in 1958 I joined the Woman's Missionary Society as a commissioned missionary and a member of the Deaconess Order. Following eight months of language study at Yale University (U.S.A.) I proceeded to Korea by freighter in the fall of 1959.

The means of transportation and the volume of baggage has changed considerably through the years. For me, ship travel ceased following return to Korea in 1966 after my first furlough and has been supplanted by airplanes which are faster, but demand faster adjustment to time and cultural changes. On my first trip I took three trunks, books and belongings as well as boxes of various canned goods and even toilet tissue requested by missionaries in Korea. This contrasts with the two relatively moderate (40 kg) suitcases I brought back with me on Dec. 23, 1987 on my home assignment (the replacement word for furlough). Terms of service have changed as well, from five years in the old days to a now flexible period of 2-3/4 up to 5 years, according to circumstances. Home assignments have changed. My first was two years to allow me to take a teacher's training course in physiotherapy at the University of Toronto in 1964-66, and now this one will be only four months total, split up into two months (Dec. 23 - Feb. 20) and two months (June 25 - Aug. 20), making use of the winter and summer breaks in the school year at the College where I teach physiotherapy.

My first impressions of arriving in Korea in 1959 are still valid today. The numbers of people on the streets and the warmth of welcome and support of missionary colleagues. The numbers of the latter have changed now, from twenty-five back in 1959 to five now (I make up the sixth member of our missionary group). The main problem I faced back then has not changed radically. In spite of another one and a half years of full-time language study in Korea, language is still the major stumbling block today, and always will be. Words can be memorized, but the basic way in which we think can only be flexible up to a point, and it is impossible to make our brains do a 180° turnaround.

Many of my missionary colleagues have retired and some passed away during the intervening years, but knowing them has been a rich and rewarding experience which I wouldn't trade for anything. In fact I owe them a great debt for their unstinting love, concern and active support (such as turning in assignments or last minute reports for me so I wouldn't miss a flight leaving on home assignment,) or providing medical and nursing care during illness. But the main impression that I want to leave is that of the love, kindness, understanding,

generosity, humour and genuine human fellowship of my Korean friends which I have been privileged to share over the years. That is what life is all about, when all's said and done. We need each other and the greater the sharing on all levels, the more benefit there is for everyone concerned. I have treated many patients over the years and they have responded with co-operation, sharing of their gifts of life and, in many instances, a witness that has been an inspiration to me. I have taught many students and they have responded with the enthusiasm of youth, respect for my age, (as only orientals can give) and the liveliness of intelligent, enquiring minds. In fact, I have, in numerous instances, learned more from the students than they have from me.

Since I teach physio and some occupational therapy in what is now the Department of Rehabilitation in the College of Health Sciences, Yonsei University, in Wonju City (but the senior students study in Seoul for their fourth year to take advantage of a greater variety of rehabilitation facilities), we have graduated over 70 students. Up to this year (1988) we have been the only four-year undergraduate program in a country that has twelve two-year junior colleges teaching physiotherapy. We have the only school-based program in occupational therapy in the country.

When I first went to Korea no one knew the term 'physiotherapy'. There were fewer than twenty therapists and no schools at all. I started working at Severance Hospital with Thelma Maw, an American physical therapist who came to Korea in 1949. Now, there are 3,000 physiotherapists and over 1,000 new ones graduate each year. And this year, following the summer Olympic games, the Paralympic Games for the disabled will be held in Seoul. Physiotherapy is now a household word; occupational therapy is not, and vocational rehabilitation is in its infancy. It has been a privilege to work with all the great people who have made this progress possible.

Lastly I would like to express gratitude to the national and local church with which I have been associated. The sister church of the United Church is the Presbyterian Church in the Republic of Korea, the PROK, as we call it. It has progressed from a church strongly influenced and financially supported by missionaries and international church organizations, to become a largely independent denomination (among many in Korea) which now provides housing for its related missionaries and, most important, speaks with one of, if not the, strongest voices in support of human rights in just Korean society.

In a culture which tends to put white foreigners on pedestals, I feel that I am now quite close to being accepted as just another individual in Sung Nam Church in Seoul where I have attended since 1960, taught English Bible classes for over ten years, sung in the choir for the last ten years, and been a member of the Church Women's Association. Once a month I worship in Bo Kwang Presbyterian (PROK) Church, but have no specific duties there. On the national level, I have been privileged to meet and, in some instances, share a friendship with some of the heroes and heroines of the faith in Korea -- many who have spent one or more terms in prison because of their struggle on behalf of the downtrodden and oppressed. This has been a dramatic development during the past twenty years or less, of a Protestant church which dates back only to 1885.

And so, I would give thanks for the privilege of being able to live the greater part of my adult life in a very small, but great country which is still unknown to most of the world, and to have shared in its history of the last thirty years as it has developed so rapidly that it is now a force to be reckoned with in the international community, both in industrial and in church circles. I believe that the 21st century will be the century of Asia -- and of women -- and Korea will stand high on the list in both areas.

IN MEMORIAM



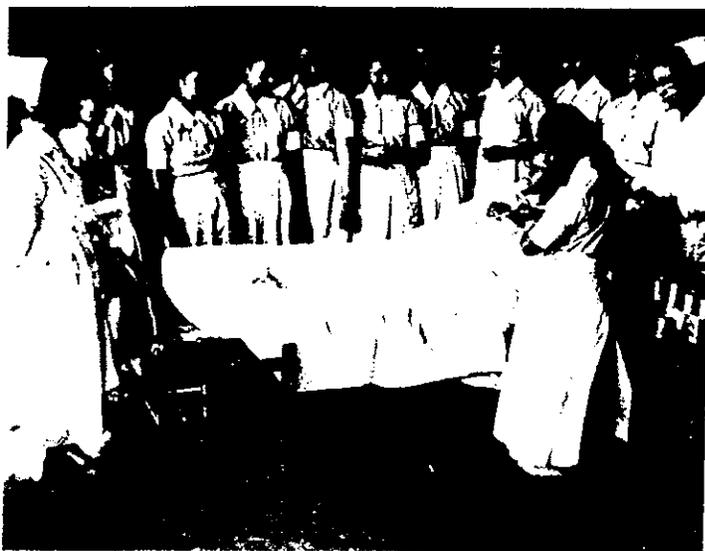
LENORA ARMSTRONG died on December 15, 1983 in Woodstock at the age of 90. She was born in Kintore, Ontario, and graduated from the School of Nursing at Woodstock General Hospital in 1921. She nursed at the Mountain Military Sanatorium in Hamilton for three years and then took a post-graduate course in Obstetrics in Chicago. In 1924 she became a missionary candidate from the Presbyterian Church in Kintore and was appointed as a missionary nurse to Korea. After language study she was appointed Superintendent of Nursing at St. Andrew's Hospital, Lungchingsun, Manchuria, which was part of the Korea Mission. She spent

all of her missionary life in that place except for regular furloughs and gave herself unreservedly in devoted service. She was a contemporary of Dr. Florence Murray, an outstanding physician at the Lungchingsun Hospital. In 1941 she returned to Canada because of conditions in Korea leading up to the outbreak of war with Japan in December 1941. Her father was seriously ill and died the day after her arrival. After several months furlough she was granted leave of absence at her own request. In 1959 she was placed on the Retirement Fund and lived at her home in Kintore, until she moved to Woodingford Lodge in Woodstock.

DOROTHY McBAIN (U'35) died peacefully in her sleep on June 14, 1985 in her 80th year. A memorial service was held in Knox-Metropolitan United Church in Edmonton with the minister of Robertson-Wesley giving the message. Dorothy McBain went to Korea in 1935 under the Woman's Missionary Society of the United Church. In preparation for her work as principal of a Girls' High School in North Korea, she had to learn both Korean and Japanese because Korea was under Japanese rule at that time. She returned to Edmonton in 1940 because of the war, but returned to Korea in the late 1940's to teach at Ewha University. Then, because of a number of circumstances she came home and worked in Canada as a teacher at Alberta College, Vegreville, and finally in the Correspondence Branch of the Department of Education.

ANETTA ROSE, who served in Korea from 1921 to 1964, died on March 5, 1975.

Miss Ada Sandell, Reg. N., demonstrates operating room procedures with a group of pupil nurses in an emergency hospital in Korea.



WEST INDIES

MABEL BRANDOW, Regina, Saskatchewan

UCTS 1946

took the Teachers' Training Course in Regina, in 1940, graduated with her B.A. from the University of Saskatchewan, in 1945 and ten years later received her M.A. from the Hartford School of Religious Education. In 1946 Mabel was sent to Trinidad, West Indies, under the United Church of Canada and the Presbyterian Church of Trinidad, and worked there for 30 years. She was responsible for Women's Evangelistic Work, Girls Work, Youth Courses, Sunday School and camps. Her duties included music, leading choirs, teaching music and Christian Education in the Archibald Vocational Institute, Theological College and Junior Secondary School. For two different years she was Superintendent of the Iere Home and always gave leadership in the World Day of Prayer programme. She shared in the beginning of the Explorers with the new hibiscus insignia, developed their programme and that of the TGIT (Trinidad Girls in Training). Mabel was involved with the Girls Work Board, planned and carried through with others camps, conferences, and Christian Education Leadership Training Courses, both one day long events and longer residential ones.

In 1960 she was assigned to work with the two organizations working toward the Caribbean Conference of Churches. This ecumenical venture was undertaken by ten denominations in ten English speaking areas of the West Indies: eight islands, Guyana and British Honduras. A Christian Education curriculum was prepared "Caribbean Christian Living Series;" three year cycles for Beginners, Primary, Junior and Intermediate pupils and Mabel participated in Leadership Training with teachers of Sunday Schools and Day Schools. She served as Associate Editor of the Series and organized writers Institutes, Editorial Boards and Demonstration classes. After completing the Curriculum 1970 - 75 she did island hopping to the various islands of the West Indies, and Guyana to introduce, sell and show how to use the activity-centred Curriculum.

After returning to Canada in 1976 she worked in pastoral charges in Delisle and Asquith, Saskatchewan. In each case was the sole minister of a two-point charge, took Sunday services, performed the rites of Sacraments and weddings. The congregation asked her to specialize in Sunday services and visiting. In addition, she led the choir, played the organ and was active in U.C.W. Along with Hazel Heffren she participated in leadership in Christian Education courses in Perdue and Meadow Lake. Some highlights were her enjoyment of both baby and adult baptisms, her appreciation of music. Visiting rural homes was wonderful and she received many gifts of vegetables, fruit and chickens. She returned to Asquith for their Homecoming to assist in an Ecumenical Choir.

Mabel retired in 1980 to become Hospital Chaplain to Nursing Homes, visiting in Homes such as Mutchmor, Pioneer Village, Extendicare and Santa Maria. She plays the piano for singing, does pastoral care, takes Sunday Services and conducts the occasional funeral. Special highlights and memories of this position are the appreciation of the Senior Citizens, especially the women who give Mabel much joy and a sense of self worth.

SPECIAL 1980 - 83 she compiled and edited a book, "The History of Our Church Women in Trinidad 1868 - 1983" (copies available on request. 215 - 4415 Rae Street, Regina, Saskatchewan S4S 3B2).

ELEANOR RICE, Downsview, Ont.

A.W.T.C. '53

worked in a secretarial job but had been trained as a Teacher. After graduation, she was on the Toronto Anglican National Staff from 1953 to 1963, a consultant in Christian Education involving childrens' work, the training of leaders and Sunday School teachers. Eleanor was involved in the production of program materials and participated in training conferences across the country. Special memories are of a great deal of field work. She had "friends" from north to south, east to west! Involvement with lay leaders and clergy was extremely satisfying.

From 1964 to 1969 she worked in Antigua, West Indies, under the Department of Missions of the Anglican Church of Canada. Eleanor was consultant in Christian Education for the Diocese of Antigua and involved in developing leaders, instilling principles of Christian Education with both clergy and lay persons. The Diocese ranged over eleven islands. Special memories are of friendships with Bishop, clergy and laity. A highlight is the work with youth, A.Y.P.A. (Anglican Young Peoples Association), through "camps" bringing them together from different islands. A number of clergy in the Diocese today developed from this group.

From 1969 to 1972, Eleanor worked in Addis Ababa, Ethiopia being part of a world program of the Young Women's Christian Association of Canada. She was Principal of a small Secretarial School intended to train first class secretaries from among educated girls and thus provide decent employment for them. Her duties were mainly administrative and supervisory but she did some teaching such as Shorthand and Business Practice.

The next addition to a varied career was in Winnipeg, Manitoba, working for the Diocese of Rupert' Land. This was mostly Administration and Finance in the Diocesan Office. During this period many problems arose in the situation there.

