

Centre for
Christian
Studies
is a theological
school committed
to educational,
pastoral and
social ministry

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Tapestry

Proclaiming and celebrating the work of the CCS community
through the stories of those who are involved in the ministry of diakonia.

Fall 2003

Leadership Development Module 2003 Reflections from Bill, Carey and Sid by Caryn Douglas

“As June drew closer I was ambivalent about going to the Leadership Module. I asked myself; Was this how I wanted to spend my summer? But my experience was fabulous! I’m glad I went!” These are the words of Bill Doyle, one of the fifteen students in this year’s Leadership Development Module (LDM). Bill has been an active volunteer with CCS, and its lawyer since 1998. He has now left his practice and is a candidate for ordination in the United Church. I asked if he was worried about being one of only three men in the class. “As a gay man, I was confident that the CCS commitment to diversity and inclusion would mean I was accepted.”



Bill, Sid, and Carey at the 2003 LDM.

Carey Wagner didn’t have a choice about attending. Having just entered the diploma program at CCS, the LDM is the initial required course. In his work in the petro-chemical industry he has been in a mostly male world. “I had no apprehensions about going [to the LDM]; I’ve learned that the church is largely women; I’m in a bible study group where everyone else is a woman. I’m still really struggling with feminist perspectives - it’s all new for me. Even though I’m not sure where I’m at with that, I was confident that everyone would be included.”

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40 Years: Men at Covenant College and CCS

In 1962, the initial report of the dialogue between the Anglican Women’s Training College and Covenant College pictured “..... a new expression of the Church in preparing men and women for lay (non-ordained) Christian vocations...” That same year, Covenant College opened its doors to men for training toward non-ordained ministry; a year later, Don Reid became the first male student. To this date, there have been thirty-one male graduates from Covenant College and the Centre for Christian Studies. Currently, there are three men in the CCS program: Carey Wagner (Year one); Eric Hargreaves (Year three); Dan Dowling (taking a Reflection year).

In this issue we celebrate the presence and the influence of this relatively small group of men as students - and in the church and communities where they have been in ministry. And as we do so, we take a moment to thank the men who through the years have offered support as board and committee members, teachers, supervisors, mentors and facilitators - as well as in maintenance and technology.

Leadership Development Module 2003 (cont'd)

Bill reflected, "I was surprised that many of the women in the course were new to feminist ideas. It is not what I expected at CCS. However, I found it pretty easy to talk about issues of inclusive language, women's rights and patriarchy. The mutuality in the group enabled this; the men and women in the group were open to hearing my experiences even if they were in a different place."

Sid Milton was also in the class. He is the plant manager for a large cleaning company in Calgary. Sid is in discernment for ministry and thought the LDM would help him in that experience. "My partner Pam [who is a diploma student at CCS] got me pumped to go. She knew I would learn helpful leadership skills to use anywhere. This experience [LDM] has challenged me to look at what it means to be a man in a man's world. It was the exposure to third world feminist views and creation theology that opened things up for me. I recognized strains of my own thinking in those readings and I saw that I already held some feminist views."

Over the last five years about 10% of the students have been men, although the percentage in the Leadership Module has been higher. Trends in theological education throughout North America lean increasingly to larger numbers of women attending theological college and, depending on the denomination, often outnumbering the men. Sid explained, "I was not surprised by the low number of men. As men have abandoned the church, women have taken more power and so more men have left. I ask myself then, what is my role as a man who is still in the church?" Bill adds, "In the United Church, diaconal ministry is marginalized, particularly in employment; men

seem less prepared to take part-time ministry which has a lower status. Women have been socialized into positions of helping, but men into traditional roles of leadership and power. It is apparent that diaconal ministry has power, but a different kind of power, one that is inclusive and mutual, and seeks to encourage power in others." Carey knows that as he starts the Social Ministry year in September, he is going to be challenged to see things he hasn't noticed before. "I've been protected, living in a small centre, fairly well off. When I went on the CCS-sponsored trip to Zambia this spring I saw things I couldn't believe. Since I have come back I have noticed things, like poverty on the streets near my home, that I just hadn't seen before. My awareness is heightened. I'm feeling responsible now to help others be aware, but I know I've got a whole lot to learn too." The overall approach of the Centre for Christian Studies, through the educational methodology and the attention to the needs of each person is supportive of this growth.

