

HALLOWEEN

1965-66

HOLLERS

THE PRINCIPAL'S MESSAGE

This seems to be the year of "The Comfortable Pew", "The Boiling Sea", "The Death of God" and "The Restless Class"! Is there a connection between all of these? If so, what is it?

Certainly there is a close connection among the first three of the above, and it is hardly necessary for me to elaborate. Suffice it to say that the very fact of criticism of the church, - both from within and without, and of profound questioning of the very heart of Christian belief, suggest that 'the Holy Spirit' is at work and is leading us on to new insights into the meaning of life and the purposes of 'God', whether or not we use these terms. These are terrifying, exhilarating, promising days in which to be alive and have the privilege of serving 'God'. And I find I can't even make bubbles with my birthday present! So, much of the discriminating as to where we go in the future- individually and collectively is in your hands. Don't be surprised if sometimes you feel as Dietrich Bonhoeffer did as he endured the difficult and ominous days in concentration camp during the war.

WHO AM I?

Who am I? They often tell me  
 I stepped from my cell's confinement  
 Calmly, cheerfully, firmly,  
 Like a squire from his country house .  
 Who am I? They often tell me  
 I used to speak to my wardens  
 Freely and friendly and clearly  
 As though it were mine to command.  
 Who am I? They also tell me  
 I bore the days of misfortune  
 Equably, smiling and proudly,  
 Like one accustomed to win.

Am I then really all that which other men tell me of?  
 Or am I what I myself know of myself,  
 Restless and longing and sick like a bird in a cage  
 Struggling for breath, as though hands were compressing my  
throat,  
 Yearning for colours, for flowers, for the voices of birds,  
 Thirsting for words of kindness, for neighborliness,  
 Tossing in expectation of great events;  
 Powerlessly trembling for friends at an infinite distance;  
 Weary and empty at praying, at thinking, at making,  
 Faint, and ready to say farewell to it all?



Who am I? This or the other?  
 Am I one person today and tomorrow another?  
 Am I both at once? A hypocrite before others,  
 And before myself a contemptibly woebegone weakling?  
 Or is something within me still like a beaten army  
 Cleaving in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine  
 Who ever I am. Thou knowest, O God,  
 I am thine!

Dietrich Bonhoeffer

May you go forward with his faith!

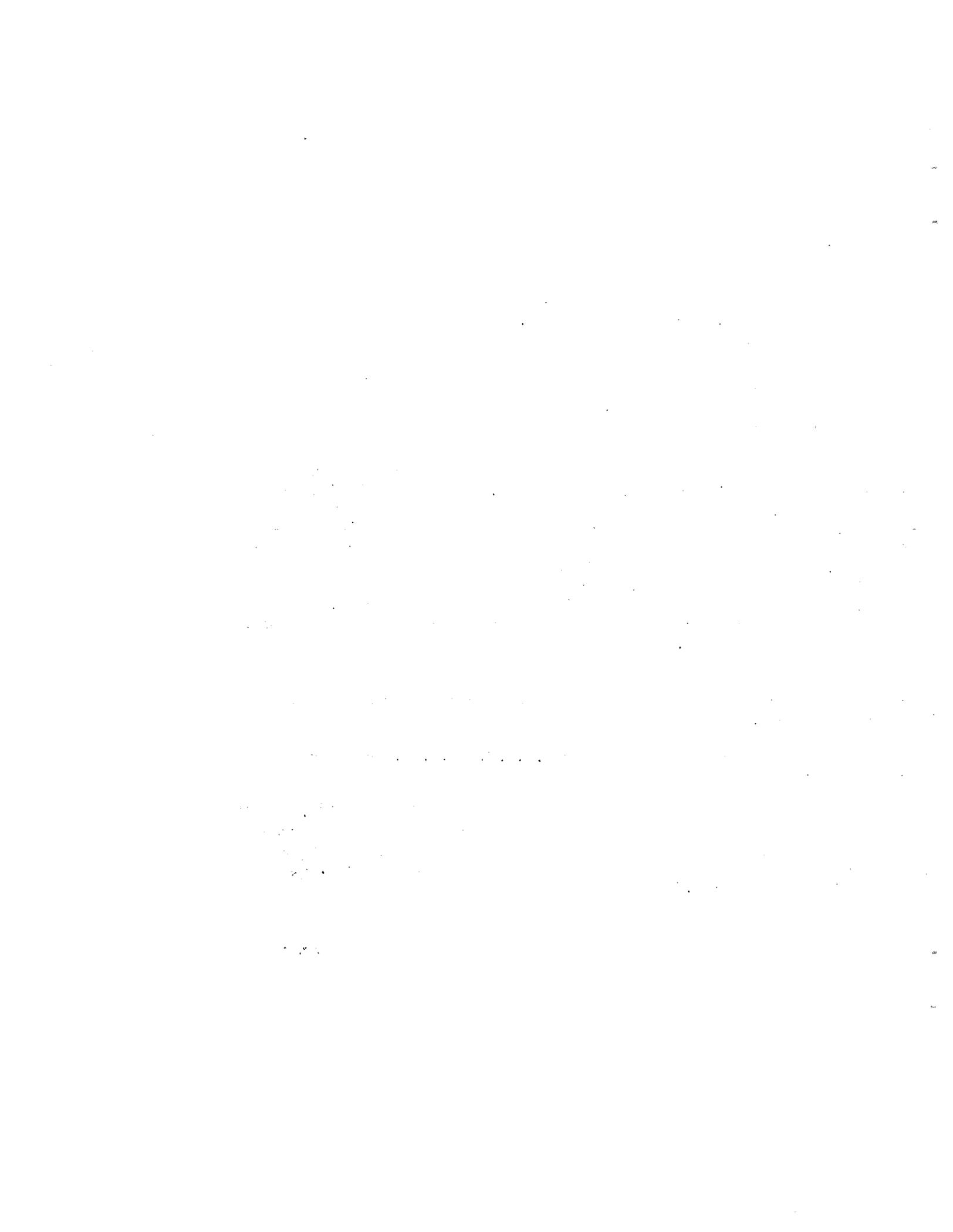
Is "The Restless Class" an expression of the unrest in the church and the world? Frankly, I don't know. Perhaps it is just a 1965-66 phenomenon! I believe there are some common elements in all four expressions. But whether there are or not, how does one cope with restlessness, frustration, dissatisfaction? Bonhoeffer found an anchor in the midst of his, and look what he did in turning frustration and faith to constructive ends through writing! Through ministering to his fellow prisoners, he acted creatively at the points of deepest distress. At the same time he worked analytically with an eye to a future into which he would not be allowed to go himself.

We don't all have the capacities of Bonhoeffer, but we do have the capacity to care, to struggle with the newly-emerging insights, and to live today with hope.

Do these words belong to your C.G.I.F., Y.P.U., or other experience? Are they hopelessly irrelevant?

"Look to this day, for it is life, the very life of life. In it lie all the varieties and realities of our existence; - The bliss of growth, the glory of action, the splendour of beauty. -- Today well lived makes every yesterday a dream of happiness and every tomorrow a vision of hope. Look well, therefore to this day."

K.H.C.





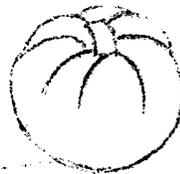
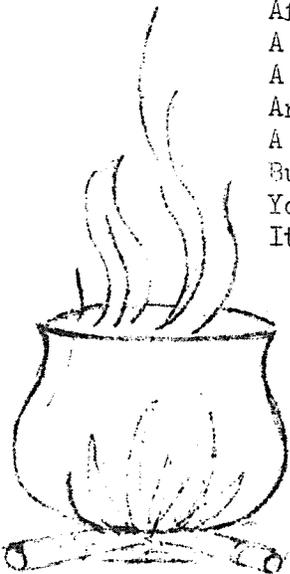
## HALLOWE'EN



5.

Hallowe'en at Covenant College is still in October  
You may have your doubts, but we were all sober.  
Our Covenant Artist created the mood  
With Skull and Cross Bones all too crude;  
And witches and owls, scarecrows and bats  
And let's not forget the frightening cats.  
Out of the Cauldron came a terrible brew  
With the suggestive title of International Stew  
But all was not lost there was room for elation  
With some well-known ingredients you have Instant Salvation.

Oh yes, we dicked for apples and sang some songs  
Heard a short ghost story that was still too long.  
Through the games and atmosphere could not be surpassed  
Some of our guests looked rather harassed.  
The balloon man was there with a shrunken head  
And a roving gypsy looking too well fed  
A lonely Beatle and an Irish Coleen  
An Umbrella man that couldn't be seen  
Afierce looking pirate and two crazy brats  
A "Hard Working" Monkey and several wild cats  
A lady from India who made a Western Switch  
And imported from Korea, a delightful white witch!  
A distinguished gal called Miss Deaconess  
But it takes too much time to tell you the rest.  
You really should have been there- after all said and done  
It was the party of the year and a whole lot of fun.