IN MEMORIAM



JEAN ABDOOL (U'52) died of sudden heart-attack on April 9, 1985. When she came to U.C.T.S. as a scholarship student she had already worked for eight years in the civil service of Trinidad and returned to this work after graduation for a total of forty years. She was the first woman civil servant to work in the Police Service, and had the distinction of working in all but three branches of the Trinidad Civil Service. Her interest in people, energy, competence, discipline and sense of humour served her well both in her professional and volunteer life. She was active in Trinidad

Girls in Training for many years. She worked with the Y.W.C.A., the Red Cross Society and the Scout Movement in Trinidad and Tobago. Jean was an accomplished pianist and organist, and formed the first Junior Choir ever in Susamachar. She is survived by sisters Grace and Mabel and brother Lammy.

Bessie C. Bentley (U '19) who served as a missionary in Trinidad from 1920 to 1939 died in Nova Scotia on August 16, 1978.

CHRISTINE MacDOUGALL died on May 17, 1981. She served as a missionary in Trinidad for many years, and on retirement lived at Woodstock, N.B.

The Rev. Mary McInally died on June 24, 1979 in Mount Elgin, Ont. Ordained in 1956, she served in Trinidad, and at the time of her death was in active service in Mount Elgin.

JEAN SOMERVILLE who has been living at Albright Manor in Beamsville died on September 5, 1982. Before her retirement she worked as an educational missionary in West China and later in Trinidad from 1922 to 1963.

DR. CONSTANCE WAGAR, B.E., B.Ed., M.A., Ed.D.

An Important Era of the Presbyterian Church Ends, by Harry Partap, Express (Trinidad) San Fernando Desk.

Dr. Wagar died one week ago at the age of 80 (February 3, 1984). She elected to remain in Trinidad to end her days following retirement in 1979, and has become one of a small group of Canadian missionaries whose remains are buried in our soil.

Dr. Wagar arrived in Trinidad in 1951 and joined the staff of St. Augustine Girls' High School as an education missionary of the United Church in Canada. In 1953, she was appointed principal of the St. Augustine Girls' High School and in 1962 transferred to head the fledgling Iere High School in Siparia. Two years later she resigned that post to take up a less prestigious assignment as counsellor at the Naparima Girls' High School in San Fernando, because she felt there had been developed a responsible cadre of professionally trained native Presbyterian women who were capable of taking over the leadership of these institutions.

In an eulogy read at the funeral service on Tuesday at the Susamachar Presbyterian Church, Naparima Girls' High School principal Beulah Meghu said that the force of Dr. Wagar's personality was reflected in all those who came in contact with her.

"She assisted in the selection and training of her successor and in 1976 began phasing out her active involvement in formal school activities, although, because of her proximity on the school premises, she remained an unofficial consultant and advisor to the principal, staff, parents and present as well as past students."

"Even when she moved to (the Soroptomist) home for the aged in Marabella, she could not resist the opportunity to be of service. There she served as a volunteer teacher of art with the School for the Deaf for a period of two years." During that time also, Dr. Wagar completed several research papers on education which were published in international magazines and university publications.

The contribution of Constance Wagar's personality, said Ms. Meghu, lay in making us become better persons, thus serving others in better ways. Ms. Meghu concluded, "If, in our various walks of life, we pursue our tasks with dedication, cheerfulness and humility, we shall be erecting a fitting memorial to the spirit of our friend whose departure from us at this point will merge into insignificance if we allow the fragrance of her personality not to continue to have any impact on our lives."

-- From Newspaper Clippings sent by Joy Vickery.

ANGLICAN WOMEN'S TRAINING COLLEGE

THE COLLEGES

Historical

IN THE YEAR 1893, the Bishop of Toronto, the Rt. Rev. A. Sweatman, presided over a public meeting at which a decision was made to establish the "Church of England Deaconess and Missionary Training House" in Toronto. This college was to provide theological and practical training for women wishing to enter full-time service in the work of the Church.

Highlights

The Training House was initially located in temporary quarters, but soon moved to its first home at 179 Gerrard Street East in 1907 under the principal, Miss Emma Naftel.

1909 saw the inception of a social service department in a building at the rear of the Gerrard Street property. This was originally a small hospital and clinic, and also offered a visiting nurse service. As the district developed and altered, the social service work included a recreational centre. In 1925 the social service department was named the "Mildmay Institute." It was here that the early students of the Deaconess House obtained their practical training and field work. Mildmay Institute remained an integral part of the Deaconess House until 1947 when it moved to Sherbourne Street, and remained there until it closed in 1954.

By 1908 the Deaconess House was well established, and for the purpose of keeping in contact with friends of the College a group known as the "Associates" was formed. The Associates remain friends of the College, adding much to the life of the institution by their interest and gifts.

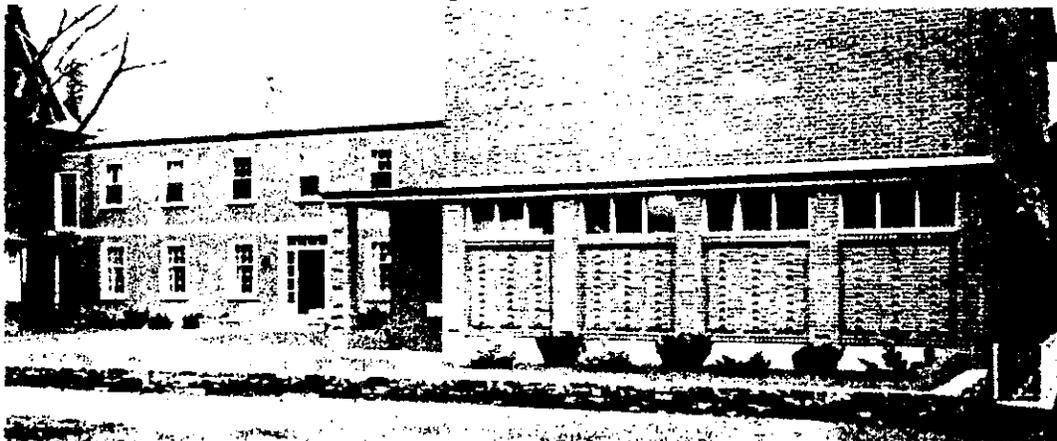
In 1914 the graduates formed an Alumnae Association to preserve their tie and fellowship in the Deaconess House.

The Training School developed and enlarged and by 1947 relocation in more spacious quarters was mandatory. It was in the Fall of that year that the school moved to its present address at 217 St. George Street. This location was much more central and close to the University of Toronto. With this move came the new name of "Anglican Women's Training College."

By 1949 additional space was required, and it was possible to purchase the house next door. This building was known as "Soward House." Further expansion took place in 1950-51 with the addition of the Georgina Broughall Memorial wing. In 1962 Soward House was demolished and a modern wing added bearing the same name. This building finally provided a library, classrooms and an auditorium.

The College is operated by a private Board of Management with the President being a member of the clergy or a layman. The Board is responsible for policy-making, and the raising of money for operation, maintenance, and expansion.

It is of interest to note that some six hundred students have graduated from the College since it was founded 74 years ago.



THE SCHOOL

The United Church Training School is the educational centre of the United Church of Canada for the training of women for all types of professional work in the Church, with the exception of the Ministry of the Word and Sacraments. It is a national School authorized by General Council and under the supervision of the Board of Colleges and Secondary Schools. The students come from every Conference of our Church, and also from Churches overseas, the latter under the auspices of the Woman's Missionary Society. There is great value in a national and international centre where students from a variety of geographical, economic, and professional backgrounds share together in training, and develop in understanding of one another and of the Churches and the countries they represent.

The Board of Management of The United Church Training School is appointed by the General Council. It is composed of a Chairman, ten members-at-large, and representatives of the Council of Emmanuel College, the Dominion Board of the Woman's Missionary Society, the Board of Colleges and Secondary Schools, the Committee on the Deaconess Order and Women Workers, the Dominion Council of the Woman's Association and the Boards of Home Missions, Overseas Missions, Christian Education, and Evangelism and Social Service, and members of the School staff. Financial support is drawn from the Board of Colleges and Secondary Schools and the Woman's Missionary Society, together with students' board, income from residence and interest on a small Endowment Fund. Travel costs are paid for all students, by the School, or, in the case of those appointed by the Dominion Board, by the Woman's Missionary Society. A number of scholarships and bursaries are available but gifts are needed to build up a more adequate Scholarship Fund.

Being in affiliation with Emmanuel College in Victoria University, the School plans its course of study and entrance requirements in consultation with the College. Almost half the course is given by the staffs of Emmanuel and Victoria Colleges. These courses, in Old and New Testament, Christian Doctrine, Church History and Hymnody, provide a knowledge of the Bible and of the meaning* of the Christian faith which are essential if graduates are to help others to answer their questions and to know God in Jesus Christ.

The remainder of the course is in Christian Education and methods and skills for the communication of the Christian Gospel. The basic courses in Christian Education are provided by professors of Emmanuel College and members of the staff of the Training School. Some courses are taken with the students of the Presbyterian Missionary and Dea-

coness Training School and the Anglican Woman's Training College. They include Recreational Leadership, Handicrafts, Religious Drama, Public Speaking, Music, Social Work, Pastoral Theology. Every student spends two periods a week in a local church giving leadership to a Sunday and mid-week group of children or young people, under the guidance of a field work supervisor.



Principal, Miss K. Harriet Christie, B.A., Diploma in Theology from Emmanuel College.
Lecturer, Mrs. J. D. H. Hutchinson, M.A., Diploma in Theology from Emmanuel College.
Dean, Miss Katharine B. Hockin, M.A., Ed.D.

Living in residence is an important part of the training. Fellowship with students who share a common life purpose, and who represent the work of the Church in Canada and overseas, provides an experience of the World Church. Religious thought and experience find growth and expression through morning prayers, shared residential responsibilities and varied student activities. There are few restrictions other than those necessary for a well-ordered community. Staff and Students work together to serve the best interests of the whole School.

Academic qualifications for entrance to the School are a university degree, or senior matriculation (Grade XIII or its equivalent) plus business or professional training and successful experience. The course of training is two years and leads to the Diploma of the School. University graduates may also enrol at Emmanuel College for the Bachelor of Religious Education degree.



Exterior of United Church Training School.

Each of the two schools represented in the building now being erected on this site had several earlier homes. The Methodist National Training School opened at 28 McGill St. sixty years ago this coming autumn. It was later moved to Jarvis Street, to what is now known as Barbara House Club, and still later to 135 St. Clair Ave. West to a new building erected as the National Training School of the Deaconess Home. In 1897 the Presbyterian Missionary and Deaconess Training Home was established, first on Church Street, next at 74 Charles St. W., and finally at 60 Grosvenor, now the site of the new residence for nurses of the Women's College Hospital. At the time of Union when these two schools were merged it was understood that the property at 135 St. Clair would be sold and the school reestablished nearer the University.

So the plans and hopes and the gifts of many persons, and over these many years, commingle here to-day, as this new building begins to rise. Many were the obstacles to be overcome before those plans and hopes found fulfilment. In those first years following Union the need for women workers was greatly diminished for there were more ministers than churches. Ten years later, in the hungry thirties, church budgets were seriously cut and again the number of women needed was reduced. In the school files of 1938 there is a letter written to an applicant by the principal, then Miss Gertrude Rutherford, which reads thus: "I regret that I can give you no assurance that there will be a place for you in the full time work of our Church, but I have faith to believe that such a place will be found and I urge you to come in that faith and take the necessary training." She did come, and she has been engaged in significant work for the Church ever since. But I tell of this by way of contrast with our present situation.

During the war the property at 135 was leased to the Department of National Defense as a barracks for the Canadian Women's Army Corps, and the residence at 214 St. George St. became "The School." It provided adequate accommodation until the last year of the war, when the numbers of women needed suddenly increased, and the number of women eager to enter the full time service of the church likewise increased. In the fall of 1945 the number seeking to enter the school were more than double its capacity, and a new house was purchased. During that school year also the Blue Cross made an offer to purchase 135 St. Clair, which was accepted. For the ensuing three years fruitless efforts were made to find a new site, until, at the close of 1949 came the suggestion that such a site might be found on the University campus. Negotiations with the Board of Regents of Victoria University were then begun of which the happy issue brings us here to-day deeply grateful, now, for the lets and hindrances which prevented those earlier plans from finding fruition.

There were, of course, still a few obstacles to be overcome. One recalls so vividly that sunny afternoon in May when a small committee of the Board of the School met with Dr. Mooney of the Treasury Dept. and Mr. David Gibson of the Finance Board to discuss ways and means of finding the necessary money to erect a building. And I can hear Mr. Gibson say: "You must ask the women of the church to raise this money. Certainly the men will help, but the only way to get it is to have the women organize the campaign." We said: "But they have never had a national campaign." And he said: "They can; and tell them from me that they'll enjoy it."

And so the campaign is over and its minimum objective reached. The sum of \$643,000.00 is in hand, with pledged amounts coming in still. It now seems entirely probable that the costs of the land, the building and equipment, and of the campaign, can be met. Furthermore, there has been great satisfaction for many in this achievement, and blessing in ways too numerous to mention. And the reward for those who have shared in this whole effort of faith, - this effort which goes back, indeed over sixty years - will be seen again and again and continuously, in the future life and work of our Church.