"The best thing about the LDM was spending three weeks in an intentional Christian community, sharing a common bond. It is really rare to find that kind of community," Sid said. "It was a safe environment where we could say who we really were and be listened to." Carey's feelings are similar. "I was a bit scared going into the course ... and I'm a bit anxious coming out, but this is going to be a place where I can learn from others and they can learn from me. I'm excited too."

(Carey is principal of the Centre for Christian Studies.)

Don Reid: First Male Graduate of Covenant College by Lori Crocker

Working with Don was a joyous experience. He gave leaders and communities all kinds of opportunities to experiment with ideas; he'd listen to whatever was said; he trusted that a program would emerge to address the needs. He was also very open to everyone using their abilities. He was one of the most accepting souls that I have ever been privileged to know. He accepted the human condition and he would work with whatever situation presented itself, content to do what he knew to be faithful. What a gift to have worked with him! (Helene Hannah, A62, program staff for part of the time Don was director of Atlantic Christian Training Centre, now Tatamagouche Centre).

When Don Reid died in October of 2002, I was deeply saddened and more than a little angry at God. Over the years of my journey in diaconal ministry Don has always been a source of strength in the background. Most of the time thousands of miles separated us and many months would pass between points of contact - when we would meet at meetings of the Committee on Diaconal Ministry, or when I would go home to Windsor N.S. where Donald also lived for a significant period. It was always invigorating to be with him and no matter what was on my mind, he was interested. Don was a kindred spirit, a mentor and an inspiration to me, and to many diaconal folk. It is an honour to be asked to write about him in the context of this *Tapestry* tribute to Men at CCS.

This fall marks forty years since Don Reid came to Covenant College, the first male to begin training for diaconal ministry in the United Church. At that time, "ministry" in the Maritimes meant ordination - and went hand in hand with the pride and tradition of Pine Hill Divinity School (now the Atlantic School of Theology). It is hard for me to imagine how a young man from Shubenacadie, Nova Scotia - even one who had been president of the National Young People's Union - would ever come to consider ministry preparation at Covenant College. It seems an understatement to quote his obituary which states that Don was a "true shunpiker seeking less travelled paths."



Don Reid: First Male Graduate of Covenant College (cont'd)

When Don spoke in class you listened because his words were wise and enlightening. He was accepted without reservation by the rest of his classmates. It could not have been easy for him but he handled it well.” (Florence Clarke, classmate at Covenant College)

Whenever I tire of having to explain yet again, this “less travelled path” and why I chose it, I remember Don choosing it at a time when there were no other male models before him. His wife Mima tells me that while he did begin his studies with a year at Pine Hill, his intention had always been to go to Covenant College. From the beginning he knew he was committed to Christian Education and to an alternate leadership style. He knew where his interests lay and he envisioned a way to get where he wanted to go. However, unlike many who forge a new path, he emerged without a chip on his shoulder. His pioneer spirit remained intact and along with it went a deep sense of humbleness and this, to use the words of Eric Tusz-King CCS78, is what made him such a good mentor for so many. He was able to listen without any sense of defensiveness and without a need to protect his own pride. He always said exactly what he meant yet he allowed space for others to differ.



Don in 2001

He had special gifts in personnel and human relations work and played a distinct role in strengthening the understanding of diaconal ministry within both the Pastoral Relations and the Education and Students structures of Presbytery. Indeed Don consistently was very supportive of the people and the institutions involved with diaconal ministry. We sat together on the Diaconal Ministry Committee in the 80's; Don was on the planning committee for the meeting of World Diakonia in the early 90's; he was a committed member of Diakonia, United Church of Canada from its inception. And of course he was ever the advocate of CCS. Above all he will live on in the mark he has left on many diaconal ministers and like-minded folk.

Don's greatest gift to me was his accompaniment. The years I attended CCS weren't always easy. The goals I set for myself were usually difficult but as learning facilitator, Don was able, with great wit, to enable me to see the humour when I couldn't, and to identify growth when I thought it improbable. My ministry owes much to the heritage Don gave me: strong beliefs that the church must be willing to challenge itself, that ministers should not take the institution too seriously, that learning is found in the darndest places! (Carolyn Wilson Wynne, CCS02)

(Lori Crocker CCS80 is in ministry with Trinity United Church in New Glasgow, NS)



Don taking tea with his classmates!