"AU REVOIR"



On October 18/65 an "au revoir" party was held here for Gill Brown, a resident of the past 2 years. Gill, with whom it is a delight to know and chat, graduated from U of T with a Ph.D. in Mathematics. She enjoys music, driving cars (down the left hand side of the highway) tenting, and going to bed early. Staff and students gathered to wish her well as she returns to New Zealand to teach in a university there. We hope that she will return to Canada, at least for a visit, soon.

MARGARET THOMPSON

Margaret Thompson, whose home is in Alberta, is a graduate in Sociology from the University of Alberta, Edmonton. Margaret's religious background and experience, early created in her a desire to serve. She is now a 2nd year B.R.E. student and looks forward to being a Director of Christian Education when she graduates. Marriage far from limiting, should rather in Margaret's opinion, broaden the horizons of her opportunities for service.

JOAN MARSHALL

Joan is a nurse  
Who lives across the hall  
She's quiet and kind  
She's at your beck and call.

She likes her own bathroom  
of this she tells  
She likes to wear shorts  
And music tickets she sells

She treats all the sick  
And helps them so well  
That she's just tops  
We all can tell.

BETTY MILLIGAN

Betty Milligan is a girl  
With a Swagger and a curl  
briar pipe, a good mind  
Lots of fun- and even kind!

BETTE TIMMERMAN

Obit:  
Bette beat time  
Now time has beat her.

JOYCE LEE

6.

Joyce Lee who lives next door to me  
Is as tiny as tiny can be,  
So quiet and sweet, she's still  
quite a mover  
Whether in cooking or having boys  
over.

CYNTHIA ARCHIBALD

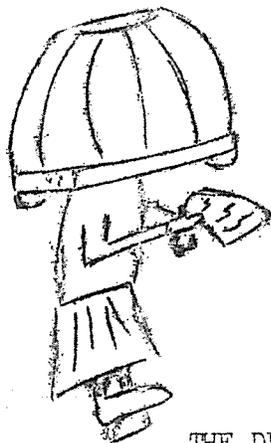
Room 222 is Cynthia's home  
Conveniently located near by the  
phone  
Many trips to the phone in a day  
she does make,  
Her Fans keep in touch with her,  
make no mistake  
Jolly and laughing, her bangles  
jangling  
That's all part of Cynthia (who  
also likes wrangling ! )

COMFORT BAIFIE

Residing on 4th floor is one  
CO.FORT BAIFIE  
Whose extra curriculum activities  
drive us daffy  
When you answer the phone  
your taking your chances  
You are bound to discover that its  
only Francis  
The Garden City in Ghana known as  
'Kumasi' is the parental home  
Of this lively lassie  
Educational theory is the subject  
of her academic hopes  
And Francis the object of her  
matrimonial ropes!

HELEN IRWIN

Helen Irwin's a theolog  
Who worked hard and earned a reward  
And now she's on a field with  
a dog.  
Let's hope she will never be bored.



"AND THEN WE SHOULD  
CONCLUDE WITH AN ILLUSTRATION  
OF HOW IMPORTANT IT IS NOT TO  
HIDE OUR LIGHT UNDER A BUSHEL!!"

### THE DEMONSTRATION SCHOOL

- by Mary E. Neilsen.

The Demonstration School was held for Covenant Students at Woodgreen Community Centre on November 5th and 6th. The Staff and second year students planned the classes for the various departments and took part in the teaching activities. Several of the Woodgreen teachers and the first year students acted as observers.

The purpose of the event was to introduce the teaching methods of the New Curriculum in a live situation. The programme included the full participation of children in a learning situation where they used the Bible, and took a creative part in the activities as outlined in the Teachers' Guides. There was training in worship, in which the children practised beforehand what they would actually do in worship.

The students were engaged in learning by teaching, observing and evaluating. Those students who were acting as observers paid close attention to what was taking place in the classes between the teachers and their pupils. Sheets were provided for the purpose of writing down what was seen. Such penetrating questions as these were asked: What contribution did the pupil make to the session? What really happened within the group? What experience helped to achieve the purpose of the session, or what hindered the purpose from being achieved? What was the high point of learning?

The Demonstration School was not typical of most situations for here there was room enough, time enough and proper teaching equipment. There were more teachers than in a normal Sunday School and an equal division of age levels. It involved children who were unknown to us, and some children who were unknown to each other.

Ample time was allowed for discussion and planning and also for evaluating what had taken place after each session. There was also a Plenary Session. Much insight and valuable information was gained by those teaching and observing.

The children, too, enjoyed the experience and some asked if we were going to do it all over again on the following Friday and Saturday!

Woon-Ying now in her second year in Toronto, graduated from Hong Kong University in Physics and Math. At present she is working on her Masters degree in Astronomy. But so far she has not read her future in the stars.

HYACINTH BOOTHE

From the land of Jamaica, a far  
away Isle,  
Came a deaconess wearing a sunny  
smile.  
But she only stayed with us for a  
little while  
Her mother took sick and she went  
away  
We didn't see her face for many a  
day  
But now she's back-we hope to stay  
Until she gets her B.D. the London  
way.

SANDRA GEIKIE

Sandra Geikie is my next door neighbour. Pleasantly smiling she comes to greet me with eyes the color of the calm blue sea, curly hair and delicate features, soon a doctor she will be;

One of the things we have in common is that St. Kitts is our native land. She comes from St. Kitts in Ontario; the land of spring summer, autumn and winter. I however hail from St. Kitts in the West Indies the land of sunshine and rain.

Her hobbies are skating-piano playing and horseback-riding; but being a medical student, nothing attracts her from the study of the human body.

She hopes to be a medical practitioner in Canada; but she cherishes very dearly the hope of getting married. Why? Sandra feels that she will be capable of blending professional duties with the household duties of a loving housewife.

Marion Current comes from Timmins, Ontario, which is in the best (northern part) part of the best province. She studied physical and occupational therapy at U of T and then took the Covenant College course after which she worked in Korea as a Physiotherapist. Now she is taking a 2 year course for a teacher's certificate in physiotherapy and is looking forward to returning to Korea to teach

MINA POOL

Mina helped her fellow men  
Like Florence Nightingale;  
But along side of an angel  
A nurse seems rather pale

So seeking life's perfection,  
And perfect harmony,  
She came to us at Covenant  
The angel-factory

She'll make the greatest angel  
She's such a cheery sprite  
And we must flit like angels too  
So she can sleep at night.

PAULINE DO HARRIS

Proud as a maid she walks erect  
All her mates by choice selects;  
Used to sunshine not to snow,  
Laughter helps her on the go.  
In this land she strives to find  
New horizons for her mind.  
Encouraged even by her friend  
By whose hand this rhyme is  
penned .

POLITICS ANYONE?!

Mrs. Hawkins of the Political Science Department of the University of Toronto, who gave us a run down on the election and parliament prior to the November eighth election felt that she had to remind us that this was our fifth election in eight years!

She questioned us to decide if this was an election or political expedience! An election as a result of a real protest on the part of the people, or whether we could have had five elections in so short a period because of the fact that we the people felt that the parliament of our country was irrelevant?

In this past election Mrs. Hawkins felt that the Liberals were bidding for a majority government and nothing else. As to the Progressive Conservatives, they could not receive a majority at this time, and the N.D.P., although they were making a reasonable bid, perhaps a moral bid, they were not in the position financially to win the country. Because Canada's economy was booming there should be a careful degree of political thought, but unfortunately, to Mrs. Hawkins, the election was one of political strategy rather than one of sound politics. It was an election for power.

National and interprovincial relations were discussed with the problem of Quebec appearing, and again we were questioned, "Were the opinions that are going around Canada depressing or encouraging for the future of the country and its unity?"

As to the fact that the election might be one of protest, it was rather felt that it was not. Government seemed divorced from the feelings of the people. The various protest movements were pointed out,-- things such as the Teach-In, protest marches and the Voice of Women, but in Mrs. Hawkins opinion, this sort of thing does not significantly influence business or power politics. "A great democracy is everyone present and everyone speaking." "It is however unfortunate that government is somewhat inaccessible, and the normal procedures are slow for many organisations." "If however, pressure groups were well organized and ever present, they could be very influential and therefore have significance in society. But remember that no matter how much you march, you must be inside the political structure."

As to whether parliaments are becoming less relevant to society, Mrs. Hawkins felt that although government is somewhat interconnected it is also divorced-- from the elites and the real centres of decision making. We are however well aware of the speed in social change in Canada and the government in things like Medicare. Government is becoming somewhat expertise in itself, but still parliament is an institution and therefore will always be too slow for the activists.

Those who control the people she intimated were not the people in the exercise of their franchise, but the cabinets, civil servants, deputy ministers, top management groups, and business monopolys who are taking decisions very quickly.

In conclusion Mrs. Hawkins felt that only now people are taking a look at their institutions and their sacred constitutions. It is something that parliament needs to do and it is the only way that they can pull up their socks, and perhaps they have started by the development of their policies in more social concern.

Nancy Jackman

PAT OATES

Out of the West, comes one of the best  
 A gal whom we all call Patsy,  
 Vivacious and bright, a character  
     that's right  
 Her lilt has sure taken our fancy  
 Not much for walking, but how she  
     loves talking,  
 and conferences sure can be fun.  
 That with pizza, and priests, and  
     Cox exegites  
 She was out numbered twenty to one.