COVENANT COLLEGE

-- From 1969 - 1970 Calendar

Covenant College is the national college of The United Church of Canada responsible for preparing men and women for church vocations other than the ministry of the Word and Sacraments. It carries on the purpose and traditions of the two Schools whose union it represents: the Methodist National Training School, and the Presbyterian Missionary and Deaconess Training Home.

From the year 1876, women in the Methodist, Presbyterian and Congregational churches pioneered in Overseas Missions and in certain Home Mission areas.

The first Methodist School was established as a result of the concern of a group of men and women who had seen the work of deaconesses in the United States, and who organized the Toronto Deaconess Aid Society in 1893, believing that the Canadian Methodist Church similarly needed the service of trained women. In 1894, a Training School was opened at 28 McGill Street, later moved to a residence on Jarvis Street later known as Barbara House Club, and in 1911 to 135 St. Clair Ave. West, Toronto, Ontario. Many of the classes were conducted at the National Training School by the staff of Victoria College, and the students of the School also attended lectures at the college.

In 1897 Presbyterian Ewart Training Home came into existence to train women as foreign missionaries, supported by the Women's Foreign Missionary Society, W.D. In 1907, the General Assembly approved the institution of a Deaconess Order and the scope of the Training Home was enlarged to include the training of deaconesses. Consequently in 1908, the Ewart Training Home became the Presbyterian Missionary and Deaconess Training Home.

The original Home was established in a house on Church Street previously occupied by Mrs. Thomas Ewart, President of the Women's Foreign Missionary Society. In 1899, the School moved to

74 Charles Street, and in 1909 to 60 Grosvenor Street. The policy of the Home was to utilize courses given by the staff of Knox College with assistance from other lecturers and supervisors.

In 1926 by action of the General Council, the Methodist National Training School and the Presbyterian Missionary and Deaconess Training Home were united to form the United Church Training School. The first Principal, appointed at the time of Union, was Miss Jean E. MacDonald, B.A., Superintendent of the Presbyterian Home. Miss Winnifred Thomas, B.A., Principal of the Methodist School, became Secretary of the Inter-Board Committee of Employed Women Workers and was retained as a member of the staff of the School and on the Board of Management.

At this time it was generally agreed that the School should be nearer the University. This decision, however, did not find fulfilment for many years. For some time following Union the need for women workers was greatly diminished for there were more ministers than churches. During the depression, again the number of positions open to women was reduced. During the first years of World War II the property of 135 St. Clair Avenue West was leased to the Department of National Defence as a barracks for the Canadian Women's Army Corps, and the residence at 214 St. George Street became "The School". In the last year of the war the number of women needed and eager to enter the full-time service of the Church increased. In the fall of 1945 the number seeking to enter the School was more than double its capacity and a new house was purchased. The property of 135 St. Clair Avenue West was sold. In 1950 a new site on the campus of Victoria University was secured by arrangement with the Board of Regents, and permission granted by the Fourteenth General Council to conduct a campaign in order to build a new School. The women of the Church undertook a national campaign for funds which met with such favourable response that within two years the required objective was more than realized. The new building of 77 Charles Street West was opened March 12, 1955—a fitting commemoration of the sixty years of training which were then completed.

In 1930 an important development in the history of the School was consummated when the General Council gave its sanction to a request that the United Church Training School be affiliated with Emmanuel College, whose staff provided about half the courses of instruction. In 1960 the Terms of Affiliation were revised and new terms approved. In May, 1969, in view of the changes taking place in relation to both Emmanuel and Covenant Colleges, it was agreed that affiliation not be renewed. In 1934, Miss Gertrude L. Rutherford B.A., B.D. (Mrs. Murray G. Brooks) succeeded Miss Macdonald as Principal, to be followed in 1945 by Mrs. J. D. H. Hutchinson, M.A. In 1953 Miss K. Harriet Christie, B.A., B.D., was appointed Principal.

In September, 1962, by action of the Twentieth General Council, the name of the School was changed to "Covenant College" and the Constitution of the College was amended to permit the admission of men as students.

The College is under the direction of the Board of Management which is appointed by the General Council.

Combining THE ANGLICAN WOMEN'S TRAINING COLLEGE
and COVENANT COLLEGE

PHILOSOPHY OF THE COLLEGE

The Anglican Women's Training College and Covenant College have become one College,—yet to be named—to become "a new expression of the Church" in preparing men and women for Christian vocations, both lay and professional.

The chief agents of God's mission in the world are the laity in the natural setting of their own situations. The ministry of the church, and therefore education for ministry, has to be related to the entire world, to the family, and to the places of work and the power centres of government, education, health, recreation, communication, etc. New experimental forms of ministry must be discovered. Equipment for this ministry can best take place as persons are engaged in specific and concrete projects of mission, reflect upon their involvement, and move to deeper involvement. Reflections should take place within the context of dialogue among persons who represent differing points of view: theologically oriented Christians, whether professional or laity, men or women, Christians involved in various occupations and structures, and involved non-Christians. It is important that lay and professional theological education not be carried on in isolation from one another, nor from the community. It is equally important that theological education be ecumenical. The amalgamation of these two colleges is one step in the direction of this goal.

The theological ferment of today has created a crisis of faith for many men and women endeavouring to work through their own meaning in life. Central to any educational enterprise must be the search for truth and conviction that that search is valid in itself. To engage in this quest the seeker must have freedom to think and to dissent.

An educational situation for adults should have possibilities for self-direction: diagnosis of their own needs, planning, using their own and other resources, and evaluating. It should provide an opportunity for an individualized approach.

On the basis of these assumptions the function and goals of the new College are founded and we are beginning to work towards them.

FUNCTION

The new College will attempt to fulfil a four-fold function.

1. Provide an opportunity for those who are searching for meaning in life to be confronted with the claims of Christianity.
2. Provide opportunity for men and women to prepare for professional work under the Church through a variety of ministries other than the ministry of the Word and Sacraments.
3. Help to educate men and women for their role as Christians in the world.
4. Provide opportunity for men and women engaged in the professional ministries of the church to continue their education in areas related to the particular specialization of the College.

GOALS

In fulfilling their function the new college will endeavour to help men and women to:

become more fully human by helping them to:

- (a) accept themselves as persons of worth, with strengths and weaknesses, sensitivities and prejudices, beliefs and doubts, joys and sorrows.
- (b) develop more fully their individual potential and creativity so that they can work effectively (individually, in groups, or in teams) with people of all ages.
- (c) deepen their spiritual lives through study, worship and life in a Christian community.
- (d) have flexible attitudes, be adaptable to change, and develop a pattern for continuing learning.
- (e) develop their capacity for leadership.

discover what is compelling in today's society by helping them to:

- (a) learn how society functions, where the power structures are, and how to effect change.
- (b) develop an appreciation for and understanding of other religions and cultures and the people from them.
- (c) understand the changing role of the family.
- (d) develop an interest in and understanding of national and international problems.
- (e) develop a passionate concern for social justice.

make their own free response as they are confronted with God in Jesus Christ and, in the light of this, develop their own life style and capacities for leadership:

- (a) think theologically;
- (b) relate the Bible to contemporary life;
- (c) understand their heritage and traditions (of both church and culture) and those of others, as the roots of the present and a determining factor for the future;
- (d) discover valid and relevant ways of worship;
- (e) understand what it means to be "the church in the world".



THE CENTRE: WHAT IT IS AND WHAT IT DOES

From
1987-90
Program

The Centre for Christian Studies is a theological education centre committed to enabling persons in educational, pastoral and social ministry in the church, in the community and in the world. It emphasizes learning in community and the integration of study and action.

The Centre is a partnership formed when the Anglican Women's Training College and Covenant College of the United Church of Canada came together in 1969. The Centre is supported by funding and volunteers from both of these denominations as well as from those interested from other denominations and from the community.

The Centre offers learning experiences in two programs:

THE PROFESSIONAL STUDY AND ACTION PROGRAM is the three year diploma program for those who wish to work professionally in the educational, pastoral and social ministry of the church. It is especially related to preparation for professional lay ministry in the Anglican Church of Canada and to diaconal or lay professional ministry in the United Church of Canada. It is open, as well, to students from other denominations. Within the Professional Study and Action Program, the Centre offers a specialized diploma in youth ministry as part of the Professional Studies in Youth Ministry Program of the Anglican Church of Canada. Students are women and men of all ages, with many kinds of work, life and educational experiences.

THE CONTINUING STUDY AND ACTION PROGRAM offers lay and continuing education programs, of various lengths, focused on aspects of educational, pastoral and social ministry. Programs held at the Centre may last from one day to a year long course. Centre staff and volunteers also offer leadership and consultation to parishes and congregations, regional and national groups and other educational centres.

EDUCATIONAL PHILOSOPHY

Education at the Centre happens within a living community, with each person as both learner and educator. Learning is a process and discipline, encompassing the whole being of the person. This is made more powerful when surrounded and nurtured in a worshipping environment.

We are committed to the joy and struggle of learning in community. We are also committed to that learning being self-directed as the means by which individuals can move to their fullest potential within community. We cherish the diversity of our community, diversity of theological convictions, concepts of ministry, academic backgrounds, personalities, ages and cultures. We have a position, but this position may continually move as we integrate new ideas and struggle with the world around us, the signs of the time which point to God's activity in the world in which we live.

We are accountable for sharing in the transformation of the world as co-creators with God. This transformation involves for us openness to constant reflection, critical evaluation, and mutual accountability within the Centre. Recognizing that we are a minority, we must learn to face life and learning from that position to meet our ultimate goals of integration and wholeness. We are involved in educational, pastoral and social ministries as part of the prophetic mission of the church.

EDUCATIONAL METHOD

1. We see persons as physical, emotional, intellectual and spiritual beings. Our focus is on the learner and on integration of learning and the whole person. Learning is discerning meaning, relating content to our experience. We seek integration of knowledge and experience, theory and practice, reflection and action, support and challenge:

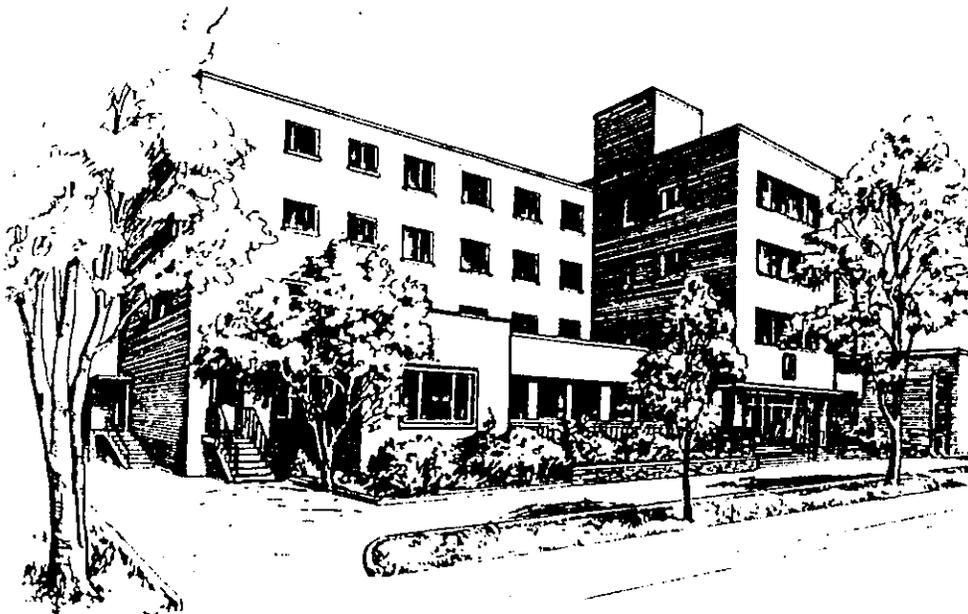
(a) within each of us as individuals — integrating reason and imagination, the cognitive and the affective, the body, the mind, the spirit, within our individual life history and the collective history which formed us;

(b) within the Centre program -- integrating work of various sections, involving a variety of methodologies, believing that learning can be transferred and adapted if the learnings can be named, grounded both in theory and theology, and in experience;

(c) within the world -- integrating the personal and the political, the psychological, sociological, historical, educational and theological, and working, playing, learning and praying.

This learning process calls us all to be transformed.

2. Learning is self-directed in community. Learning happens when persons are actively involved in their own learning, taking responsibility for that learning and for enabling the learning of others. We focus on learning from within, through reflection on experience and action with other learners. We affirm and challenge one another, recognizing that all persons have strengths and growing edges, with a diversity of gifts and needs. The facilitator focuses on creating an environment in which learning may happen. For both facilitator and learner this demands a risk, vulnerability, acceptance of ambiguity, awareness of one's own feelings, capacity for intuitive understanding and respect for the uniqueness of each person. In the process of our own learning we facilitate the learning of others. We are all learners and teachers interdependently.