A Place for Men (Sometimes yes, Sometimes no) The Methodist Training School by Sherri McConnell

The Toronto Deaconess Home and Training School, established in 1894 to train and prepare young women for deaconess work in Toronto Conference, was never a school to think strictly “inside the box”. From its earliest days students were welcomed from as far away as Nova Scotia and British Columbia. A lesser known fact is that from its third year of existence, the purpose of the School was broadened to include training for lay ministry in the church, welcoming both women and men to participate. According to the 1897-98 calendar, “The School is open to both men and women; those residing in the city will be admitted as day students, who shall have the privilege of all class work and lectures...”

Sometime between 1906 and 1911 (when the newly built Methodist Training School opened), things changed. Course calendars once again described the school as a theological centre for young Methodist women. This was likely in response to the creation of a Deaconess Constitution, a document that made dea-

coness work official and affirmed that the primary objective of the Training School was providing training for deaconess candidates (and those were always women, of course).

But a few years later, the impact of World War One and the decision of the General Missionary Society to employ more young people “in the newer districts and amongst foreigners” seems to have caused the school to change policy once more. By 1916-17, the school calendar once again welcomed men to day and evening classes. That welcome remained until 1923 when transition again changed the focus and fabric of the student community. With the coming of Church Union, the Methodist National Training School now had to focus its energies on unity with the Presbyterian Deaconess and Missionary Training Home to become the United Church Training School and find a place for itself in the new United Church of Canada. Again, the door to diaconal education was closed to men ... for awhile.

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A Place for Men (Sometimes yes, Sometimes no) (cont'd)

There is no real way of discerning how many men participated in the life of the Methodist National Training School as students. I have found no records showing exact numbers or the gender breakdown of the student population in its thirty-two year life span. Men participated in the Training School in traditional ways as well - as members of the General Conference Board of the Deaconess Society and as part of the voluntary staff team. From its opening in 1894 until 1923, twenty to forty voluntary teachers participated in the training program each year. They were deaconesses and female missionaries, social service workers, medical doctors, professors from Victoria College, church superintendents and field secretaries, lay men and clergy. The Methodist National

Training School was part of the early legacy of diaconal education where many gathered - men and women - to live, learn and support a ministry for social transformation. It is good to remember and celebrate it all.

(An excerpt from Sherri's work for a master's thesis Canadian Deaconess and Missionary Education for Women - Training to Live the Social Gospel: The Methodist National Training School and the Presbyterian Deaconess and Missionary Training Home, 1893-1926. See note in COMMUNITY UPDATE)

3 Men in 3 Decades by Don Lockhart

We wanted to explore why men chose to study at CCS, and to have them share something about their experience there as men. I interviewed three grads representing three different decades.

The sun shines through the window into the office of Eric Tusz-King CCS78 at the Maritime Conference building in Sackville, New Brunswick. It lights up the wall of books and papers neatly organized by subject matter: social justice, the environment, peace issues and diakonia. Eric is the staff person responsible for Outreach, Stewardship and Mission Support. He went to CCS in 1976 after studying at AST and Mount St. Vincent in Halifax. "I went because it was a style that I liked. It was integrated and holistic." He says, "I just had a great time. There were issues of spirituality and social justice."

A big issue was women's role in ministry. His fellow students, mostly women looking for a new image for their ministry, swept him along in the movement towards diaconal ministry. It changed his worldview. "For the first time I understood World Diakonia." He adds, "I took pride in diaconal ministry. And men working together with women added more clout to the process of change." After this experience at CCS Tusz-King says dealing with gender issues in his later ministry was easier to discuss and bring into the open.

Over halfway across the country, Russell Walker CCS86 is part of a team ministry at Sunset United Church in Regina, working with children and youth. It's a vibrant congregation working with a new vision as it straddles older bedroom areas and an expanding urban community. As a teenager Russell felt a call to ministry but not to preaching. That's when he heard about the Centre. Its focus on working with community attracted him. There was so much support he felt safe in his learning environment; not always easy for a gay man.