NANCY ARNUP

A teacher of kiddies, so cute and  
     so small,  
 We'd wonder how children obey you  
     at all.  
 You go to bed early- you'r my alarm  
     clock,  
 For you rise up so early to meet  
     your young flock.

MONIR MADDAH

Mrs. Maddah, whose first name is  
     Monir,  
 Is very petite, as well as a dear.  
 When she has completed her nursing  
     knowledge  
 and returns to Iran, ere the end of  
     this year  
 to be with her husband and Son,  
     Our good friend Monir.

FATIMA SHAMS

Who can she be?  
 She's a nurse from Iran  
 Who comes to see me  
 With a joke to tell  
 Or some wisdom to share  
 And makes us aware  
 What a privilege it is  
 To live in this college  
 Where overseas students  
 Add breadth to our knowledge.

PADMA SASTRI

Here is a charming student, a foreign  
     beauty rare  
 Sari rustling as she goes, long black  
     hair  
 Breath of the exotic orient  
 Child of the enchanting East  
 Mellor laughter, eyes serene  
 We love her not the least.

ANN ST. JOHN

Vic's grad of '65  
 Keepong 414's morale high  
 Home on weekends to Leaside  
 Tp Habee re intermediates confide  
 T'is the hope of this charming  
     dame  
 Her diploma and B.R.E. to attain  
 There's a motto on her door  
 Make Love not war.

LAINA KIURU

Laina Kiuru comes to us from Swastika,  
     Ontario. She is a IIInd yr. B.R.E.  
 student in the Covenant College course.  
 Prior to coming to Toronto, she atten-  
 ded University at Guelph, and obtained  
 a Bachelor of Science and Agriculture  
 degree. Laina likes sewing and swim-  
 ming. After graduation she plans to  
 spend the year in Toronto. Late edition-  
 She's getting married in August!

TONY BAK

from Bradford, originated  
 from Toronto graduated  
 has George fascinated  
 her health's deteriorated  
 she looks emaciated  
 since she's procrastinated-  
 a movement's instigated  
 things must be mitigated  
 the essay signed and dated-  
 before this is terminated  
 it must be clearly stated  
 she's fondly appreciated  
 by all who know her.

From two letters by Essie Johnson, from Zambia, who visited us last Fall in the principal's hour.

----- It was so good to spend an afternoon with you last September. I think of you often, and wonder if any of you will one day find your way to Zambia or, better still, to Mindola!

----- You will be interested in your scholarship student, Irene Isama. She is 21, married, with one small baby, Mercy. Her husband is a student at the Art School at Mindola, and when they both "graduate" in July, there's a possibility he'll be employed by Gov't. doing illustration work. Irene's training will help her to fit into a completely different type of society from the one she has just left in a small village in the Northern Province. We're all so very grateful to you for making this possible.

----- You will be wondering about conditions in Zambia. Gas rationing is easier now, with 10 gal. per month. There are some shortages in the stores- not a single envelope nor a single speck of white cotton could I find in all of Kitwe today. Prices, especially of food, have rocketed, but there is little shortage. There is a contagious spirit of optimism in the country, with the Gov't's 4-year development plan in full swing. Rhodesia is getting a good supply of oil from South Africa, and the general feeling seems to be that only force will bring down the Smith regime. The European miners have been having a series of disputes with the companies, stemming mostly from insecurity in employment. Today in Kitwe, 60 skilled workers have walked out. Last night Dr. Kaunda was on T.V. warning he would act in a strong and decisive fashion if the present chaotic situation on the Copperbelt continues. He went on: "I must emphasize that no one individual is indispensable to Zambia. The Gov't is a very tolerant one, but any person who attempts to disrupt the policies and the plans of the Gov't., aimed at benefitting the great mass of the people as a whole, will be most severely dealt with."

----- Here are the headings in today's Zambian Times: Miners are Warned; Obote (Uganda) Takes Over and Detains Ministers; Banda (Malawi Assassination Plot; To Die for Coup Plot; Outlook Poor for Rhodesia Businessmen: ..... and so we are reminded that our history is far from calm, and that our faith must never provide escape from the national struggles, but must rather show us how to deal with them, knowing that God Himself is in our history with us.

----- News has just come in of the army coup in Ghana. This will give great comfort to the Smith-Verwoerd axis, and will be taken as yet another example of the African's inability to run his own affairs. But surely the troubles of the new Africa can be no excuse for continuing the evils of the Old Africa. The coups make even more ridiculous the argument that the continent is falling under the sway of Communism, for the generals can hardly be branded as Reds. And the fact must be recognized-- in Education and in Agricultural development, more has been achieved since independence than ever before.

These recent army coups put Africa's remaining non-military leaders in a sore dilemma. To protect national unity in its infancy, a one-party structure may seem to be the answer, but there is always the danger of it solidifying into a stoney tower which only force can shake down. Either way you take a chance on trouble.

April 27- 1966

-----Your money gift has been received and we're all most grateful. I came as a real surprise, because you had already given us such a generous donation. Many, many thanks. If you'd been here when the women came back after their Easter holidays, you'd have known that your interest and your gifts are bearing fruit. Their status in their husbands eyes had quite evidently gone up, and they were thrilled to relate accounts of what had happened. Esther told of her husband coming home from work to find h's tea ready. "What a delicious fruit cake! What bakery did you get it from? What!! You baked it yourself? I can't believe it. But if you did it once, you can do it twice. When I come back from work on Saturday, you must bake another one while I stand and watch. Then I'll know if what you tell me is true." And Esther exclaimed: "The second cake was even better than the first!" Another husband was so over-joyed with his wife's laundering of his Sunday shirt, that he said the school fees are low at any price, as he'll soon save them in the laundry bill alone. And so it is that the women are even more enthusiastic than ever, and more determined to leave the school really able to cope with the demands of a new and ever-changing society. And you, my friends, have a part in all this, and we thank you most sincerely.

----- Ian Smith is talking a lot these days of resisting force with force. One wonders what is calling forth so many threats. A friend has just come back from Salisbury with the report that the whites are even more solidly behind the Smith Government than before, but that there is a growing uneasiness at the present trend of cutting all ties with Britain. Even those most critical of the British policies still cling to their British citizenship, and are increasingly alarmed at the present Smith trend to sever all connections with the "Mother" country. Yesterday, in Kitwe children were running along the street dancing and clapping and cheering. It was sad to see their excitement and to know that they will probably suffer most should war break out.

-----There is a good deal of unrest on the Copperbelt, with wild-cat strikes posing a real threat to the economy. All mines in ever town were closed for three weeks, when the African miners went out, demanding equal pay with Europeans. A commission of enquiry was set up, and the men went back to work, only to walk out again the following day over some minor grievance. There is a growing dissatisfaction with Dr. Kaunda's policy of moderation, but as yet there is no criticism of the man himself. What happens in one part of Africa affects us all, and we are watching Kenya with some apprehension. The resignation there of 26 M.P's and the strong backing they are giving Oginga Odinga in opposition to Kenyetta could easily be the next pattern here.

----- Am enclosing some pages from our Church bulletin, in which you may be interested. Many young couples have broken away from the institutional Church and have formed cell groups that meet twice weekly... during the week for discussion (not for Bible study!) and for six hours on Sunday..(the whole family, babies and all) for worship and for fellowship of "getting to know each other." Their chief emphasis is on service, in an effort to relate to the community in which we live. Much of what they say about Church stuffiness is true, and none are more aware of her mistakes than those of us who are still within the organized Church, but one wishes the critics could speak in love and with just a semblance of humility. Some of the cell groups want to remain within the Church, and have asked the Session to allow them to take one service each month to experiment with different forms of worship in an effort to "find a more direct line of communication with God." Anyway, it's good that people no longer accept what is meaningless and that the searching is a really honest effort to relate our faith to life.

#### CANADIAN THEOLOGICAL STUDENTS CONFERENCE

by Pat. Oates.

The Canadian Theological Student Conference was held in York University Dec. 27-31st, 1965. Delegates attended from as far west as Vancouver and as far east as Halifax. The delegates represented many denominations and for the first time Roman Catholics were invited to attend as voting members (in former years they attended as observers only.) Also for the first time an invitation was extended to include women from the Women's Theological Colleges, so along with eighty male delegates were four women delegates - representatives of two denominations.

The theme of the Conference was "The Church as Community". This was carried through by special speakers, Worship, Panel discussions, Drama and the Community Life at the Conference.

The main speaker for the Conference was Dr. James Gustafson, Professor of Christian Studies at Yale University. He gave us a lot to digest and to think about. Some of the thoughts left with us by Dr. Gustafson on the Church as Community were:

1. He sees the Church as useable in God's hand under courageous leadership.
2. We have to seek the structure within which to work and learn: and in which to carry on God's work in the world.
3. We have to learn to live under the guidance of the Holy Spirit.

Other supporting voices heard during the Conference were- Dr. Leighton Ford who spoke on the "Relevance of Evangelism". Evangelism was only a means of reaching out from the Church and stirring up those people who normally would not be "found dead inside a church". Dr. Evans was in charge of Evening Devotions. He kept our larder well-stocked for our spiritual growth and understanding.