A.P.C.W. HISTORY

NATIONAL MEETINGS OF THE ASSOCIATION OF PROFESSIONAL CHURCH WORKERS

A BRIEF HISTORY

- First Meeting: 1971 at Aurora Conference Centre, Aurora, Ont.
 Inaugural meeting for the Association of Professional Church Workers. Central Committee appointed.
 Marjorie Smith elected as Chairperson
- Second Meeting: 1974 at Bishop's University, Lennoxville, Quebec
 Met together with D.O.T.A. (Diakonia of the Americas, to which A.P.C.W. pays membership fees for all members). Our concerns centered on the Plan of Union and the Report on the Task Force on Ministry.
 Co-presidents elected: Margaret Fulton
 Margaret Steel
- Third Meeting: 1976 at Vancouver School of Theology, Vancouver, B.C.
 Felt a closer sense of fellowship between Anglican and United Church members. "We are now one association."
 Co-presidents elected: Phyllis Lock
 Helen Mack
- Fourth Meeting: 1978 at Alma College, St. Thomas, Ontario
 History project undertaken to keep a record of professional women workers in the two churches. Agreed that a recommendation re affirmative action for women that was sent to the Anglican Church also be sent to every Division of the United Church. Pointed to the need for updating the United Church Manual with regard to the Diaconess Order.
 Co-presidents elected: Edith Bolton
 Mary Mills
- Fifth Meeting: 1981 at University of Calgary, Calgary, Alberta
 Again met back-to-back with Triennial meeting of D.O.T.A. Recognized that A.P.C.W. has two functions: (1) an alumnae/i association, and (2) a professional association to provide support and fellowship for those in "diaconal ministry", whether employed, in other vocations, retired or unemployed. Kaufman Cottage Fund interest now available on request to members for grants for rest and renewal purposes anywhere.
 President elected (by Toronto-Hamilton group which had been asked to from Executive Committee):
 Sharon Smith
- Sixth Meeting: 1984 at Mount Carmel Spiritual Centre, Niagara Falls, Ontario

DIGEST OF MINUTESA.P.C.W. NATIONAL CONFERENCE BUSINESS MEETINGJune 15 & 16, 1981, Calgary, AlbertaConducted by Edith Bolton and Mary MillsAttended by about 70 membersReports:

1. Received presidents' report, reports from local units, and from Newsletter editor, Elizabeth Campbell.
2. Approved minutes of National A.P.C.W. meeting of 1978.

Finances:

1. Received financial statement and budget.
2. Agreed that up to \$700 from 1980 balance be transferred to 1981 Biennial Conference Travel Fund, in keeping with past practice and current need for support for this conference.
3. Received report from Bequest Fund Committee, and named committee members.
4. Authorized signing officers for A.P.C.W. funds.
5. Decided that fees, beginning in 1982, be \$20.00 for salaried members, and \$2.50 to \$5.00 for retired and unemployed members.
6. Decided to subsidize travel and accommodation for treasurer to attend National Conference, the amount to be determined by the Executive prior to each conference.

Remembered members who had died since the last conference by reading their names, a moment of silence, and prayer offered by the president.

Received reports from issue groups at the conference.

Use of Kaufman Cottage Funds:

Following a lengthy discussion IT WAS MOVED that the Kaufman Cottage Fund be used to make opportunities for rest and renewal possible for members of the Association of Professional Church Workers, with guidelines as follows:

- (a) That for the period between now and the next national meeting of the A.P.C.W. the interest of the Kaufman Cottage Fund be available to subsidize the cost of renewal and rest experiences for members of the A.P.C.W. in whatever situations and places are suitable for the individual applicant.
- (b) That the Executive set up an administrative committee to handle the investment of the Fund, to receive requests and send cheques; and if there are a number of requests, to work out guidelines and criteria for granting requests.
- (c) That in each region a caring co-ordinator be found who will make the availability of the Fund known, and encourage people who might use it to apply.
- (d) And that the use of the Kaufman Cottage Fund be evaluated at the next national meeting of the A.P.C.W., and further decisions, if necessary, be made at that time. (We need to decide in 1984 if this plan is to be continued.)

Use of Communion Offering: Agreed that it be sent to DIAKONIA.

History Project: Helen Mack reported slower progress than had been hoped for. Tapes and some stories are available. The Toronto Committee is to be called together by Nancy Edwards. Nancy was asked and agreed to provide guidelines for the taping of stories. Edith Shore reported a bequest of \$10,000 for recording the history of A.W.T.C. and Anglican Church Workers.

Nominating Committee:

1. Agreed that delegates to 1983 Diakonia Assembly in England be chosen by the Executive Committee, one Anglican, one United Church, one experienced, one new.
2. Appointed Margaret Fulton as A.P.C.W. representative to D.O.T.A. Central Committee.
3. Agreed that next A.P.C.W. Executive Committee be centered in the Toronto-Hamilton area.
4. Enthusiastically appointed Lori Crocker as Newsletter editor.
5. Agreed that all members present can vote at the D.O.T.A. meeting (following the A.P.C.W. meeting) as 20% of paid-up members are eligible.

Registrar's Report was received.

Next Conference: Agreed that the Executive decide the place and date.

Unclaimed Bank Balance of \$596.27 in the name of Personnel Committee for Women Workers: decided it be turned over to the Special Emergency Fund of the Lay Pension Plan.

Proposal from Toronto Regional Church Workers' Association (T.R.C.W.A.)

This proposal, stated as follows, was referred to the Executive:

"WHEREAS on December 10, 1970, the following purpose was agreed to by all of the membership groups forming the Association of Professional Church Workers:

'To further Christ's mission through providing a fellowship for the mutual support of the members and for the strengthening of the ministry of professional church workers,'

and that the Executive of the Toronto Regional Church Workers Association (T.R.C.W.A.) sees not one, but two purposes in the above statement, T.R.C.W.A. Executive proposes that:

- I. The statement of purpose read as follows:
To further Christ's mission

1. through providing a fellowship for the mutual support of members,
2. by strengthening the ministry of professional church workers."

WHEREAS T.R.C.W.A. Executive understands that the first part of the purpose needs more work and emphasis by national and local groups, we propose the following action plan:

- II. That the incoming Executive has as its objective by the next biennial meeting the setting of standards for the association with respect to professional employed church workers, and that the standards could speak to such concerns as: lobbying, professional development, standards/fees, networking, structure, employment practices, grievance procedures;

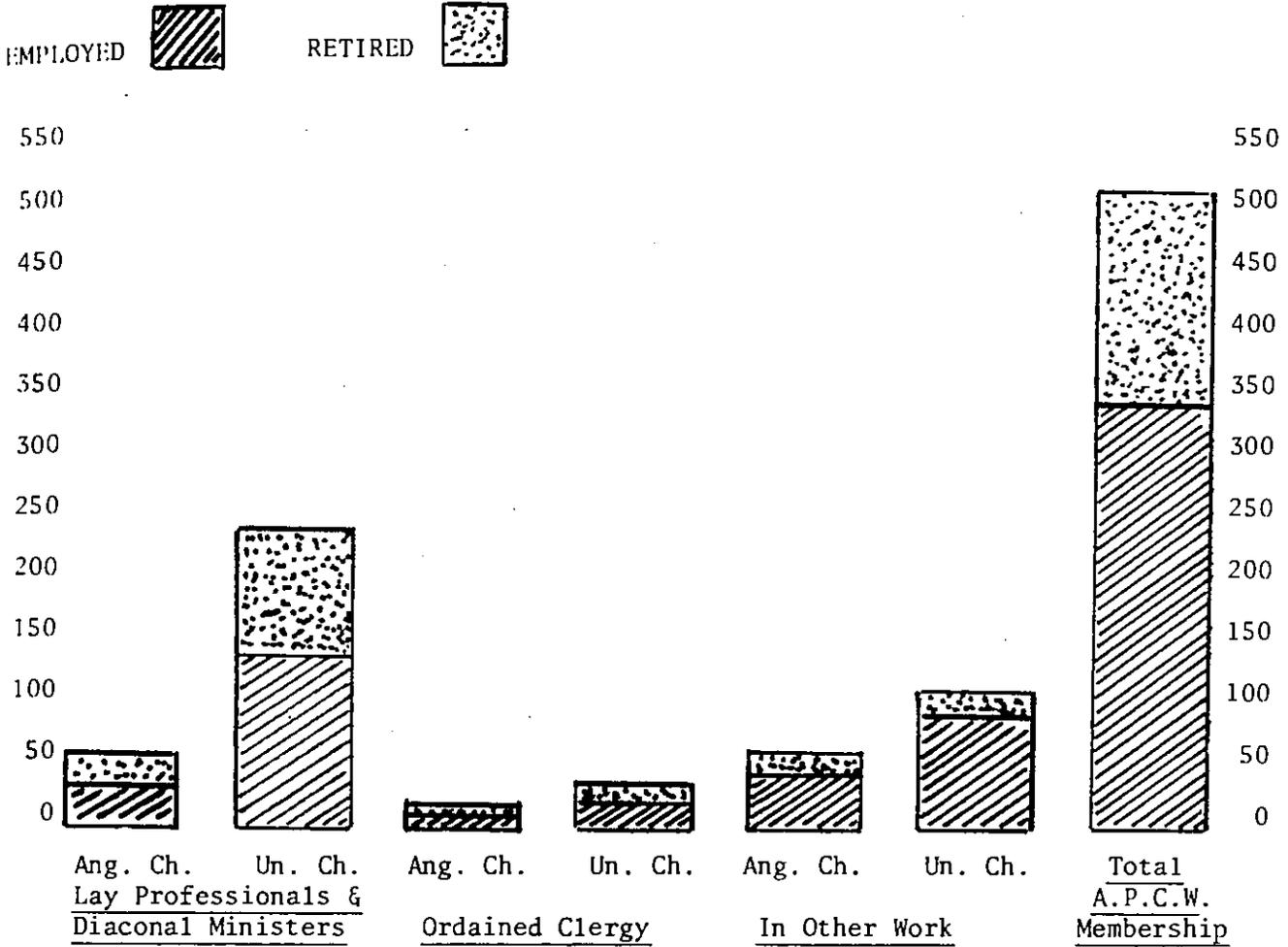
and that the Executive involve local groups in discussion and decision-making."

Executive Powers: Motion carried that the new executive be empowered to carry out the business of the A.P.C.W. until its next meeting.

Courtesies were expressed by Betty Facey.

A. P. C. W. MEMBERSHIP STATISTICS, FEBRUARY 1984

PROPORTION OF MEMBERS IN VARIOUS KINDS OF WORK



Number of members as shown in above Table

Retired	25	97	2	8	16	34	182
Employed	32	142	13	25	38	88	338
Totals	57	239	15	33	54	122	520

GEOGRAPHIC DISTRIBUTION OF MEMBERS

	Employed	Retired	Total	Percentage
Atlantic Provinces	29	12	41	8%
Quebec	7	6	13	3%
Ontario (not including Toronto)	81	50	131	25%
Metropolitan Toronto	79	45	124	24%
Manitoba	13	6	19	4%
Saskatchewan	30	5	35	7%
Alberta	39	13	52	10%
British Columbia	26	41	67	13%
Yukon & North West Territories	2	1	3	-
United States	8	-	8	1%
Overseas	24	3	27	5%
Totals	338	182	520	100%

WHAT IS THE A.P.C.W NOW DOING?

1. Was formed in 1970 by uniting five previous groups: Anglican Women's Training College Alumnae, Anglican Deaconess Fellowship, Anglican Registered Church Workers' Association, Covenant College Alumni, Fellowship of Deaconesses and Other Women Workers (United Church of Canada).
2. Membership is voluntary and can include all who have trained as professional church workers, whether or not presently employed at this work, persons working in ecumenical situations, employed church workers who have not taken the regular training (staff associates), alumnae/i of training colleges, retired persons.
3. Holds national conferences every two or three years for fellowship, continuing education and business, including election of national executive committee. Conferences and executive committee can be in any part of the country. Newsletter production, mailing and treasurer's work are done in Toronto.
4. Sends two newsletters a year to about 600 people.
5. Holds membership in the Diakonia of the Americas and the World Diakonia.
6. Along with fees, receives contributions to the A.P.C.W. Bequest Fund and Centre for Christian Studies, and forwards them to the appropriate funds.
7. Contributes to principal's discretionary fund at C.C.S. for student needs.
8. Through the Bequest Fund and the Kaufman Cottage Fund can provide financial assistance to members for emergency and renewal purposes.
9. Acts as umbrella for special groups like Ang. Registered Church Workers' Assoc.
10. Encourages the formation of regional groups.
11. Is concerned about the needs of employed, unemployed and retired members.
12. Is ready to be an advocate when appropriate, and when requested by a denominational group, a number of members or an individual.

WHAT CAN A.P.C.W. DO?