"I remember being able to make connections around my sexuality with feminism. Sometimes I was finding more

connection or more support and understanding with women than some of the other men." That support helped him open up to his call and his strengths in ministry. "The important thing is to be really open to your sense of call, the kind of ministry that you're going to enjoy and feel called to." says Walker, "The people at the Centre were so open to me learning, and experiencing that call."

Back to the east coast and the tip of the Northern peninsula on the Island of Newfoundland. In his middle years John McGonigle is just settling into his new pastorate in the community of St. Anthony. He attended CCS in the late nineties and was commissioned in 2001, but for many years John had been in pastoral ministry in Newfoundland, working with people who have lost their incomes and their culture because of the loss of the cod off their coast. It was a sense of social justice and ministry that pointed John toward diaconal ministry and CCS.

"I was apprehensive when I arrived. It was very female-orientated and I worried I would have a hard time", he says. "I was very surprised at the welcome. It was gracious and supporting. There was a huge challenge for me though, to see from other than a male perspective." It could be an intimidating experience for a man in his mid-40's stepping out from some of the traditional male roles he had grown up with: "It was threatening at times, yes, due to my own issues. But the learning style there, the practical work and the reflection required, all strengthened my call to diaconal ministry. I grew tremendously."

Like Russell Walker and Eric Tusz-King, John McGonigle's ministry is unique. But for each of them it's a ministry inspired by their call and their sojourn with other learners at the Centre for Christian Studies.

(Don is a member of the Editorial Committee for TAPESTRY and works with CBC in Goose Bay.)



Deborah Schnitzer in Conversation with Ted Dodd

Since 1998 Ted has held a program staff position at CCS, the only male on staff. And with his commissioning in June of this year, he became the first person in The United Church of Canada to shift from ordained to diaconal ministry. We talked about both experiences and the implications - for himself, for the CCS community, and for the wider church and community.

First we spoke about gender and the distinction of being the “only man” on CCS staff. Ted said that he “bristled” against constrained definitions that declared what men and women were or ought to be. He is interested in more fluid, dynamic and authentic approaches to gender identity, while understanding the historical power differentials attributed to male and female roles. Recognizing the extent to which this kind of exploration challenges assumptions about what men are and do, Ted recalled some of the expectations and assumptions that led many women at the 1993 Re-Imagining Conference to defer to him, seek his approval or to mistrust what they felt must be his need for control. By the end of the week, however, Ted remembered that he had a “sense of being called brother, something you can’t claim but have to be given...You can’t say you are in solidarity; it has to be said about you.”

The staffing pattern of the Centre for Christian Studies invites reflection and analysis about how power functions in a non-hierarchical, “flat-line” structure. There are not too many models that engage concepts and practices of mutual accountability; Ted notes that he’s “thrilled to be a part of a staffing model that is more egalitarian, more faithful, more just.” “It is,” he says, “really good to work here; we work out our differences respectfully, we attempt to be gracious with one another and to be in community with one another.”

This sense of community is what moved Ted to take on the shift from ordained to diaconal ministry. “The United Church history of diaconate is a history of women, a minority ministry with very few men, perceived by many as second class, not equal to ordained ministry. This is an opportunity for me to stand with those who are in the minority, to be a member of a community that walks the talk. It feels like a move of commitment. It feels like a blessing. Some people are excited and welcoming; others are suspicious and withholding. I respect their right to feel this way. But, this is a ‘real’ ministry for me, and it feels like a ‘celebration’: my shift is a celebration of equality.”

As the only man on CCS staff and the only person - male or female- who has moved from ordained to diaconal ministry,

he has assumed leadership roles - positions that bring with them responsibility and power. He acknowledges and attempts to live into those roles with respect and mutuality. It is a consciousness he carries that helps him name the work he does and accept the entitlement that is part of his work as a teacher. To be the only man on CCS staff involves a complex reality. There are paradoxes that ensue; Ted says “I feel at home here, but I also know that there is a lot of energy invested in my maleness. I try to be sensitive, aware, sym-



Ted at work at CCS

pathetic, compassionate; part of my own analysis which comes from both head and heart involves trying to model one way of being male.” What interests Ted is the way that work is part of the “ongoing process of breaking down conventions that limit” what men and women have the right to do, think, imagine and be.