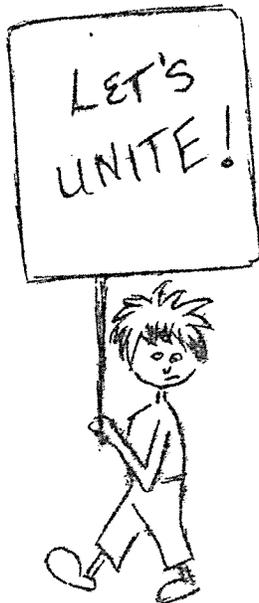
We saw dialogue reflected over and over again in the Panel Discussions. One panel dealt with the "Relevance of Ordination". The panelists were members of the Student Conference. A second panel dealt with Cox's book "The Secular City" and the panelists here were professors from three universities and an Anglican Bishop. Both panels stirred up many controversial issues. Discussions continued long after the scheduled time, and continued on in informal discussions. Such was the interest and the enthusiasm of those who had the privilege to be delegates.

This report would not be complete if no mention was made of the Report of Vatican II presented to us by Miss Betty Brennan. We were fortunate to have Miss Brennan give us this report since she was an official observer at Vatican II and gave us some first hand information on some of the issues brought before the Council. Miss Brennan chose to give her report by showing a film "Reformation Roman Style". Then she enlarged on some of the key documents of Vatican II. She closed her presentation by saying that there was a spirit of ecumenism growing rapidly in the Roman Catholic Church. All the documents brought to the Council were closely studied and passed only after divine guidance had been sought.

Throughout the Conference there was a real sense of community and fellowship; there was ample and frequent opportunity for informal discussion; for learning more about the other person; for looking at our differences and similarities; and for challenging of one's faith and beliefs. Through time spent at the Conferences, relationships developed across denominations, and we recognized among ourselves a unity within the family of God - in spite of our differences and diversities. This was a time of real warmth of ecumenical encounter, where all our prejudices were knocked down. Truly this was the working of the Holy Spirit.

In John's Gospel, Jesus prays for the Church. We read that God's will for the Church is unity for us. If we remember that the Church is God's chosen instrument for a particular work in the world, and work with Him in unity and under the power of the Holy Spirit, we will fulfill the task of our calling to be a Church in the Community and the World.

During the final business meeting the delegates chose as the theme for 1966 Conference, "Christian Unity and Cultural Division".



" I NEVER CAN REMEMBER ....  
ARE WE UNITING FOR SOMETHING  
OR AGAINST SOMETHING?"

AND FROM THE KITCHEN.....

Ice Cream Squares

The base:  $\frac{1}{2}$  cup of white sugar

$\frac{1}{2}$  cup of butter

24 single graham wafers crushed.

Mix well and put into 9x9" pan.

Save out  $\frac{1}{3}$  cup of crumb mixture

Bake in 350° oven- about 5 minutes.

The topping: 1 lemon jello powder  
Dissolve in 1 cup boiling water.

Add juice and rind of  $\frac{1}{2}$  lemon.

Add 1 pint vanilla ice cream.

Stir until ice cream is melted  
pour over base.

Sprinkle with  $\frac{1}{3}$  cup of crumb mixture.

Refrigerate.

Variations: Strawberry jello with vanilla ice cream and  
a few crushed strawberries.

Pineapple jello with orange pineapple ice cream  
and three tablespoons crushed pineapple.

This is topped with whip cream and used as a  
dessert.

Pineapple Brownies.

Cream 1 cup sugar,  $\frac{1}{2}$  cup shortening

Add 2 beaten eggs

Beat well.

Add 2 squares melted chocolate,

1 tsp. vanilla

$\frac{1}{2}$  cup chopped nuts (walnuts or pecans)

Pour into a buttered 8X8X2" pan. Bake 30 minutes at 300° Cool.

Frost- Make with favourite butter icing. Ripplie with chccilate sauce  
poured from a pitcher.

Carrot Salad

1 quart medium grated carrot.  
 1 small tin crushed pineapple - drained.  
 1 cup chopped celery.  
 a little salt. A little sugar.  
 Miracle whip dressing thinned a little.  
 A teaspoon of vinegar.  
 1 cup frozen peas for colour.

Variations: miniature marshmallows or a few raisins may be used.

Casserole Italiana

1 pound ground beef.  
 1 cup chopped onion.  
 $\frac{1}{2}$  teaspoon oregano.  
 $\frac{1}{2}$  teaspoon salt.  
 1 can Campbell's tomato soup.  
 $\frac{1}{3}$  cup water  
 2 cups cooked wide noodles  
 1 cup shredded processed cheese

In skillet, brown beef with onion and seasonings. Stir to separate meat.

Combine in  $1\frac{1}{2}$  quart casserole with soup, water and noodles.

Place cheese around edge of casserole.

Bake at 350° for about 30 minutes.

And from the students.... a big thank you to Miss Bellman and her Staff for the excellent meals provided throughout the year.

"PIPHY" PARTY

Among your memories of the 1965-66 year at Covenant College perhaps you will find a room for a few glimpses of the afternoon and evening of January 9th. This was the occasion of an Epiphany party at which Covenant College staff and students were host to staffs and students of Ewart College, Anglican Women's Training College, and the Baptist Women's Leadership Training College.

After labeling ourselves so that we could be identified with our particular college we gathered in small groups in the main common room and entered into congenial conversation. Soon we were invited to partake of a delicious repast capably prepared by Miss Bellman and her staff.

Following tea we moved into the Com on room and our president, Betty Milligan welcomed the guests on behalf of Covenant College. She then jovially introduced the staff of Covenant College to the gathering and representatives of the other colleges presented to us their staff.

Interest in one another's colleges was displayed by a period of questions and answers centering around the deaconess order. Differences in procedures leading up to designation were evident among the United, Presbyterian and Anglicans and we were informed that the Baptist girls do not have this ceremony or order. In the smaller groups we had shared much of our own impressions of courses, the college life in general, ways of recruitment, summer experiences, and possibilities for future work.

The discussion was followed by a sing-song led by Margaret Thompson with Marilyn Vrooman at the piano. The meaning of Epiphany was brought out by the carols of the season sung joyfully by all, with a laugh or two over unfamiliar words.

The party ended with a brief worship service in the chapel led by Nancy Jackman and Shirley Hunt. Here we were reminded of our unity in Christ and the importance of being Christian here and now as well as later when we go our separate ways.

Shirley Hunt

SHIRLEY HUNT

Shirley came to Covenant College from Moncton, N.B. to take the 1st year Diploma course. She is a teacher in Junior High School and an experienced C.G.I.T. leader, thus she brought a wide experience to our life here. An expert essay-writer and public speaker, her advice was invaluable; and we enjoyed the use of her car on many trips. As a room-mate she made a delightful companion, and her quiet humour was much appreciated by all on third floor.

DOROTHY CHOO

Dorothy made her own quiet contribution to life in the residence this year. She is wife of the minister in the Chinese Church in Ottawa. She was taking lessons to improve her English as well as a couple of the Covenant College courses. Dorothy was always ready with a smile and we thoroughly appreciated her efforts to practice her English on all and sundry

SHARON BELL

Sharon Bell came from Galt To attend university. Her formal affairs came to a halt when she went home sick for a spree.

WAN YING SHIU

Wan Ying, not Woon, is working on her Ph.D. in Chemistry. But along with being a dedicated chemist she converses fluently on Chinese philosophy and culture. For between being serious she is full of schemes for jokes on her neighbours, and often comes back from lab bearing a gift of a hand-made blown glass "watsa-ma-callit" Oh well, they make good conversational pieces!!

FLORENCE GIDDINGS

I have it hot  
from clever spies  
That Flo is Superwoman  
in disguise!  
She sews her clothes  
directs a play  
And does desk duty  
every day.  
With S.C.M. and Yout  
group work  
We wonder how she keeps  
so pert.  
The secret of the Super  
Breed  
Is a messy hunk of old  
sea-weed.

LEE WALTERS

Endless research, many codes  
Lots of books, heavy loads-  
All a part of Library School  
Yet Lee remains calm and cool  
She's up at dawn ready to go  
With a cheerful smile and  
her room just so,

MARJORIE SMITH

Mr. McGoo in knee socks  
Went off to the Alton Farm  
Directing a winter workshop  
She showed camping would  
do us no harm.

To re-write the books of the  
Old Testament  
For 5000 teen-agers to read  
Was the ambition she had in  
the winter  
Before the Mustang, she "sees".

And now that the year is over  
She's off on a job-hunting spree  
It looks like she'll end up a rover  
To contrast where she can see some  
'countree"  
ZOOM.....!

STUDENTS (In chorus) - What happens in staff meeting? We think you chew each one of us separately to a pulp!

STAFF - (As follows:)

Cook - What happens in staff meeting? Everything from soup to nuts.

Gamble Sounds appetizing, but a complete menu should be provided.

Bea - Slower, please. I'm trying to take the minutes! Now, begin. What happens in these meetings?

Christie- Different every time!

Patterson- Widely variable.

Christie - Once we chewed gum.

Shanks - The Look on Marion Bellman's face when water flies out the window!

Boyd- When's that?