1. Support individual members and denominational groups.
2. Study issues larger and broader than internal denominational concerns.
3. Lobby for interdenominational concerns, e.g. suitable educational opportunities.

WHAT A.P.C.W. CANNOT DO

1. Give direction to denominations about internal denominational matters.

WHAT A.P.C.W. WOULD LIKE TO DO

1. Work with similar denominational associations.
2. Give more support in forming local bodies.
3. Encourage and facilitate the circulation of information about employment opportunities and persons seeking employment.

HOW CAN A.P.C.W. BE USEFUL TO U.C. DIACONAL MINISTRY GROUP AND TO A.R.C.W.A.?

1. Can provide opportunities to meet with people of like interests who are expressing their ministries in other ways.
2. As a group with a broader membership base, can include active workers in ecumenical work, people in other vocations, married members now giving volunteer service, retired people.
3. Can bring a wider perspective to denominational action.
4. Can maintain ecumenical connections with D.O.T.A. and World Diakonia.
5. Can provide a common forum and perspective for diaconal ministers or lay professionals who are geographically scattered and minorities in both denominations.

ASSOCIATION OF PROFESSIONAL CHURCH WORKERSPresident's Report - June 1984

The past three years have been challenging for me and for the other members of the National Executive. A number of very important issues were raised which we have discussed, consulted about and prayed about many times in order to bring some concrete proposals to this meeting.

When the United Church Diaconal Ministry group first came to us with their proposed Diaconal Association, it raised many questions for us. It also gave us the opportunity to look at ourselves and see where we have been and what we are doing. The process has answered some questions for me and raised many more.

Out of our discussion with the Diaconal Ministry group and our subsequent consultations with Marilyn Taylor, has come a clearer understanding of our strengths and weaknesses as an association.

From its inauguration in 1970, the Association of Professional Church Workers has tried to be as inclusive an organization as possible. Members of the five organizations which preceded the Association, graduates from the Centre for Christian Studies, plus anyone who wished to join might do so. In our efforts to be all-inclusive, we may have confused some people who were unclear about the credentials necessary in order to be a member.

One of the final activities which the Executive participated in was a personal assessment of our three years as the National Executive. I want to share some of that reflection with you in the hope that we can learn from our experience and learn how the Association can move from here. We tried to look at our concerns as "problem/possibilities". We identified issues and where possible, made recommendations for the Association with the next Executive in mind.

I think we laboured under the constraint of a lack of continuity from one Executive to the next. At the Calgary meeting in 1981, Toronto-Hamilton was asked to form the next Executive as well as plan for this meeting. There has not been a local or regional group in Toronto for a number of years so that the people who were at the Calgary meeting had to start from scratch in order to get an Executive started.

We would like to recommend that there be a closer link developed between the out-going Executive and the new Executive.

We have already acted on another recommendation for this meeting. We took on the responsibilities of a nominating committee and have a slate of officers to propose during the business meeting. We would like to see this idea instituted as a responsibility of subsequent Executives.

Another concern which we identified was that over the past three years we have been reacting to changes around us rather than being able to respond or initiate changes. The United Church Diaconal Ministers' group came to us with their proposed Diaconal Association. We had to work hard and fast in order to respond to their requests of us. There

are many details which have not been worked out about the proposed relationship between the two organizations.

The Executive would like to recommend that the new Executive take on the responsibility of working out a relationship with the Diaconal Association.

One aspect of our Association which I see clearly as both a strength and a weakness is our moveable Executive. Our strength is that we are not just another Toronto-based national organization. We have made a concerted effort to respond to regional concerns by moving the Executive to a new region every two or three years. I would hate to see that lost. The weakness is, as I stated before, that there is little or no continuity between Executives as a result of this movement.

The last concern which the Executive identified took us some time to identify and put into words. We were struggling to present a positive outlook on the nature of who we are as an Association and how we are perceived by others. We are both lay and ordained people who by choice, training and/or by vocation have some working relationship to the church. This gathering here represents a good sample of who we all are. This Association represents a constituency which is not strongly identified within Church structures because of the inclusive nature of this group. I would like to see us maintain our diversity and see it as a strength. We present to the church institution a different model of organizing, and the institution doesn't know how to deal with us.

The out-going Executive would like to recommend that we be more visible and more vocal about who we are. We need a Public Relations Committee to be responsible for contacting new graduates from the Centre for Christian Studies; staying in touch with students; and keeping in contact with Presbytery and Deanery personnel to welcome new lay workers.

Now, how all these things get worked out I don't know. We did not come up with all the answers for you. But I believe that if we want this Association to continue to be the fellowship and moral support that it has been, we need to recognize our strengths and work actively on our weaknesses.

-- Sharon Smith.

SIXTH NATIONAL CONFERENCE
ASSOCIATION OF PROFESSIONAL CHURCH WORKERS

at

MOUNT CARMEL SPIRITUAL CENTRE
NIAGARA FALLS, ONTARIO
June 18 - 22, 1984

IMPRESSIONS AND REPORTS

Lori Crocker



Webs of Worship

One of the highlights of our A.P.C.W. Conference at Niagara Falls, was our Worship and Fellowship together. We met knowing that A.P.C.W. was facing change and challenge and our worship spoke to that. We met also for an opportunity to reflect upon change in our own lives and in worship we were reminded of the fact that people of faith are always in the midst of struggling with the changes that are required in answering God's call and moving in the directions asked of us.

There were several separate worship times throughout our four days together, yet in my mind they have all woven together in a single tapestry. Our opening worship time gave us a chance, in small groups, to discover truths about each other and our reaction to change through working with a small pile of stones. Each individual chose a stone which spoke or appealed to them, and we shared why. Then, we created a stone structure by placing our stones together and talking of what the structure meant for us. We were asked to exchange tables, leaving our structure behind and focussing on the structure another group had built, then, taking their stones and building a new structure. Upon return to our original tables we found a new "creation" made with our own stones. We talked then of how it felt both to cause change and receive the results of change. Our stones and their dual symbolism leading us to think both of the foundations of our faith and its changing nature, became a connecting thread throughout the week-end.

We shared our own stories of change and felt renewed and strengthened by the people of God in Scripture and their stories of the changes God planned for them. On our final evening together we met for Communion and as people of faith shared in celebration and unity around the Lord's Table. The service stands out in my mind not in the least for the fact that the Rev. Canon Ina Caton and Rev. Hilda Johnson officiated together and embodied for me the many strong women of faith that are part of our traditions.

Closure and good byes did not come easy the next morning. Our worship this time led us to an appreciation of our time together. Taking bits of yarn and symbols of our days together we wove a web. In this new creation our inter-connectedness could be seen and felt. We looked at the symbols woven in it: Cookies, paper, pens, stones, bits of green plants and song sheets. All of them reminded us of what had made up our conference. We gave thanks for Marilyn who led our reflections, for Gwyn who led us in song and for Sharon who chaired us in matters of business. In the web we could see and appreciate all who worked, organized and planned so that the Conference could be born. The strength which we saw in the web was a reflection of our own. Seeing that enabled me, at least, and probably many others, to step out into the uncertain future ready to flow with the changes and work to bring about new possibilities.

DIGEST OF DECISIONS AT BUSINESS MEETING, NIAGARA FALLS CONFERENCE, JUNE 21 & 22/84

Sharon Smith and Susan Palmer presided at the business sessions on June 21 and 22.

Conference Registration: There were 55 participants and two resource leaders. Five others had registered but were unable to attend.

Conference Travel Fund: \$1,599 was received from 64 people across Canada. This plus \$244 from A.P.C.W. funds was divided among 16 people who came from outside of Ontario.

Financial Statement (as previously reported in the Newsletter) was presented. Dulcie Ventham was thanked for auditing the books for several years.

History Project: Nancy Edwards and Helen Mack commended the West Coast members for recording and placing audio tapes with the histories of members into the Church Archives. They recommended that people in other regions do this as well. Two pages of instructions and suggestions for doing this had been prepared and are reproduced in this Newsletter for the assistance of people who are able to work on this project.

Kaufman Cottage Fund: Moved that regional representatives for the Kaufman Cottage Fund Committee (who could also act for the Bequest Fund) be chosen by each region. These persons would be corresponding members of the Kaufman Cottage Fund Committee, and act as a "caring co-ordinator". They might be people in the area who know other people's needs, or who are chosen for this task. They would help interpret the basic purpose of the fund and encourage persons to use it, and seek imaginative uses of the money available.

Moved that the present use of the Kaufman Cottage Fund, which is to subsidize the cost of renewal and rest experiences for members on request, be continued until such time as it is decided otherwise at a future national meeting of the Association of Professional Church Workers.

Fees: Agreed that the fees remain as they are (\$20 a year for employed members and up to \$5 a year for retired or unemployed) and that the structure be reviewed at the next national meeting. Also agreed that if necessary, the incoming Executive Committee have the power to increase the fees by an amount not exceeding \$5.00 to cover expenses.

Communion Offering was agreed to go to Diakaid, the "aid arm" of Diakonia.

Diakonia of the United Church of Canada: Moved that A.P.C.W. enter into dialogue with the Diakonia of the United Church of Canada to clarify what our relationships will be.

Anglican Lay Ministry Group is hoping to have a conference in June 1985. The progress that this group is making was noted with joy.

Questionnaires were completed and returned by 155 members. Information from the replies was collated by Susan Palmer and Sharon Smith. Dr. Marilyn Taylor analyzed the results and prepared the report for the conference, a task much appreciated by the membership.

Representative of A.P.C.W. to Central Committee of Diakonia of the Americas (DOTA)
Margaret Fulton, the retiring representative gave a report on DOTA.
Maureen Mayne of London, Ont. was nominated and elected as the new A.P.C.W. representative.

Revision of A.P.C.W. Constitution: The constitution as revised by the Niagara Falls Conference is included in this newsletter.

Mandate for New Executive Committee until the next national conference:

As a result of the discussion of the Questionnaire findings, the following motion was passed:

Whereas we are an organization with diverse and volunteer membership, and whereas this organization desires to explore its relationship with professional organizations of the Anglican and United Churches, and whereas we affirm an openness to a wider and more inclusive membership and plan to seek conversations with parallel denominational groups,

and whereas the outgoing executive has identified structural concerns which need to be addressed,

and whereas the structure of the association was a concern mentioned by many of the questionnaire respondents,

Therefore be it moved that:

The Executive Committee be given as its primary mandate until the next national conference the working out of a new vision for the A.P.C.W. to include such things as organizational structure relationships with the Anglican Church of Canada and the United Church of Canada professional associations, and the exploring of wider ecumenical relationships.

In working toward this intent it is the understanding that regional groups will work with and support the national committee.

New National Executive Committee (Task Group) appointed:

Katharine Hockin	271 Palmerston Ave., Toronto, Ont. M6J 2J3
Donna Hunter	c/o W.I.C.C., 77 Charles St. West, Toronto, Ont. M5S 1K5
Helene Hannah	Apt. 303, 283 The Parkway, Kingston, Ont. K7M 7J5
Margarete Emminghaus	77 Charles St. W., Toronto, Ont. M5S 1K5 (Treasurer)
Marjorie Hannah	#43 - 59 River Road, Welland, Ont. L3B 2R7 (Secretary)
Dulcie Venham	10 Fontenay Court, #504, Islington, Ont. M9A 4W3 (Editor)

The above, with power to add, constitute the Executive Committee. Katharine Hockin agreed to convene the first meeting.

Next National Conference: Jessie MacLeod and Geraldine Walker suggested that the Maritime membership will make local arrangements for a national meeting in the Maritimes possibly in 1986 or 1987. It was suggested that the travel fund be open and supported up to the time of the next conference. It was noted that the World Diakonia will meet in Switzerland in 1987 and the Christian Education Institute will probably be held in June 1987 in Toronto.

Regional Reports were received from Vancouver, London and Hamilton and are printed in the Newsletter.

Courtesy Report was prepared and read by Ina Caton.

CONSTITUTION OF ASSOCIATION OF PROFESSIONAL CHURCH WORKERSOf Anglican Church of Canada and United Church of CanadaRevised at A.P.C.W. National Conference, June 21 & 22, 1984

PURPOSE: TO FURTHER CHRIST'S MISSION THROUGH PROVIDING A FELLOWSHIP FOR THE MUTUAL SUPPORT OF THE MEMBERS AND FOR THE STRENGTHENING OF THE MINISTRY OF PROFESSIONAL CHURCH WORKERS

MEMBERSHIP: Those eligible for membership in this Association shall be persons who have been students of the Centre for Christian Studies or its predecessors or all women and men who are, or have been professionally employed by the Anglican or United Churches or church-related institutions, and who indicate a desire for membership.