Ted concludes: “Leadership is not simply reducible to patriarchy, and gender not simply congruent with prevailing standards of male and female culture.” He consciously creates his place: “I try not to take up more than my space. I have a ton of power being male, white, privileged, able bodied and a teacher. That power can’t be denied; it would be silly to deny it. Power isn’t just bad however. It can be for justice and faith and encouragement.”

(An English professor at the University of Winnipeg, Deborah was a member of the CCS Program Committee from 1999 to 2003, and worked with Ted during his diaconal studies.)



CCS Training Valuable for Community Work

by Edith Shore

Philip Sutherland: Licensed Lay Reader and Community worker

Philip Sutherland had already taken courses at Cambrian College in Sudbury and the Moosonee campus of Northern College when he came to the Centre for Christian Studies in 1973 from Moose Factory. Bringing his young family with him, it was to be a year when the focus would be on training for ministry in the Anglican Church in his own diocese. Upon his return to the north, Phil was licensed as a Lay Reader and has been active in the church in various capacities ever since. He is fluent in Cree, which makes him a particularly valuable leader in many of the area churches.

Besides his training as a Lay Reader, Phil believes that the training in social justice at CCS helped to shape his perception of work that needed to be done at home. Social issues occupied his time in the late '70's when Phil worked for Indian Affairs in their Social Service department. He was instrumental in bringing to the community programs for drug and alcohol abuse, suicide and child protection through the establishment of a local Children's Aid. After leaving the position with Indian Affairs, he worked for the Band Council on his own reserve for eighteen years. As a result of his long experience, he was hired on contract to look at strategic planning in eleven area reserves. Community Development and Human Resources training are important aspects of that planning.

Much of Phil's childhood was spent in residential schools - from the time he was five until he was seventeen. He has conducted some research into aboriginal spirituality and found it to encompass all religions. Without abandoning Christianity, Phil has been able to envision a spirituality that brings together the practices of both cultures. He said that in Moose Factory, funerals in the community reflect a rich synthesis of religious experience; clergy and elders collaborate with families to use Christian symbols with traditional aboriginal practices that reflect the spiritual needs of the bereaved.

Ken MacLeod's Community Ministry

Ken MacLeod CCS92 readily credits the Centre for Christian Studies for a number of valuable skills he gained while studying there. The training in social justice has proven to be particularly relevant for work that he has done since. As Ken reflected on his studies at CCS, the year-long internship at St. Columba House in

Point St. Charles, Montreal stood out as a "rich privilege". Part of the internship involved going to Kanasatake as a Human Rights observer during the Oka crisis in 1990. The New York-based International Fund for Theological Education that funded the internship also granted him a social ministry scholarship for his last year at the Centre. That year helped him to process and integrate his learnings from the internship, adding further skills and vision for social justice ministry. It has all been deeply rewarding material for Ken's professional and personal life.

At one time, Ken worked with an agency that was developing a new strategic plan. His group process skills proved a great resource in helping the agency to identify some issues more clearly and move towards change. The group shifted from a charity model to a justice model, and from a mission statement that didn't reflect its work to a clearer vision and direction.

After the past seven years in chaplaincy work, Ken is returning to work with men who have been abusive to their partners. He will be working in a new initiative with men who have been charged with domestic abuse. As part of their sentencing, the men are court-mandated to participate in a sixteen-week program to review their own behaviour and learn strategies for change. Ken expects to bring a strong feminist and social justice perspective to the work. The men will use the stories of their lives to find hope rather than shame, and responsibility rather than denial.

During the last couple of years, Ken has also been studying and training in couple and family therapy. He has intentionally been exploring models that link therapy and work for justice. The CCS legacy can be clearly seen in his integrity and his passion for justice, wherever his work takes him.

Ken added: "Last year I was mentor for Dan Dowling, a CCS student. Together we explored theological understandings and articulations of social justice issues as well as their practical applications in ministry. It was a valuable experience for me: being back in touch with the CCS learning process provided a chance to discuss and share relevant ideas."

(Edith Shore A58 is a member of the Editorial Committee for TAPESTRY.)

Would you like to receive Tapestry on-line?



Some folks in the CCS community have told us that they would like to start receiving Tapestry by email. We now have the technology to make this possible. Instead of receiving Tapestry by mail, you would receive a notification by email with a link to a pdf document which would allow you to view Tapestry on your computer screen. Please contact Kirsten (kearl@ccsonline.ca) at CCS if you are interested in receiving Tapestry via the Internet.