Bellman - Every Wednesday

Shanks' - This is Friday.

Bellman - Used to be Wednesday.

Christie- Two years since we met on Wednesdays. You must be spending Wednesdays looking out the windows.

Bellman - No, I don't! Wednesday's my day off, anyway.

Bea - How much do you want in the minutes?

Williams - Keep this stuff behind closed doors!

Shanks - Agenda! Agenda!

Gamble - There's the woman feeding her black squirrel again! Cute?

Williams - Scraggy tail, though.

Cook - You feeling O.K.?

Williams - I miss that bottle. It's gone from the roof over there. Stayed there two years. Now it's gone. It was always half full of cider.

Shanks - You sure it was cider?

Booth - Must have been anti-freeze or it would have 'bust' the first winter.

Christie- Can we follow the agenda?

Bea - We are still at full staff, point zero, and not counting.

Boyd - Then we're off! And it's birthday time!

All - Happy birthday to you, Happy birthday to you, Happy birthday Harriet and Jessie, Happy birthday to you both.

Booth - Oh, Boy! Two birthdays.

Bellman- You should've heard the kitchen staff! 'Two cakes, and ice cream too!

Boyd - Jessie brought her own cake. Homemade Yummmmm.

Patterson - It's not exactly as I'd planned.

Shanks - Oh?

Patterson - It had a great fall.

Booth - Tell us!

Patterson - That jerky bus driver wanted to make it into a turnover, but we had to compromise. We only produced an upside-down cake.

Christie - Better fan out the candles to avoid germs. Hmm! Doesn't seem to work. I'll have to blow.

Williams - Not too hard. I'm right opposite. I'll duck as you blow  
OOOps! (Slipped)

Cook- - Looks like Mary Lois was blown right under the table

Continued.

- Shanks - (Doubled with laughter) Her expression as she departed! Oh, Ho! Ho!  
 (doubles again)
- All - (Laughter)
- Patterson- Oh! and gifts, too!
- Bea - Both have to open them at the same time
- Christie - Teamwork required. Mine's a chicken
- Patterson - So's mine.
- Williams - They weren't feathered when I saw them yesterday.
- Booth - They developed overnight.  
 (Everyone admired two fuzzy toy chicks with feather tails taped on)
- Bea - We thought it would be a little foretaste of the Easter message.
- Gamble - Just as well to have some religious content in our meetings? Should we have the business first or the Bible study?
- Boyd - Definitely the Bible study, especially since we can't have it next week.
- Bea - We can't have Bible study next week because we're having the dehydrated meat man.
- Gamble - What was that you said? Dehydrated meat man?
- Bellman - Yes, he's coming to give a demonstration on dehydrated meat.
- Gamble - And this is in place of Bible Study? (Righteously indignant facial expression)
- Christie - Oh, not really. It's just the way she said it.
- Shanks - Well, she said it. Idse dixit. That means, 'He said it himself.'
- Bea - I meant the Bible study has to be postponed half an hour, for the demonstration.
- Gamble - We haven't been able to work in a session on Bible Study since Christmas. I didn't give you an assignment for today. I hope maybe maybe nobody had time to do one anyway?
- Boyd- Oh, yes! I had lots of free time.
- Booth- I've been boning up on the Transfiguration for over a month, but we never get around to it.
- Gamble - Definitely next time. Today we're on Discipleship. Section 81 in Sharman. Luke 9: 57-62, and Matthew 8: 19-22. Now, what conditions of Discipleship are discernable in this passage?
- Cook - Look ahead. Don't be tied to the past. It won't be easy. It's urgent- can't wait...
- Booth - Whoa, back!
- Bea - Look in section 104, Luke 14: 26. You have to hate your father and mother.
- Booth - Bear your cross and count the cost. Luke 14: 27 and 28<sup>3</sup>
- Cook - Renounce all!
- Bellman - So you don't have to pay income tax.
- Gamble - Can we be disciples and stay at home?
- Williams - There must be times when you must stay at home (Hopefully)
- Patterson - It doesn't come out of this passage that you could stay at home.
- Williams - Well, mentally you needn't stay where you are.

- Gamble - Is there a common condition here, that can be met by all, wherever they are?
- Patterson - Yes. You can put the Kingdom of God first, wherever you are.
- Bea - Weren't the family relationships very strong in Jewish life? The family and community traditions would be quite binding, as to the position of the eldest, for example.
- Gamble - Are you suggesting that 'Family' for Jesus includes the wider community and therefore includes the traditions of the people?
- Cook - Then it would mean that in discipleship one must be willing to go out beyond the family and the community. Some religious communities will help their own but do not reach very much outside it with a helping hand.
- Shanks - Matthew's gospel gives the most positive of the statements, in section 104. You can only be My disciple if you love Me more than family or self.
- Christie - Thus there is a depth of feeling, as well as action, required in the allegiance.
- Williams - Then if you really should take up home responsibilities, this needn't alter the allegiance.
- Shanks - You can only be His disciple if you put that discipleship first.
- Gamble - But what is discipleship? Are there grades of discipleship and relative responsibilities?
- Boyd - Not grades, but differences because of differing situations. My task in discipleship is not necessarily yours.
- Christie - But the quality of the allegiance should be steadfast, whatever the task.
- Gamble - Our time is up. Shall we do further study on Discipleship next Friday?
- Booth - Not next Friday. We have to skip one because of the dehydrated meat man.
- Gamble - No, next meeting, but half an hour later.
- Boyd - Are we adjourned?
- Shanks - I understand the academic staff are going to carry on. No! No! Strike that from the record.
- Williams - Why? Include 'carry on'. Ipse dixit.
- Shanks - (Groans)
- (Exit the four B's - Bea, Bellman, Poyd, and Booth)
- Cook - Have we answered the students' question?
- Christie - STUDENTS? Oh! Students.
- Gamble - We haven't thought of a student this whole blessed meeting.
- Patterson - Boy, oh, Boy! Will they ever be relieved!
- All - Amen.



"I THINK I'VE MADE ONE OF THE  
FIRST STEPS TOWARD UNRAVELLING  
THE MYSTERIES OF THE OLD  
TESTAMENT ... I'M STARTING TO  
READ IT!!!"



STUDY WEEK !!!!! \*\*\*\*

Scene: Three serious studious students are writing Old Testament essays.

"ODE AT 11:08 of Saturday of Study Week"

Well, you guys, we have progressed  
 With our subjects we're impressed.  
 The sin of Adam reigns today,  
 And God of old is God alway.  
 Secularity has not toppled Babel,  
 We're talking nonsense - that's no fable!

And Deuteronomy, well my dear,  
 Was it prophetic? It isn't clear.  
 Relevant yes, with rape and law.  
 Had prophets those atrocities saw?

And then there's a nameless critter wise,  
 Who saw the world for its true size.  
 He said old God was for all men;  
 And so all would know, a servant send.  
 This servant would redeem us all,  
 And lift us from that Adam's fall.  
 The world awaited such a man,  
 "On clouds on high He'll come", wrote Dan.

This servant came not from O.T.,  
 But in the N.T. came Jesus C.  
 And Adam redeemed, the law released;  
 To look for the servant we now can cease!

"ODE at 2:22 of Sunday of Study Week"

"Two hours of silence you guys", she said.  
 No puns and no jokes, - oh gosh, how dead!  
 And the three sat there as glum as could be -  
 While chewing their gum and drinking their tea.

The mood was Creative, prophetically so -  
 For one had foretold that with silence you go  
 More quickly to finish these 'beaver dam' things,  
 Before meeting Dobbie on Monday ... ten rings.

Now quick you guys, it's now less than two hours  
 We'll have to endure each other's silent glowers.

"ODE at 4:25 of Sunday of Study Week"

The strains of mood music whistling in my ears,  
 And jokes could be said to be rather queer -  
 'From dust to dust' and crowds 'neath beds  
 Or "Stop working guys, don't get ahead!"  
 The experience of essays is rather odd  
 When in the seminar room friends write 'bout God.

Pragna Patel

This has been Pragna's second year in Canada and she is continuing her work for her Master of Science degree in Bacteriology at U. of T. Her home is Bombay, India and she has shared her culture and her saris with us this year. Pragna has won the P.E.O. International Peace Scholarship for 1966-67, and following this she will complete her Ph. D. During her two years stay at Covenant College she has learned many Canadian ways of living and made many friends with her cheery smile and winning ways.

Mabel B radow

Mabel hails from Saskatchewan, where she taught school and attended University. Upon her graduation from the United Church Training School in 1946, she was appointed as a missionary by the W.M.S. to Trinidad. On her furlough year in 1965 she lived at Covenant College and studied at Emmanuel and at the Ecumenical Institute.

Junko Sakamoto

We need not look around the room  
to see if she is there;  
Her gentle voice in pleasant laugh  
rings happily in the air.  
She spends her time on French and  
English, poetry and prose,  
But music is her pet delight, as  
everybody knows,  
Her aim is to be graceful, in every-  
thing to please,  
She really keeps us on our toes,  
our little Japanese.