FUNCTIONS:

1. To support and strengthen members, both at the national and local levels by:
 - (a) providing fellowship and opportunities for spiritual and professional growth,
 - (b) studying and interpreting opportunities for employment and volunteer service,
 - (c) providing means by which members can express their concern and sense of responsibility for one another,
 - (d) providing channels for communication.
2. To assist the Centre for Christian Studies through:
 - (a) moral support,
 - (b) financial contributions,
 - (c) consultation,
 - (d) interpretation and promotion.
3. To contribute to the development, critique and implementation of church policy regarding the place and work of professional church workers.
4. To maintain membership in DIAKONIA World Federation of Sisterhoods and Diaconal Associations, and Diakonia of the Americas (DOTA).
5. To keep channels of communication open with groups and persons such as:
 - (a) those fulfilling comparable functions in other communions,
 - (b) agencies with similar interests.

ORGANIZATIONAL STRUCTURE:

There shall be a National Executive Committee elected by the membership to:

- (a) enable the Association to fulfill its functions,
- (b) carry out the expressed wishes of the membership,
- (c) recommend financial policy,
- (d) encourage the formation of regional groups,
- (e) report to the National Conference to be held at least every three years.

(The above revised constitution is based on the organizational outline agreed to on December 10, 1970 by the founding groups: Anglican Women's Training College Alumnae, Anglican Deaconess Fellowship, Anglican Registered Church Workers' Association, Covenant College Alumni, Fellowship of Deaconesses and Other Women Workers of the United Church of Canada.)

REPORT OF FIRST MEETING OF NEW NATIONAL EXECUTIVE COMMITTEE (TASK GROUP)

At the June Conference in Niagara Falls a Task Group was appointed to do a "feasibility study" and to dream a bit on the future of A.P.C.W. and the possibility of another conference. Dr. Katharine Hockin opened the first meeting with prayer on October 5th, at 10:30 a.m. in the Fourth Floor Common Room of the Centre for Christian Studies. Helene Hannah, Marjorie Hannah, Donna Hunter and Margarete Emminghaus were there. Gwyn Griffith came in the afternoon.

A SUMMARY OF THE DISCUSSION FOLLOWS (Not in this order)

1. We need to dream big, especially at the grass roots.
2. It has to be something new. A.P.C.W. doesn't need to serve donominational needs. It will not have much life unless it is rooted in ecumenicity. We need representatives from all denominations.
3. It was suggested that a link with the Women's Inter-Church Council of Canada would have the advantage of a fresh appeal.
4. We need to be clear about our constituency and stating our new rubric.
5. We need to provide nurture and community building for those in "ministry". But how define "ministry"? The name "Professional" excludes lay workers. The words "self-identified ministry" were suggested to include those who think of (recognize) their work as ministry -- both men and women. Who should be included?
6. We need to have history graphically before us. The times are different now and the needs are different, but we do have a foundation on which to build. We need to be rooted in our own turf, then go on to ecumenicity. If you know your past, it helps to give impetus for the future.
7. We need to encourage the meeting of small groups all across the country.
 - (a) HISTORY PARTIES. Celebrate what we've got. We can tape individual histories, but not all at one sitting. We need to gather history before it is gone.
 - (b) TALK IT OVER. In view of new diaconal structures in several denominations, what can A.P.C.W. do now to fulfill the needs of the sisterhood in nurture, support, stimulation and advocacy?
8. We need to meet the needs of those working in isolation. Appreciation and gratitude has been expressed for the contents of THE NEWSLETTER as a link or connection with people across Canada, but there is a lot being missed because people don't send their news.
9. The name A.P.C.W. with roots in the United Church and the Anglican Church isn't going to attract Lutherans or people of other denominations. Do we need a new name? Could we find a word to include men and women, diaconal and lay ministry?
10. FOR THE NEXT CONFERENCE we need to consider new structures and strategy. Will it be a transition into something new? There is need for everyone to know the framework to help the new thing into being. We need to lift people out of isolation, create fellowship, talk history, and create a helpful framework for meetings at the grass roots level. Is there some way we could celebrate the 50th anniversary of Rev. Lydia Gruchy's ordination in 1986? The next Conference would need to be ecumenical with representatives from each denomination planning to consider "what benefit will it be to others beyond us"? We talked about many things not recorded here, but space has run out.

-- Marjorie Hannah, Recorder.

IS THERE A FUTURE FOR A.P.C.W.??????

WHERE ARE WE GOING?????

SPRING 1985 APCW NEWSLETTER

CHANGES:

- ** In most denominations women in ministry or diaconal associations are developing new networks or organizations. These claim the available energy.
- ** The Women's Inter-Church Council of Canada has held two events for women in ministry. The second one, in April 1985 at Pickering, Ontario, drew women from Anglican, Baptist, Lutheran, Mennonite, Presbyterian, Roman Catholic and United Churches. The W.I.C.C. will likely continue to provide an "umbrella" for new patterns of ecumenical gatherings.
- ** There will be a national W.I.C.C. conference in Winnipeg in May 1986 on the theme "Moving the Mountains", which is open to all interested persons. If it seems advisable, national A.P.C.W. gatherings might be "piggy-backed" with such events.
- ** The Task Force on "Visioning", appointed at the Niagara Falls National Conference, has met three times. Invitations were extended to members of other denominations. Only Baptists and Presbyterians shared in part of the deliberations. The Presbyterians feel that their own denominational diaconal concerns have current priority, so for the present, they do not have the energy for ecumenical organization.
- ** The Task Force now recommends that A.P.C.W. be phased into the new structures that are emerging.

THIS WILL MEAN:

- ** Interim continuation of minimal structure and fee payment.
- ** Eventual termination of the Newsletter as other communications fulfill its functions.
- ** Likely no further national conference unless a regional group or groups take significant initiative.
- ** Clarification of ongoing executive responsibility. The members of this Task Force feel that their work is concluded.
- ** Eventual decision about disposal of Bequest and Kaufman Cottage Funds.
- ** Membership in D.O.T.A. and World Diaconal Association could be through denominational diaconal groups.

YOUR RESPONSE is needed to make a decision:

How do you react to these suggestions?? What do you wish to see happen??

Please send your response to A.P.C.W. Task Force, 77 Charles Street West, Toronto, Ontario M5S 1K5 by the end of August 1985.

Your Task Force: Donna Hunter, Katharine Hockin, Helene Hannah, Marjorie Hannah, Margarete Emminghaus

WHAT YOU HAVE SAID

IS THERE A FUTURE FOR A.P.C.W.??????

The following are excerpts from the thirteen written responses received by the Task Force to the recommendations outlined in the Spring Newsletter.

"When the Newsletter arrives I sit down almost immediately and read it from cover to cover! And then re-read it once or twice later to digest more slowly the news, messages, etc. Many thanks to those who have kept it going over the years."
-- Elaine Lucas.

"To those of us older workers the Association has meant a lot to us in the past.... I will go along with whatever is decided by the active workers."-- Lily Uyeda.

"A.P.C.W.....important role in fellowship and support....to let ourselves dissolve back into the denominational structures seems to me a retrograde step."--Jean Day.

"Thank you (task force) for all the work you have done in 'visioning'.... I cast my vote in support of the recommendation." -- Helen Mack.

"I agree that A.P.C.W. should be phased into the new ecumenical structures that are emerging, but I would like us to take the Bequest and Kaufman Cottage Funds with us as an addition or contribution to the larger group we join....both.... beautiful ideas which can make lives easier in time of need." -- Elizabeth Clutton-Brock.

"Re W.I.C.C. as 'umbrella for new patterns of ecumenical gatherings.....', Good! I am sure we should help and encourage one another across denominational lines."
-- Mary Rendell

"Personally I find it difficult to get to A.P.C.W. gatherings but I feel they have a place for people who are not active in other ways. Perhaps the Diakonia can make a point to involve former Deaconesses.....those.....not now working in the congregation. -- Margaret (Bea) Nelson

"My concern would be: is there a place for a faraway-looker like myself so that I would receive....whatever organ of communication is decided upon? I would like to keep this thread of contact" -- Greta McCormick (Avery) Coger (in U.S.A.).

"I feel my professional organization is now the United Church Diaconate and agree with the A.P.C.W. being phased into existing and newly formed structures (whatever that might mean). -- Ross White.

"At my age there have been many changes, and I have managed to cope with them, even the ones with which I did not agree, and this one will be more difficult as the eventual termination of the newsletter will cut off a source of communication which I have enjoyed over the years." -- Dorothy MacIntyre

"....seems....A.P.C.W. can be phased into the new structures.... I hope we can keep and strengthen the personal link." -- Vera Miller

"Perhaps social and worship programs for older retirees could be arranged occasionally for retirees who desire it." -- Eleanor Rice

"....sorry to see it (newsletter) go, especially news of other members. Perhaps any change would still provide this contact." -- Daphne Woodall

YOUR TASK FORCE TALKS BACK

When the A.P.C.W. met in Niagara Falls there was difficulty in setting up the usual executive, so it looked a bit as though the association might just 'fall apart'. Some of us thought there might be a new possibility in a broader ecumenical fellowship like that enjoyed by many church workers in local associations, already meeting in this open spirit in various parts of Canada. So your task force was set up to explore possibilities. Finally we have come around to recommend that A.P.C.W. be phased out in the present form, and ideally be phased into some new association which may be more inclusive and also more contemporary in appeal.

Perhaps it is helpful to share some reflections on the changing situation not only in Canada, but in other parts of the Christian world. We all remember that the missionary movement was the place which became conscious of the "sin of disunity". Denominational traditions made little sense planted in lands where the church was just beginning to gather local believers. The United Church of Canada was born out of this period in the early part of this century when structural union seemed to be the path of obedience for many Christians.

The Church of South India, and more recently that of North India have been unions in which Anglicans have joined with others of the reformed tradition. And there were many other mergers as well as all sorts of inter-denominational ventures and ecumenical patterns both in Canada and other parts of the world, often taking the form of "councils" of churches. Most recently in the Caribbean a new post-colonial Caribbean Council of Churches included Roman Catholics from the very beginning.

With a bit of reflection on these developments we become aware of a shift from the "unity" challenge with all the details of structural changes for developing new "union" churches, to immediate ecumenical collaboration and working together. PLURA in Canada was a response to an awareness of poverty in Canada, and the needs of the North. Soon this co-ordinating and enabling linkage took up the sponsorship of the "Ten Days for Development" program, with the Share Lent focus of the Roman Catholic community profitably bringing its solid service motivation.

So now we seem to be in an era where the particular gifts and graces of our tribal families do not need to overpower others or threaten relationships, and it seems that the integration of Anglican and United Church professionals in A.P.C.W. does not in practice perform the magnetic centre for a wider association.

We can be quite cheerful in recognizing this as there are various new possibilities taking shape, particularly in the two gatherings of "women in ministry" held under the sponsorship of the Women's Inter-Church Council. In the most recent conference there were women from the five denominations of PLURA plus Mennonite, Salvation Army and Baptists, too. The W.I.C.C. is open to responding to an expressed need for women who are and feel

themselves to be in ministry to come together. Their intention does not try to service any "professional association" with the assumption that all ordained, or all diaconal, or all anything should belong. But there is the possibility of something very creative to emerge which is based on the participation of those desiring to be involved.

Further, within each of the two denominations in A.P.C.W., as well as in Presbyterian and Baptist communities, there are new diaconal or lay associations taking shape. These will provide each church with the structural base for linkage with the world Diakonia.

So it is with some regret, but more confidence and joy that we feel that we now recommend the concluding steps to tidy up the finances and responsibilities of A.P.C.W. so that what was represented in these can be carried into the future which will eventually give shape to new forms of association and relationship, appropriate to new patterns of Christian obedience in Canada.

The writer remembers her own period of preparation as missionary/ deaconess and the sense of trust and affirmation from a very special teacher, Gertrude Rutherford, who was for many of us a 'role model'. One day this teacher gave the younger woman the following poem which had been written out by hand. May the blessing expressed be our affirmation of continuing faith in the generations which follow:

"I will not say to you: 'This is the way! Walk in it'.
 For I do not know your way or where
 the spirit may call you--
 It may be to paths I have never trod or ships on the sea
 leading to unimagined lands afar.
 Or haply to a star!
 Or yet again
 Thro' dark and perilous places racked with pain and full of fear.
 Your road may lead you, far from me or near.
 I cannot guess or guide, but only stand aside.

Just this I'll say:
 'I know for very truth there is a way for each of us to walk,
 a right for each to choose, a truth to use.
 And though you wander far, your soul will know
 that true path when you find it.
 Therefore, go!

I will fear nothing for you day or night!
 I will not grieve at all because your light
 Is called by some new name.
 Truth is the same!
 It matters not to call it star or sun,
 All light is one!"

(A poem by Nellie V. Walker)

Katherine Hedden

214
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ASSOCIATION OF
PROFESSIONAL CHURCH WORKERS
ANGLICAN CHURCH OF CANADA
AND UNITED CHURCH OF CANADA

SPRING 1986

The Newsletter

A REPORT ON THE RESULTS OF YOUR REPLIES TO THE BALLOT ABOUT THE FUTURE OF A.P.C.W.