Heather Norman

Hails from Edmonton, formerly London  
English Art College taught her designing  
Accent is a mark defining  
Then for art work she's the one  
Hudson Bay sales girl, studying too  
Entered Covenant with us last fall  
Runs in plaid socks up the hall  
New white boots, need you ask who?

Nan Scharbach

Tall and slender, fair to face,  
Raven haired, she moves with grace.  
Is she a goddess, somehow freed  
From ancient Greece, to join our breed?  
Or eighteenth century Queen of France  
Reincarnated here, perchance?  
These "Hallowed Hollars" now proclaim  
To call, Nan Scharbach is her name.

Ginny Dobson

On the east of Old Victoris Strand  
stands the Old Angel Factory, where  
lives a maiden fair and pretty, and  
very devoted to her work of man and  
the Son who died for us.  
Not only is she intelligent, but also  
very conscientious with her duties.  
And though she is as busy as a bee  
she always prepares the S.C.M.  
gatherings punctually without any  
complaint. Her white-handed  
innocence though many a puzzle excites  
great admiration from her close  
associates.  
With a smile as bright as the morning  
sun she cheers all those around her.  
Most important of all, Ginny loves,  
and in turn is loved by all.

Anne Liota

Here at Covenant we have a lass  
Who comes from Hamilton or is it Dundas?  
She's increasing in knowledge as well  
as in size  
So it's Ten-B-X and no more pies!  
It's to bed at ten and up at seven  
"Are you sure Lord, this way to heaven?"  
But with such teachers as Christie,  
Gamble, and Shanks  
Now isn't this better than working in  
banks?!

Nancy Jackman

In Room 229 is our Nancy bright and gay,  
She helps us to smile each day.  
Her diet problems cause her dismay  
At the end of the term - what will  
she weigh?

"OUR CUP IS BROKEN NOW."

In the beginning God gave to every people a cup of clay, and from this cup they drank their life. They all dipped in the water, but their cups were different. Our cup is broken now. It has passed away.

( Digger Indians.)

"What is the most important desire that you carry in your 'innermost'?"  
"One wants to become a human being ...."

The Canadian Indian self-image has been brought under attack, and the full force of the Christian rebuke of racial antagonism in all its forms comes into focus and into effect, not in its concern for the Indian as Indian, but in its concern for Indian as man. That the Indian is a man with all the attributes of that classification few in our generation would deny; that he is dealt with according to the implications of that classification few would claim.

One of the imperatives for our time is understanding. It is not only impossible to force people to become different but also impossible to force them to become alike! The study of a people's values, ideas and emotions which form their outlook on life and motivate their behaviour is of fundamental importance to an understanding of that people. This pattern of behaviour evolved over the centuries is called culture. In the following paragraphs a brief look will be taken at various ideas and emotions found in both the Ojibway Indian and the white Anglo-Saxon cultures of Ontario.

Before beginning the comparison I would note that what we have in common as human beings is much greater than what we have received as a result of cultural diversity.

The first contrasting value is the concern for the immediate present versus the distant future. The Ojibway Indian tends to be interested primarily in the present and immediate future. This attitude affects budgeting of food and the saving of money in order to build capital. Education is also involved in that the children are needed to work in the home or at a job now, rather than waiting for a better job in a year or two. In contrast, the Anglo-Saxon is concerned with life insurance, college education funds, retirement pensions, old age benefits, and so on. This orientation to the future often lacks a sense of enjoyment of the present moment. Joys are wrapped up in obtaining things in the future; thus anxiety and concern motivate the Anglo-Saxon's life rather than enjoyment of and zest for life!

Different cultures place different value on change. With regard to changes in technology, the Ojibway Indian readily adopts such peripheral things as flashlights, cars, radios, televisions, especially when these things make life easier without drastically changing the old patterns. However, he seldom becomes enamored of new "things" for their own sake as do many Anglo-Saxons! With regard to changes in ideas, the Indian is not necessarily as conservative as sometimes thought, but just as in the realm of technology, the ideas which are accepted are such as can be taken on without bringing in new values. There is, however, a marked difference in outlook between the Indian and the Anglo-Saxon in attitudes toward change in location. The Indian prefers not to move to new locations. The focus of his attention is always on his home; where he wants to go if he gets sick and where he usually plans to eventually return. But with the Anglo-Saxon there is seldom the same attachment. Moving often means progress, and thus, mobility comes to have value in itself.

There is also a significant difference between the two cultures in their orientation to group or individual thinking. In the Indian community it is not considered good for an individual to stand out from the rest, either through breaking with tradit-

ional ways, getting new and educated ideas or attaining too much wealth. Community Development projects preserve the basic value of emphasis upon the group. But with the new influence of Anglo-Saxon individualism, the Indian people have no longer been able to define themselves in terms of the group, and this, in turn, has led to many lost people. Anglo-Saxons on the other hand take responsibility only for their immediate family, with the result that death or divorce often leaves the child to suffer without adequate provision. Whereas in the Indian community the child belongs to the community and in situations of need becomes the community's concern.

The Anglo-Saxon can be either self-oriented or other-oriented, and both can be manifestations of selfishness. For the other-oriented person it is very easy to focus upon others with a view to 'using' them to one's own interest, while the self-oriented person may manifest a lack of concern for the 'common good'. In the Ojibway society we seem to have an intermediate step. Reciprocal relationships are highly developed including exchange of work, hospitality, property and so on. "Give to receive" was, and still is, the pattern of the Indian community. Thus private property has had little meaning for the Indian. And to a certain extent this attitude has made the Indian unaware of the shame and the social implications of welfare. There is little sense of being underprivileged in the act of acceptance; the welfare agent has more than he needs, the Indian honours the agent by accepting his gift.

As with all people and their culture I could continue this comparative study ad infinitum, but I would like to turn now to the Anglo-Saxon's and in particular the Christian Anglo-Saxon's response to the Indian and his culture. Pauline Johnson portrays in some of her angrier poems the really burning sense of injustice and betrayal of her people by the Anglo-Saxon. In the "Cattle Thief" we read:

Give back the peace and plenty,  
Then come with your new belief,  
And blame if you dare the hunger  
That drove him to be a thief.

And in "Cry of an Indian Wife":

Though starved, crushed, plundered, lies our nation low,  
Perhaps the white man's God has willed it so.

This judgment of Christianity is severe, but it is a judgment brought about by the Church's own testimony about God and man. The Church's withdrawal from the Indian people in silence, indifference, and neglect, and often its direct malicious contribution to further division between the two communities has resulted in a distorted visage in the Canadian mirror. But to a greater and greater degree these attitudes are changing in the Church's Indian relations. Thank goodness!! Probably the most exciting move within the United Church today is its reassessment of its role, its character, its unique gift. For me, the Christian Church's unique gift is its love which not only unifies but frees. The Josephs of this world must sometimes suffer a long, lonely wait before their brothers at last come to them in Egypt! The Christian who is unwilling to grant justice is unable to love. The Christian who is unable to love is unwilling to grant human dignity. The Christian who is unwilling to grant human dignity is unable to understand the heart of the Christian gospel. "This treasure in earthen vessels" has been freed through the gift of God and the love of Christ to be sons, and to be sons means human dignity.

Thus the Christian Church, the Christian people not only need to establish dialogue, develop mutual understanding and trust, express mutual interdependence, but also, there must be a living of Christ's freedom, His openness, His willingness to risk, His insistence upon what is true and just, His person-centredness, ... His LOVE.

"Our cup is broken now. It has passed away."

The unique gift? The gift of life!

"Our Favourite Duds"  
( Tune of My Favourite Things )

Written for the Staff at the Friendly Acres Camp.

There's Zoom and there's Puddles,  
And Dimples and Cuddles,  
Swan comes in swimming with Billy and Lark,  
Go-Go and Sunny and dear Abe and Spud,  
These are a few of our favourite Duds.

Hot oatmeal porridge and steaming black coffee,  
Wake up us campers, so we can be saucy,  
Nature and campcraft, way out in the park,  
They keep us going from dawn until dark.

There's Zoom and there's Puddles,  
And Dimples and Cuddles,  
Swan comes in swimming with Billy and Lark,  
Go-Go and Sunny and dear Abe and Spud,  
These are a few of our favourite Duds.

When the frost bites, when the bell rings,  
When we're feeling sad,  
We simply remember our favourite Duds  
And then we don't feel so bad!

Dianne Clipsham

Completing courses at the Ontario College of Education, majoring in English and Library; has a B.A. in English and Psychology from Laurentian University; has her Grade X piano; will teach High School in Toronto next year; a great typist; comes from Orillia, Ontario; lived with Betty T. this term. Who is she? Dianne, of course!

Camille Miller

A Toronto girl majoring in French and German at Victoria University. Camille is an excellent musician with the A.R.C.T. degree, and she has entertained us many times on both the organ and piano. Last summer she spent some time on the Island of St. Pierre and Miquelon, while this summer she heads for Quebec where she intends to do I.B.M. work and to improve her French accent.

Helen MacDonald.

This lively lass came to Covenant College all the way from New Glasgow, Nova Scotia. In the first year of the diploma course her special interest has been Senior Citizens and the Club at St. Luke's. A background of experience in the business world has given Helen a wide interest in many of our activities; from camping to Chapel committee, skits to high jinks in 3rd floor common room, or chauffeuring people about in "Rosie" her car. Helen intends to hospital visiting in Toronto this summer as well as leading at Senior Citizen camps.