Ballots were sent to 498 members with the Fall 1985 Newsletter. Up to February 28, 1986 128 replies had been received. All your responses have been tallied, and we have reproduced the tally for you so that you can see for yourself how people in each area responded. A BIG THANK YOU TO ALL WHO RESPONDED! Statistically a 25% response is good, but we would like to have received more replies. However, the responses were very similar, and we feel that they indicate clearly the wishes of our membership.

Membership

A very high percentage (88%) agreed that A.P.C.W. should be phased out, and our professional association in future be through either the Anglican Lay Ministry Association, or the United Church Diakonia, both at present in the process of formation, and both open to retired members.

A.P.C.W. will continue to function for 1986 and maintain membership in the World Diaconal Association and the Diakonia of the Americas (D.O.T.A.). In 1987 these memberships will be picked up by the denominational associations.

The task group has noted all of your comments. Some of you expressed reluctance or sadness in seeing an organization that you have valued going out of existence. Many expressed hope for the future and strong agreement that the right move is being made.

Some wondered if we would lose our close relationship with one another. We hope that with a more focussed membership, the opposite will be true. There will still be a newsletter with personal news. It can go to all former A.P.C.W. members, whether or not they belong to one of the new associations, or are graduates of C.C.S. or one of the former Anglican or United Church colleges. No one needs to feel excluded.

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Local groups can provide an immediate opportunity for helpful support and close personal relationships. Such groups can be formed across denominational lines and can include all who have common interests and needs. City groups can sometimes meet more easily than people living in scattered rural communities, but those of us who have taken the trouble to travel miles to be together for a day or two have found these gatherings a real source of renewal, support, fun and good friendship. If you are interested in finding out which A.P.C.W. members, employed or retired, live in your area, we will be glad to send you a list of names and addresses. Just write to Margarete Emminghaus at 77 Charles St. West, Toronto, Ont. M5S 1K5. Any individual can do this. It is not necessary to wait for a decision to form a group. United Church Presbyteries and Anglican Deaneries may also be able to supply names of church workers who may or may not be members of A.P.C.W. We strongly encourage the continuation of local groups and the formation of new informal groups.

Some of our members have found Women in Ministry events to be a source of spiritual growth and personal enrichment. Read Laura Kennedy's report of such an event in April near Pickering, Ontario.

Newsletter

Most of you want to see the Newsletter continued. News of friends and classmates is always welcome. The Centre for Christian Studies has agreed to prepare and send a newsletter twice a year to all alumnae/i of C.C.S., the former Anglican and United Church training colleges, and any other members of A.P.C.W. who are not graduates, but would like to receive this newsletter in order to keep in touch with friends. There is a line on the enclosed fees information form to indicate your desire to receive this newsletter. Postage and printing costs are high, and there may be a small charge for the newsletter in the future.

There will be a final A.P.C.W. Newsletter next fall or winter in which we hope to gather up some of our history and experiences as professional church workers over the past fifty years or more. A few people have already sent in their material; others promised to do it on the ballot. Please look for more information about this elsewhere in this issue.

We have no magic telegraph system for receiving news. We gather news items that come our way through the mail or by word of mouth. We need everyone's help to gather news. Please send your items whenever they happen or when you hear about them to Margarete Emminghaus at C.C.S.

Our Funds

A.P.C.W. Fund: A financial statement to December 31, 1985 is in this newsletter. Our final A.P.C.W. fees will be for 1986. Some have already sent their contributions. Others will find the enclosed fees information form (green) useful for sending their fees.

Most of our funds will be required to pay our World Diakonia and D.O.T.A. fees for 1986 and to produce and mail this and the next newsletter. There will be another financial statement in the next newsletter. The membership has generally agreed that any balance remaining after we have completed our work go to the Centre for Christian Studies to help with the cost of future newsletters.

Kaufman Cottage Fund and Bequest Fund: You will also find statements for these two funds in this issue. There was not much activity in 1985, but we have had several requests for help from both funds so far in 1986. Both of these funds were funds belonging to the Fellowship of Women Workers in the United Church. The Kaufman Cottage Fund was for rest and renewal purposes, and the Bequest Fund, made up of several bequests and contributions from our members is a fund from which members may receive a grant or a loan to tide them over a financial crisis or emergency.

We want to continue to make these funds available to both Anglican and United Church members. A majority of members agreed that these funds be combined. Some objected to "continuing education" being included in the proposed new name. There are other sources of continuing education funds for both professional and lay workers which should be used first.

The task force is now suggesting that the combined fund be called THE KAUFMAN RENEWAL AND EMERGENCY FUND, and its purpose be the combined purpose of the two funds: to help with the cost of retreat, reflection, rest and renewal experiences, and to make possible a grant or a loan to persons who find themselves in a financial emergency. The fund will continue to be for the use of persons who are graduates of the Centre for Christian Studies, or one of the former Anglican or United Church training colleges, for present A.P.C.W. members who do not happen to be graduates of one of these colleges, and future United Church diaconal ministers or Anglican Lay Ministers.

In order to have the fund equally accessible to members of both denominations, it was suggested that the fund be administered as a special trust in care of the Centre for Christian Studies. It will then be treated just like the Centre's Graduate Scholarship Funds, with a committee appointed by C.C.S. to administer it. This committee will receive applications, consider them,

work out priorities if necessary, and requisition cheques. There was high agreement with this plan.

Up to the present these funds have been invested in guaranteed investment certificates by the treasurer. It would be possible to have the funds invested by the professionals who do it for the United Church, just as they do for the Graduate Scholarship Funds and the Bursary and Scholarship Fund of the Centre. The money remains ours. Our appointed committee alone would have authority to order cheques from it. The interest is added once a year, and cheques can be paid from it at any time. We would receive a monthly accounting of our fund from the church treasury office. Some persons expressed the fear that our funds might get mixed up with church funds, but this is definitely not the case.

The Centre would be responsible for appointing a committee to administer the fund. This committee should represent both denominations, and workers of various ages and circumstances. They would administer the fund under the present policy. If a change in purpose is desired it would need to be ratified by the alumnae/i membership as a whole, perhaps through a poll by mail.

We hope that this explanation answers the fears and questions expressed by some of our members. If there are additional questions or suggestions, please put them in a letter or telephone one of the task force members, and we will try to answer them.

Finale

Your replies to the question about having a final A.P.C.W. national conference were more negative than positive. Many people made unclear replies, conditional on time, distance, money. There was no great interest in a national gathering. Some stated a preference for a regional conference. Very few offered to help with planning and organization. If only a few people can attend, such a conference would not really represent a national body anyway, and our personal needs can perhaps be met by other gatherings available to us.

There was a fair response to the suggestion of writing short articles on the general theme of GATHERING OUR COLLECTED MEMORIES AND LOOKING AHEAD. In addition to receiving accounts of memories of specific events or responsibilities, it would be helpful to gather brief histories from each of us, listing the places we have worked and describing the work that we did. We all know that our work has changed dramatically in the last thirty years. Already there are people "who do not know Joseph" and to whom the whole W.M.S. story is very new. Our various histories will be valuable research material for the future, and can be put into the archives of the two denominations. Some of you may

have already supplied this kind of information, but for those who have not, your help would be much appreciated. More about this elsewhere in this issue.

Our thanks

As a task force appointed at the Niagara Falls conference to work out a new vision for A.P.C.W. including possible relationships with other denominations, we thank all of you who have responded to our questions and assisted with this work. We have met many times since June 1984. Representatives from other denominations attended some of our meetings, but they were not ready to commit their denomination to membership in a national inter-church association. In most denominations new associations for diaconal or lay workers are being formed. Inter-church co-operation is possible and most helpful at the local level and can be most enriching, but a structured inter-denominational national organization does not seem to be what is needed at this time.

We thank you for your responses to our two sets of questionnaires. We have used your responses to take next steps, and hope we have discharged our duties faithfully, and read your desires correctly. Change brings sadness for good things remembered from the past, but it is also a sign of life and hope. Something new and helpful for our time can grow when forms that no longer seem useful can give place to the new.

Your task force: Margarete Emminghaus
 Helene Hannah
 Marjorie Hannah
 Katharine Hockin
 Donna Hunter

P.S. If you still have the 1984 and 1985 A.P.C.W. newsletters it might be interesting to review them to look at the history of the past several years, the matters considered and the decisions that led up to the present situation.

HERE ARE THE RESULTS OF YOUR BALLOTS - Spring 1986

TO DECIDE ABOUT THE FUTURE OF A.P.C.W.

(Received up to Feb. 28/86)

		Atlantic Prov. and Quebec	Ontario	Metro Toronto	Manitoba	Saskatchewan	Alberta	British Columbia & NWT	Overseas	U. S. A.	Total	Percentage
MEMBERSHIP												
1. A.P.C. be phased into the new structures: The Anglican Lay Ministry Association and Diakonia of the United Church of Canada.	Agree	7	37	29	6	11	7	11	5	-	113	88%
	Disagree	1	3	3	-	-	-	1	-	-	8	6%
	No Answer	2	2	1	-	1	1	-	-	-	7	6%
1. Membership in D.O.T.A. (Diakonia of the Americas) and World Federation of Diaconal Associations be through the two denomina- tional professional associations.	Agree	7	38	28	6	11	8	12	5	-	115	90%
	Disagree	1	1	1	-	-	-	-	-	-	3	2%
	No Answer	2	3	4	-	1	-	-	-	-	10	8%
3. A newsletter for sharing personal news and other information be sent by the Centre for Christian Studies, twice each year to alumnae/i of CCS and its predecessors and APCW members who are not alumnae/i but would like to receive the newsletter.	Agree	9	40	33	6	12	8	12	5	-	125	98%
	Disagree	1	-	-	-	-	-	-	-	-	1	1%
	No Answer	-	2	-	-	-	-	-	-	-	2	1%
4. I would like to receive the CCS Alumnae/i newsletter	Agree	9	41	31	6	12	8	11	5	-	123	96%
	Disagree	1	-	1	-	-	-	-	-	-	2	2%
	No Answer	-	1	1	-	-	-	1	-	-	3	2%
FEES												
1. Final APCW fees will be payable for the year 1986	Agree	7	37	30	6	12	8	12	4	-	116	90%
	Disagree	-	1	-	-	-	-	-	-	-	1	1%
	No Answer	3	4	3	-	-	-	-	1	-	11	9%
2. APCW funds left after completing our work will go to CCS for newsletter costs.	Agree	7	40	32	6	12	8	12	5	-	122	95%
	Disagree	-	-	-	-	-	-	-	-	-	-	-
	No Answer	3	2	1	-	-	-	-	-	-	6	5%
FUNDS												
1. The Kaufman Cottage Fund and the Bequest Fund be combined and called THE KAUFMAN CONTINUING EDUCATION AND RENEWAL FUND.	Agree	8	39	31	5	12	8	11	4	-	118	92%
	Disagree	-	-	1	-	-	-	-	-	-	1	1%
	No Answer	2	3	1	1	-	-	1	1	-	9	7%
2. The purpose of the combined fund be to provide grants or loans from the annual interest for alumnae of CCS and its prede- cessors, to help with the cost of retreat, reflection and renewal experiences.	Agree	9	41	31	5	12	8	10	4	-	120	94%
	Disagree	-	-	-	-	-	-	1	-	-	1	1%
	No Answer	1	1	2	1	-	-	1	1	-	7	5%
3. The money presently on hand (\$39,706.02 on Dec. 31/84) be considered as a capital fund, and the interest be available each year for dispersal.	Agree	9	39	32	4	11	7	8	5	-	115	90%
	Disagree	-	1	-	-	1	-	1	-	-	3	2%
	No Answer	1	2	1	2	-	1	3	-	-	10	8%
4. That the unused interest be added to the interest-bearing capital at the end of each year.	Agree	8	35	31	4	11	7	7	5	-	108	84%
	Disagree	-	3	-	1	1	-	1	-	-	6	5%
	No Answer	2	4	2	1	-	1	4	-	-	14	11%
5. That the fund be lodged with the United Church of Canada as part of its pooled investments.	Agree	8	32	28	4	9	7	8	4	-	100	78%
	Disagree	-	4	2	-	2	1	2	-	-	11	9%
	No Answer	2	6	3	2	1	-	2	1	-	17	13%
6. That the Centre for Christian Studies be responsible for administering the Fund and for appointing a committee of people of varied ages and interests to receive applica- tions and requisition payments from the Fund.	Agree	9	38	33	5	11	8	8	5	-	117	92%
	Disagree	-	1	-	-	1	-	1	-	-	3	2%
	No Answer	1	3	-	1	-	-	3	-	-	8	6%

Page 2: THE RESULTS OF YOUR BALLOTS
TO DECIDE ABOUT THE FUTURE OF A.P.C.W.