Helen Soltes

Helen is a librarian  
Who lived on third floor for a year,  
Quiet and studiuos she bothered  
us little,  
But her smiling silence was dear.

Isabelle Noradunkian

This busy gal just lived with us for three months, but Izzi made quite an impression! A third year General Arts student of Victoria University. Toronto is her home, although she was born and grew up in Cairo and Suez.

Charity Quansah

Who knows Charity Quansah  
The doctor from Ghana land?  
She gives a little Ha - ha  
Whenever the occasion demand.  
We're sorry she can't live with  
us next year,  
For the College can't function  
without her.  
Why who will get in in the middle  
of the night  
If she not at the door to openupper?!

Bette Pun

Bette has lived on the second floor this year and has been a delightful addition to the residence. Taking courses in Household Economics at Ryerson her nimble fingers are busy sewing down in the Craft Room at night. Her home is Hong Kong and she and her fiancée are visiting there this summer before returning to Toronto to complete their courses.

Ruth Fennaughty

Ruth Fennaughty is a nurse  
Who came to Covenant with a purse;  
Of generous nature she always remained,  
A mother dear to all she became.

The Social Workers.

Among our residents this year have been four hard-working gals completing their M.S.W's at the School of Social Work. Two are from overseas: Frances Kwong's home is Hong Kong, while Marietta Parreno comes from the Philippines. The other two represent Canada's furthest shores: from St. John's, Newfoundland comes Jane Dawe and from Port Alberni, British Columbia comes Carolyn Jones. Jane plans to work in St. John's next Fall while Carolyn is being married in August and will work in Ontario. Marietta and Frances will probably both return to their respective countries. We wish them well.

Rebecca Wong

A pleasant face, the charming smile  
And dimpled cheeks bespeak no guile.  
Hair piled on top - to add to height?  
But sure it makes a pretty sight.  
To hear her play, 'twould do you good  
For your heart's hunger, here's the  
food.  
Our little Rebecca, our cute Chinese  
friend  
Our petite Rebecca - may your joys  
never end.

Marilyn Vrooman

We'd like to tell you of a fascinating  
woman  
Who hails from Odessa by a name of  
Vrooman.  
Studies teaching, singing, piano, and  
more  
Now wants to direct C.E. to even the  
score.  
Theology's her meat, she likes it well  
seasoned;  
This means solid stuff or so we have  
reasoned.  
As one of the angels of Covenant College  
She strives at attaining 'Celestial  
knowledge.'

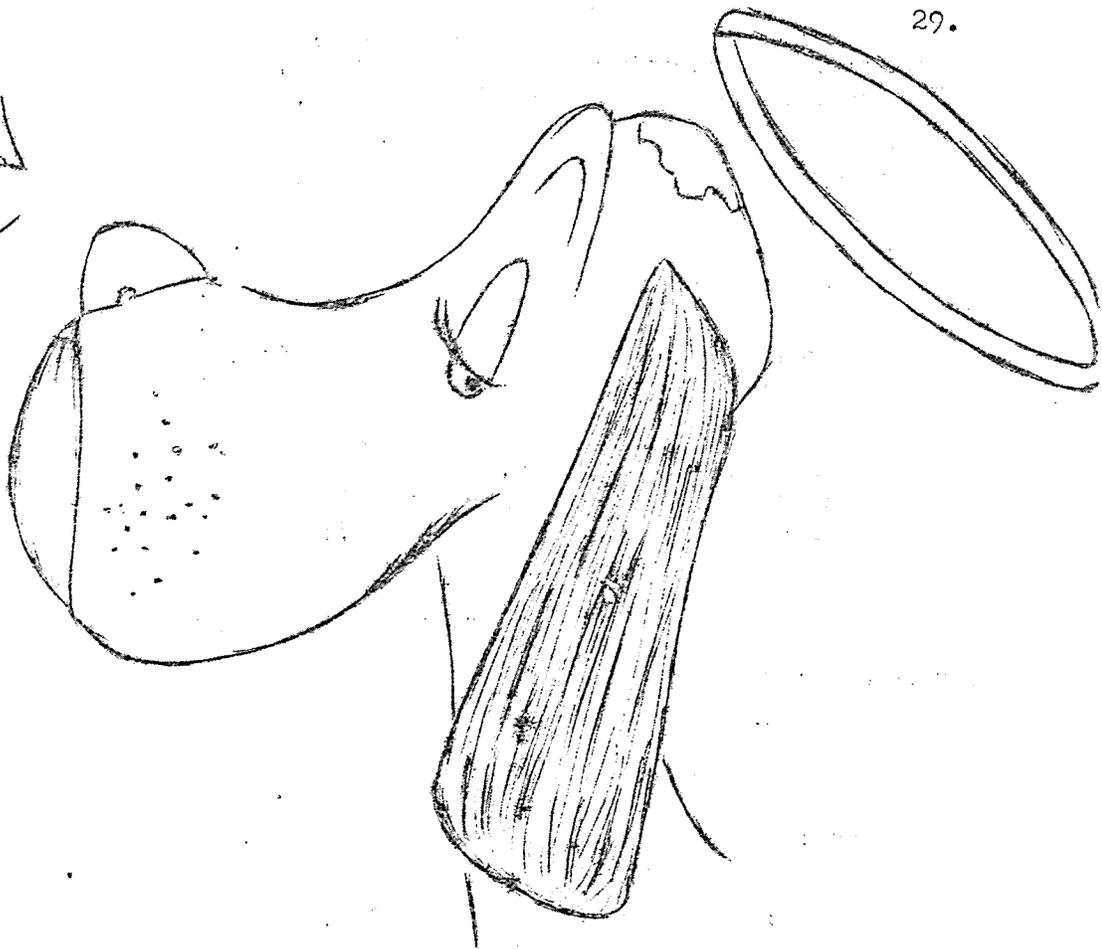
Mavis Smith

Seldom I see her in bed and scarcely  
I know when she is up. But we enjoy  
each other's company. Who is she?  
My room-mate ... Mavis.

Addie Brown

A gentle smiling lass  
I ndustrious - no stakling  
D eaconess is her calling  
L oyal Westner - United pass'd  
E lected President of her first year  
term  
E ver ready to explain, y'know  
N icea et al from fingers flow.  
B louse and jumper, she's on the beam.

GRADUATION  
1966!



THE BANQUET

"The Sound of Angels"

(Tune from "The Sound of Music")

The halls are alive with the sounds of angels,  
Not heavenly sounds but earthly moans.  
The rooms are ablaze with the words of angels  
Our poor heads are filled with doctrines galore.

And we put them all in one sermon you know  
Intent upon saving mankind  
But we are not sure that the great theologues  
Have the same 'Way' in mind.

But though we are anxious for food for our minds  
We are never late for meals  
And Oh ... what we gain,  
In weight as well as in thought!

The halls are alive with the sounds of angels  
These sounds you will hear, you have heard before  
May your hearts rejoice with the Sounds of Covenant  
As the show goes on.

"Early One Morning"

(Tune from "These Are A Few Of My Favourite Things")

Laughter of children and bright gleaming faces  
Greeted us gaily as we took our places,  
Woodgreen was bursting apart at the seams,  
This demonstration was more than a dream.

Early one morning in frosty December,  
We were awakened by songs to remember,  
Our senior sisters were treading the stairs,  
Leaving us stockings to lighten our cares.

Girls in fine dresses with fancy corsages,  
Floating down stairs like angelic mirages,  
Heading in splendour to the final fling,  
The Emmanuel soir e tales made our ears ring.

Our big brother and our sisters  
In their teasing fun,  
Have helped us weather our frightening year,  
And now our FIRST YEAR IS DONE!!

"Blizzard at Camp"

Dramatic Production Number One:

Heather: Who's there?  
Nay answer me.  
Stand and unfold yourself.

Anne: Long live the Camp Director.  
You come most carefully upon your hour.

Helen: 'Tis now struck twelve.  
Get thee to bed.

Ray: Not a camper stirring.  
But we have been most troubled by strange sights.

Helen: Has this thing appeared again tonight?

Shirley: I have seen nothing.

Marilyn: Jim says 'tis but a fantasy  
and will not let belief take hold of him  
touching this dread sight twice seen of us.

Nancy: We have entreated him along with us  
to watch the minutes of this night  
that if again this apparition come  
he may approve our eyes and speak to it.

Ray: Tush. Tush. It will not appear.

Addie: Sit down awhile,  
and let us once again assail your ears  
that are so fortified against our story  
with what we have two times seen.

Ray: Well, sit we down  
and let us hear Sylvia speak of this.

Marilyn: Last night of all ....

All: Peace .... B reak thee off ....  
Look there it comes again.  
What means it?

Mary: Mark it.  
It harries me with fear and wonder.

Nancy: How now Jim?  
You tremble and look pale.  
Is this not something more than fantasy?  
What think you on it?

Ray: I know not,  
but in the gross and scope of my opinion,  
this bodes some strange eruption to our camp.

Helen: B reak we our watch up and by my advice,  
let us impart what we have seen tonight  
unto Counsellor Lark.  
For upon my life,  
this SNOWFLAKE presents a problem.

## Dramatic Production Number Two:

Helen: And now Jim,  
what's the news with you?  
You told us of an expected event.  
What wouldst thou beg?

Ray: My dread lady,  
your leave and favour to return to Toronto,  
from whence I willingly came to Friendly Acres,  
to show my duty.  
I would fain return.

Helen: Have you Lark's leave?

Shirley: What says Lark?

Heather: He hath, my lady, wrung from her slow leave.

Addie: We bid thee well, and await news.

Heather: How is it the clouds still hang on you?

Helen: The snowflake hath ruined our campcraft.  
The programme is out of joint.  
O cursed spite that I was ever born to set it right.

## Dramatic Production Number Three:

Addie: Is this food I see before me?  
The tinfoil toward my hand.  
Come let me clutch thee.

Mary: I have thee, yet I see thee not.

- Anne: To eat or not to eat, . . .  
that is the question!
- Nancy: Whether 'tis nobler at camp  
to suffer the indigestion of outrageous cooking  
or to starve out here in the wilderness.
- Marilyn: When sorrows come,  
they come not in single spies,  
but in battalions.
- Shirley: 'Twas a rough night.  
You lack the season of all natures, sleep.
- Mary: Give to our tables meat,  
and sleep to our nights.
- (Messenger arrives and talks to Director.)
- Helen: 'Tis the joyous news I have for you guys.  
Our dearest brother hath a new young one in his nest.
- All: We will proceed no further in this business.  
'Tis a time to rejoice.  
Let us away and look to better times.

"We Are First Year Going On second Year"

(Tune form "You Are Sixteen Going On Seventeen")

We are first year going on second year  
That is if you don't mind.  
You have been such shining examples,  
You've been so awfully kind.

We are first year going on second year,  
We've tried to toe the line,  
Camping and workshops, lectures and field work,  
We surely didn't shine.

Timid and shy and scared were we,  
When we came in last year.  
Totally unprepared were we,  
To face the courses here.

But we found someone older and wiser  
Showing us what to do.  
Now we're first year going on second year  
We're as wise as you.

## "Deaks Should Bloom and Grow Forever"

(Tune from

Fare thee well, fare thee well  
 Grads of Sixty-Six.  
 Fare thee well, fare thee well,  
 We know whom we will miss.

Deaks you know should bloom and grow,  
 Bloom and grow forever.  
 Graduates, Graduates,  
 Grow and bloom forever.

Though you are leaving we can't feel glad  
 We'll be sad forever,  
 Fare thee well, fare thee well,  
 Grads of Sixty-Six.

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THE VALFEDICTORY ADDRESS GIVEN AT THE GRADUATION CEREMONY, ST. LUKE'S  
 UNITED CHURCH, MAY 9, 1966 by Miss Sylvia South.

What a delightful opportunity it is for me to bring to you tonight the greetings of Covenant College students. I was going to say 'the greetings of the angel factory', but that would not have been very inclusive since the only angel we have in our class is Jim Johnson!

When we came to Covenant College in the fall of 1964, many of us had strange fears about the place. Some of us had put off the decision to come for many years saying, "No Lord, not yet", as though we were voluntarily preparing for the end of life. So you can imagine that for many, the desire to come and get the training and education offered by Covenant College must have been pretty strong to balance the fear that the College might turn us into types of people that we did not really want to be.

Many times I have sat where YOU are now sitting ... watching friends of mine receive their Graduation diplomas. And so often have I thought, "What courage and faith they must have had to attend; what sacrifice of self they must have made to have completed." How silly I now know this to be! And for some of us it took many months to realize that what we were rebelling against was a false myth ... that we were not locked in or out at night ... that discipline would be self-imposed ONLY!!

Ladies and gentlemen, one of the reasons why the Church is finding it so difficult to recruit sufficient candidates for professional lay training is due to the misconception of Covenant College, and this is your fault and my fault for not basing our information on objective facts.

Covenant College is NOT the end of the world, - it might be called the cosmopolitan centre. We live with people from eleven countries. No political or social crisis can happen anywhere without one resident student being particularly interested and able to discuss its implications. The coup in Ghana, the famine in India, and the election in Canada were all personalized by those with whom we lived.

Neither is Covenant College on the outer fringe of the University Campus because in its residence are representatives of more than a dozen faculties;

from bio-chemistry to social work, from astronomy to philosophy - the very wide range of interest and discipline of study keeps us ever aware that OUR discipline - Christian education - must speak to these other fields. The residents of Covenant College are a constant reminder that the Church and its Gospel message are never to be isolated. If it were not for the awareness of the depth of knowledge in the sciences, the social sciences, and the humanities, it would be easier to be lulled into a belief that our world of religious study constituted the whole world of learning.

To live at Covenant College is NOT to live in the dregs of the intellectual coffee pot. If any criticism can be levied it is that occasionally one may feel that College life is over-stimulating. If one feels at times that they simply must get away, it is more likely in order to retreat - to get uninvolved, to escape from the world rather than to run out to it.

And what about the students in Covenant College courses? The day when the Lord is calling the pious and the introspective to his service is passing (if it ever existed). The purpose of my address is not recruitment, but let me say that if you are considering this step toward a Church career and you fear that you would not fit in with the religious women there - then look at the facts. The IN words today are 'relevant', 'change', 'communication', 'response' and 'involvement'.

You may also ask, "But what were the students like when they first came to the College? Did they not have this desire to respond and communicate then?" And I would say that YES ... we did. Most of us came with an expressed need to understand more fully our faith, the Church, and the world in which we lived. We wanted both intellectual and emotional understanding. But our thinking needed to be channelled - by reading, research, and discussion and the channels needed to be deepened. For this we must pay tribute to the Staff - a Staff devoted to a method of teaching where the answers are NOT fed into the student - like chicken feed into a hopper - to be digested and reproduced - but a method of teaching where the questions and assignments are so constructed as to make the students search for the meaning of his answers and really struggle to reach conclusions. It is a method where a philosophy of education is not spelled out, but experienced.

Covenant College is a College of the United Church of Canada - and we all know that the Church is desperately in need of more professionally trained personnel. And while there are provisions made for special students there is no compromise with standards. Rather the students are encouraged, - and sometimes sustained by an adequate compliment of bursaries and scholarships. It is seldom said - but should be - that we are sincerely grateful for financial assistance we have received from many churches, women's groups, and bequests. The practical expression of your concern fills an essential need.

Covenant College is no step-sister of Victoria University, but a full-blooded relative as she so dilligently perpetuates its philosophy of freedom. Just as Victoria has a proud history of making room for the non-conformist so Covenant College is actively engaged in the struggle with ideas and ideologies of the secular world. Staff and students continuously listen to and evaluate the criticisms of the Church made both by those who identify with Christianity and by those who do not.

Often when I have felt tired and lazy I have wished that the teachers would just tell us what to believe. I have wished that I did not have to consider

the significance of every tradition of the Church and the relevance of every authorized programme of the United Church of Canada. I have whined at Miss G amble's attempts to challenge me to be original and creative, and have longed for permission to simply reproduce what I knew before I came. But even when I whined I realized that if I was to work at my potential, some fatigue ... some pain ... and some change in myself would be required. We must be grateful for a Staff who are not particularly lenient - who see in us what we sometimes resist seeing in ourselves.

To be challenged - to be original and creative - is not to be forced into a conventional mold. The eight women and one man who will walk down this aisle tonight have a strong bond uniting them to one another, but it would be the height of comedy to suggest that we have the same set of facts and opinions imprinted on our minds. We are NOT held together by virtue of being disciples of Dr. Hutchinson or Dr. Shanks, but by virtue of being disciples of our Lord Jesus Christ through whom we are confident that strength and understanding will be given us to meet not only the problems of our work but of our daily living as well. It is indeed with joy and optimism that we graduate tonight and take up our professions. All of us are anticipating that the future will be as fruitful as the preparation for it has been.

THE PRAYER OF DEDICATION GIVEN BY DR. K. JOBLIN AT THE GRADUATION CEREMONY.

Eternal God our Father,  
 who hast called us all into Thy service  
 and promised grace and guidance for the fulfilling of Thy will:  
 look with favour upon these Thy servants who here offer themselves  
 for special tasks in the Church of our Lord Jesus Christ  
 and in the world which He loved  
 and for which He died.

Grant unto all we pray,  
 the gift of Thy Spirit,  
 the Counsellor and Helper  
 of those who belong to the new age;  
 the grace to take every opportunity of service seriously,  
 and themselves not seriously at all;  
 the grace of humour without levity;  
 of patience without procrastination;  
 of courage without belligerance;  
 of love without sentimentality.

May they know  
 the joy of fellowship of kindred minds  
 and of growth into the likeness of their Lord,  
 the peace of knowing Thy will for them  
 and of having the opportunity to do it,  
 and the certainty that nothing in all creation,  
 not even doubt of themselves or of Thee,  
 can separate them from thy love  
 which they have known in Christ Jesus.

We dedicate them in His name  
 who consecrated Himself for them.

Amen.



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