(Received to Feb. 28/86)

		Atlantic Prov. and Quebec	Ontario	Metro Toronto	Manitoba	Saskatchewan	Alberta	British Columbia & NWt	Overseas	U. S. A.	Total	Percentage
<u>FINALE</u>	Agree	3	9	11	-	4	1	3	-	-	31	24%
1. I would like to attend a final national gathering of A.P.C.W. in 1986-87.	Disagree	6	26	16	1	6	4	5	5	-	69	54%
	No Answer	1	7	6	5	2	3	4	-	-	28	22%
	Agree	3	2	3	-	-	1	2	-	-	10	8%
2. I would be willing to help with planning such a conference.	Disagree	6	29	20	3	7	4	3	3	-	75	59%
	No Answer	1	11	10	3	5	3	8	2	-	43	33%
	Agree	1	10	4	3	2	2	3	1	-	26	20%
3. I would prefer to attend a regional gathering.	Disagree	3	19	16	1	4	2	3	3	-	51	40%
	No Answer	6	13	13	2	6	4	6	1	-	51	40%
	Agree	1	5	2	2	-	1	-	-	-	11	8%
4. I would be willing to help plan a regional conference.	Disagree	5	22	18	1	4	4	4	3	-	61	48%
	No Answer	4	15	13	3	8	3	8	2	-	56	44%
	Agree	4	15	15	3	5	2	3	2	-	49	38%
5. It would be advisable to have such a conference before or after one of the Women in Ministry conferences.	Disagree	1	12	6	-	1	1	1	1	-	23	18%
	No Answer	5	15	12	3	6	5	8	2	-	56	44%
	Agree	2	16	10	3	7	4	4	4	-	50	39%
6. I will write an article or paragraph for the final newsletter, REMEMBERING FIFTY YEARS OF OUR COLLECTED MEMORIES AND LOOKING AHEAD, to be published in 1986 or 1987	Disagree	2	14	13	1	1	3	2	-	-	36	28%
	No Answer	6	12	10	2	4	1	6	1	-	42	33%
	<u>IDENTIFICATION OF MEMBERS</u>											
<u>College:</u>	Anglican Women's Training College	3	12	4	1	1	-	-	-	-	21	16%
	U.C.T.S. and Covenant College	7	22	18	3	8	5	11	5	-	79	62%
	Centre for Christian Studies	-	3	7	1	3	3	-	-	-	17	13%
	Other	-	5	4	1	-	-	1	-	-	11	9%
<u>Employment:</u>	Church, etc., employed	2	15	13	2	8	5	2	5	-	52	41%
	In other work	3	9	5	1	2	-	3	-	-	23	18%
	Retired	5	18	15	3	2	3	7	-	-	53	41%
<u>TOTAL REPLIES RECEIVED</u>		10	42	33	6	12	8	12	5	-	128	100%
<u>TOTAL BALLOTS SENT OUT</u>		47	136	116	18	38	49	61	24	9	498	

Your Task Force has been grateful for the response to our final recommendations. The replies make it clear that we collectively move to phase out the present activities of the Association of Professional Church Workers while anticipating new patterns for the future. I'm sure that this decision is wise and faithful, but there are regrets too, with nostalgia for the warm affection and shared experiences which have blessed many of us in the sisterhood. For these good memories let us be thankful, and let us seek ways in which to bring whatever lasting gifts we can to the new associations of the future. Of course, the present local association gatherings can continue as long as participants wish.

It may be of interest to many of you to know that the Division of World Outreach of the United Church of Canada has set up a research project on the Women's Missionary Society, with enough funding to ensure a responsible report. The purpose is to reflect on the work done by the W.M.S. examining the style of administration, as shaped by changing priorities, and further to discover if there are aspects of this experience that need to be reclaimed in some form today. For instance, Continuing Education is now written into normal professional covenants and job descriptions. The roots for this very sensible expectation were in the furlough regulation of the W.M.S. which applied to both home and overseas personnel. Some study was always provided for in these sabbatical years, and this rule set a standard that underlined the importance of periodic renewal of spirit, updating of professional skills and advancing general competence and knowledge.

In November we celebrate the fiftieth anniversary of the ordination of Lydia Gruchy in the United Church. It was in the fall of 1936 that I went to the United Church Training School. Because of this new possibility of ordination all university graduates were immediately enrolled in the full course in theology, with other U.C.T.S. requirements adjusted to this priority. This was regarded as very important by the principal, Gertrude Rutherford, and also by Dr. Winifred Thomas of the W.M.S., and a previous principal. Women thus would be seen as taking the church seriously in this decision to ordain women as well as men. The Rev. Joyce Sasse, now working in rural Saskatchewan (where young Lydia Gruchy also won her spurs) has been looking at the early records, and notes that Lydia herself was never a person who fought for the right of ordination. She just carried on and did an effective piece of work where she found the opportunity. It was Dr. Oliver of the college in Saskatoon who recognized her gifts, and had a vision of how these could be used by the church. He, along with a group who shared his wisdom and commitment, eventually managed to push the decision through the Courts of the Church, until the action became a fact, and Lydia was ordained. It was a collective process to support the effective ministry of one woman and thus open the office of "word and sacrament" to many more, not just because it was a "right" for women, but because there were great gifts for the church as well, and this move made it possible for the Church to be more faithful as the Body of Christ.

In celebrating this anniversary there is an opportunity for all of us to be aware of the particular gifts of women as colleagues and co-workers with all their partners. My generation was at the stage where we had to demonstrate our competence and be able to perform as well as our male colleagues, and this, of course, meant that the accepted model was the traditional one, shaped and developed in a male tradition. Now, because of all the challenging and creative achievements which have come through a great variety of feminist and women's movements, there is a new kind of freedom to be our real selves, and to feel that there is a dignity and integrity about doing things in new ways where gifts of sensitivity, nurturing and relationship can find different expressions in ministry. We are free as women to bring our own distinctive gifts and attitudes with pride and joy.

As people who have been part of the A.P.C.W. we can enter into the new structures, emerging diaconal orders, and lay associations with a sense of where we have come from, but encouraging and supporting new initiatives and vision. Some of our colleagues are already endorsed and supported by their church structures, while others have to continue to struggle for enough recognition for them to be able to function creatively in their denominational contexts. Let us then be as positive as we can as we respond where we are to new affiliations and commitments in the context of our Canadian society as well as that of many new Christian women's ventures and causes around this world!

Katharine B. Hockin

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WE NEED YOUR CONTRIBUTION FOR THE FINAL NEWSLETTER:

CELEBRATING FIFTY YEARS (OR MORE) OF OUR COLLECTED MEMORIES

AND LOOKING AHEAD - SPRING 1986

Some of you have already sent articles, or promised to do so on your ballot. We thank you for your prompt response to the last newsletter. Your articles are being kept for the final newsletter which we hope will be sent out early in 1987. We hope that many more articles will come in. The deadline for receiving this material is Oct. 31/86.

As we thought about this, it occurred to the task group that it would be most valuable to have historical information about our membership for the archives of the Anglican and United Churches. To help you, we have prepared a form for your use, one copy in the newsletter, and one as a separate enclosure. Use one or both, or additional paper.

In remembering your own history, you will remember many incidents and responsibilities. There is room to write about interesting experiences in each appointment. Use more paper if you wish. Your memories might prompt you to write a longer article for the Newsletter.

Your historical sheets can be sent to the archives of your denomination as they are. We will not reproduce all the details in the newsletter, but would like to copy interesting highlights, unless you have written a special article.

This final Historical Issue of the Newsletter is the result of your response to the invitation to send your personal histories in the Spring of 1986.

ASSOCIATION OF PROFESSIONAL CHURCH WORKERS

FINANCIAL STATEMENT FOR JAN. 1/86 to JAN. 31/88, COMPARED WITH JAN. 1-Dec. 31/85

	<u>Jan. 1-Dec. 31/85</u>	<u>Jan. 1/86-Jan.31/88</u>
<u>Receipts</u>		
Balance on hand Jan. 1	\$2,848.11	\$3,099.32
Fees	3,665.01	3,015.25
Bank Interest	183.12	349.59
Future Conference Fund (Directed by contributors to be paid to C.C.S., Bequest Fund or Fees)	205.00	(-205.00)
Total Receipts	6,901.24	6,259.16
<u>Expenditures</u>		
Newsletters, Spring & Fall '85, Spring '86	1,819.37	933.17
World Diakonia Fees	319.22	454.66
Diakonia of the Americas Fees	702.60	1,041.90
Discretionary Fund, Centre for Christian Studies	300.00	300.00
National Executive and Treasurer's Expenses	357.43	53.78
APCW Rep. to D.O.T.A. Central Committee	303.30	-
Total Expenditures	3,801.92	2,783.51
Balance on hand, end of period	3,099.32	3,475.65
	6,901.24	6,259.16

Additional Contributions paid by members with fees, forwarded to funds specified:

Donations to Centre for Christian Studies	4,145.37	3,390.00
A.P.C.W. Bequest Fund	340.00	465.00
Received for mailing V. Ullman's books	61.00	-
Anglican Registered Church Workers' Fees	5.00	5.00
Donation to Diakaid	75.00	-
United Church Diakonia Fees	-	20.00
Clair Heller Memorial Fund	-	10.00
Total Received and Forwarded	4,626.37	3,890.00

A.P.C.W. MEMBERSHIP STATISTICS, AND COMPARISON OF FEES PAID FOR THREE YEARS

	1987 Total	1984 Fees		1985 Fees		1986 Fees	
	Membership	No.	Amount	No.	Amount	No.	Amount
Atlantic Provinces	35	22	\$325	20	\$319	23	\$380
Quebec	10	6	80	8	115	8	115
Ontario (Not including Toronto)	137	60	915	64	998	66	929
Metropolitan Toronto	108	58	940	54	815	38	485
Manitoba	17	9	70	10	85	5	55
Saskatchewan	33	19	345	21	410	17	285
Alberta	50	32	528	27	455	17	295
British Columbia, NWT & Yukon	62	39	367	36	302	36	247
United States	7	3	78	3	96	3	64
Overseas	20	7	112	4	70	4	160
Totals	479	255	3,760	247	3,665	217	3,015

A.P.C.W. BEQUEST FUNDFINANCIAL STATEMENT FOR YEAR ENDED DEC. 31, 1987 COMPARED WITH PREVIOUS YEARS

	<u>1985</u>	<u>1986</u>	<u>1987</u>
Balance on hand January 1	\$4,242.36	\$5,376.40	\$5,169.10
Plus Contributions from APCW Members	340.00	425.00	40.00
Plus Bank Interest	294.04	269.20	219.08
Plus Loan Repayment	500.00		
	<u>5,376.40</u>	<u>6,070.60</u>	<u>5,428.18</u>
Less Grants to Members	-	900.00	-
Less Bank Charges	-	1.50	10.00
Balance, December 31	<u>5,376.40</u>	<u>5,169.10</u>	<u>5,418.18</u>

A.P.C.W. KAUFMAN COTTAGE FUNDFINANCIAL STATEMENT FOR YEAR ENDED DEC. 31, 1987 COMPARED WITH PREVIOUS YEARS

<u>INTEREST FUND AVAILABLE FOR USE BY MEMBERS</u>	<u>1985</u>	<u>1986</u>	<u>1987</u>
Balance on hand January 1	8,463.66	11,972.97	15,492.47
Plus interest earned during year	3,809.31	3,969.50	4,006.64
Plus loan repaid	-	-	200.00
	<u>12,272.97</u>	<u>15,942.47</u>	<u>19,699.11</u>
Less grants to members	300.00	250.00	3,135.95
Less loans to members	-	200.00	-
Balance, December 31	<u>11,972.97</u>	<u>15,492.47</u>	<u>16,563.16</u>

CAPITAL FUND INVESTMENTS, KAUFMAN COTTAGE FUND

Royal Trust G.I.C.	12.25% Interest	Matures Feb. 8, 1988	10,000.00
" " "	8.5% "	" June 20, 1988	6,000.00
" " "	11.75% "	" June 29, 1988	2,000.00
" " "	12.75% "	" Aug. 30, 1988	2,000.00
" " "	11.25% "	" Nov. 3, 1988	3,000.00
Canada Trust	11.75% "	" Mar. 23, 1988	4,000.00
Total Investments			<u>27,000.00</u>

THE PURPOSE OF THESE FUNDS

Both of these funds provide ways of helping one another at times when a little extra financial help is necessary:

The A.P.C.W. Bequest Fund may be used for loans or grants to members for compassionate reasons. To apply write to Janet Bush, 154 Drayton Ave., Toronto, Ontario, M4C 3M2 (Telephone 416-698-5801).

The A.P.C.W. Kaufman Cottage Fund exists to help make possible times of needed rest and renewal for members anywhere in the country. To apply, write to Nancy Edwards, Kaufman Cottage Fund Committee, Apt. 301, 49 Glen Elm Ave., Toronto, Ontario, M4T 1V2 (Telephone 416-921-4789).

YOUR HELP IS NEEDED TO MAKE BOTH FUNDS KNOWN AND USED: Both committees need the assistance of people in all parts of the country who know people and their needs, and who could encourage members to write for assistance or write on their behalf. If you can help in this way, please get in touch with the contact people for each fund listed above.

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