Our Foremothers: Women of Vision, Women of Faith

(The fifth profile in a series by Gwyn Griffith featuring the principals of the institutions that were fore-runners of CCS. The full version of this sketch is available from the website or by contacting CCS)

Ruth Scott Principal, Anglican Women's Training College, 1955-1966



P9004-63 Portraits collection - Ruth Scott
With the permission of the General Synod Archives, Anglican Church of Canada.

Ruth Scott was a much loved person. One day when I was at her table in the dining room, a bishop was there and he was trying to learn about the college. He said "I suppose you teach the young ladies how to cook?" Her response was quick and straightforward: "No we don't. Anyone who can read, can cook." (Beth Anne Exham)...I remember her as a person who always dressed attractively. While many found her disciplined and apparent dour demeanor somewhat overwhelming, I never did. She, on one hand, wanted women to look feminine and attractive and at the same time insisted we should have this steely edge that leaned on no one.

"You have to stand on your own two feet, girls", she would say. (Dorothy Daly)...She certainly was a fair person, and kind to me personally (Rosemary Bayne)...What I appreciated most about Miss Scott was the trust she placed in her staff. I had the academic freedom to develop my courses without interference. I always felt professionally respected by Miss Scott." (Margot Lods)...Ruth was a woman of vision who was ready for the women's movement long before it was here. She was a feisty lady. (Edith Shore)

From the time she entered as a student until she retired as Principal, Ruth Scott was involved in the Church of England Missionary and Deaconess Training House, later Anglican Women's Training College. Born in Northumberland, England in June 1904, she arrived in Toronto in her teens when the family emigrated to Canada. She trained as a teacher and taught aboriginal children on a reserve in northern Manitoba, entering the three year diploma program at the House in 1931. After graduation she became children's worker next door at Mildmay, where students' practical training was taken. In 1936, she was set apart as a deaconess. During her first years on staff, she took the two year course at the new Institute of Child Study. For the next few years, Ruth served the children of the inner city community, supervised students from the House, and taught Child Psychology and Teaching Methods. She continued taking courses at Wycliffe and in 1946, she was the first woman to receive the degree of Licentiate in Theology. Also during these years she gained degrees in Arts and Theology from the University of

London, doing it all by correspondence along with her full time work.

In 1947 Ruth became part-time Dean of Studies and lecturer in New Testament and Systematic Theology; then in 1955 she succeeded Annie Edgar as Principal. Enrolment at the College increased greatly, peaking in 1958-59. Space was at a premium - Ruth's office was a corner of her sitting-room. The Board decided it was time again for expansion; a major fund-raising campaign was launched. The new buildings were opened in the fall of 1963. At the same time, cooperation with the three other training institutions (Baptist, Presbyterian and United), which had existed for many years, accelerated, especially with Covenant College where teaching was shared. With the many changes in the church, enrolment at A.W.T.C. decreased dramatically. Grace Haldenby, in "Anglican Women's Training College, a Background Document" states: *Naturally, Board members were affected by all these unsettling events but they were not always as attuned with the times as the Principal was. Miss Scott had already abolished the uniform, had dropped the formal address of "Miss" for students and had even introduced a one-year "marriage ring course" for those about to marry clergy.*

The tension between Ruth and the Board increased when she decided she had to move out of the College into a home of her own, leaving the Dean of Residence in charge. The Board, then chaired by Canon L. Dixon, reacted in January 1965 by sending her on special assignment to bring the needs of the College for financing and recruits

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Our Foremothers: Women of Vision, Women of Faith (cont'd)

January 1965 by sending her on special assignment to bring the needs of the College for financing and recruits to the church. Ruth took early retirement in 1966. Dorothy Daly commented on the latter years of Ruth's time as Principal: *[She] never found the principalship easy. She was a visionary who was always having to make compromises with a fiercely conservative Board and a conservative WA (later ACW). Before she retired, she was even told by some of the Board she needed psychiatric help, a popular way of dealing with "uppity women" at one time in the church.*

Joan Lew, Betty Taylor, Joanne Walton and Pam Niblock gathered to share memories. They described Ruth, in part, as follows:

She set high standards both for herself and for the students...She was a reserved but gracious lady, very conscientious, and you sensed there was treasure within when you were able to know her better...She attempted to improve the students' speech by giving brief elocution lessons, and their manners by insisting on proper table eti-

quette...Her classes in teaching methods were memorable for her role-playing as the "naughty Sunday School pupil" which we, as Christian Ed workers, were sure to encounter! They shared examples of Ruth's generosity, including one by Pam: At her suggestion, I used her bedroom with its ensuite bathroom while I was recuperating for several weeks, after breaking my leg and being bedridden with a cast. I normally shared a room with three others on the top floor and the communal bathroom was one floor down. I have no idea how she coped in the interim.

Barbara Gibaut wrote: *I believe she spent most of her time administering the College which ran like a well oiled machine in my day...I do remember a shy woman who nevertheless seemed to enjoy her somewhat limited time with students. On those occasions, she displayed a sharpness of mind and an engaging sense of humour.* Following retirement from A.W.T.C., Ruth remained concerned about issues related to women in the Anglican Church. She was elected to General Synod in

1973 and was the mover of the resolution for the acceptance of the principle of the ordination of women to the priesthood.

Margot Lods summarized her perception of the contributions Ruth Scott made to A.W.T.C.: *As Principal, Ruth brought the AWTC into the 20th century. It was no longer the "angel factory" but became a respected Christian Education facility. First, she got rid of uniforms. Secondly, she revolutionized the course of study.* In 1987 she was awarded the Anglican Award of Merit. Ruth died in Victoria in August, 1989.

[Thanks to Rosemary (Farmer) Bayne '63, Dorothy Daly '62, Beth Anne (Gibson) Exham '60, Barbara Gibaut '62, Joan Lew '56, Margot Lods '60 (staff '60-'69), Pam (Robinson) Niblock '58, Edith (Clift) Shore '58, (AWTC Board from 1968-91), Betty (King) Taylor '55, Joanne Walton '65, and to Grace Haldenby, author of "Anglican Women's Training College. A Background Document". 1989]



Farewell Sue!

It is with both sadness and best wishes that we, the Staff, Students and Council of CCS, bid a fond farewell to Sue Everton, our Program Administrator. Sue has been called to ministry in Deloraine, Manitoba beginning mid-October.

Sue began her ministry of administration with CCS in 1999 - Sue has offered a welcoming presence and a model of diaconal ministry to us all during her time with us. She has been invaluable to the Program Staff as they carry out their work. Sue graduated from the Western Based Field Program for Diaconal Ministry in 1996 and as a result was a wonderful support for students attending learning circles.

We wish you well, Sue, as you carry on your ministry, and know that you will be missed!

The Staff, Students and Council of the Centre for Christian Studies



News from the Development Desk

We are working hard at creating strategies to support the school today and into the future. Here is a sample of some of the efforts which staff, alumni and Friends of the Centre have brought about:

- So far this year, we have received over \$10,000 in planned gifts from three people! Many thanks to those folk who have remembered us in their estate, taken out an annuity with CCS, or offered us gifts of shares.
- Caryn Douglas has met with graduates in Vancouver, Calgary, Saskatoon, Toronto, Belleville, Kingston, Oakville, Halifax, and points in between...if you couldn't reach Caryn in Winnipeg, you know why!
- We're planning an Antique Roadshow and Fund-Raising Event in November in Winnipeg - come and bring your treasures.
- In Victoria, Janet Silman and Megumi Matsuo Saunders are hosting a Planned Giving tea with Mark Bedford, local advisor in Planned Giving.
- Our PAR giving has increased by over \$130 per month to a total of \$14,800 this year. For details of how you can support the Centre through Pre-Authorized Remittance, just contact us.

There are still many challenges to be faced as our funding from the denominations decreases over this year and next, but we are hopeful that with your continued prayer and support, we can meet these challenges faithfully. Thanks to all our volunteers and supporters!

Kirsten Earl McCorrister, Development and Communications Administrator

AFRICA GLOBAL EXPOSURE TOUR

Sponsored by the Centre for Christian Studies
With Betty Marlin and Garth Mundle
March 5th - 27th, 2004

An in-depth experience of the beauty, the anguish and the hope of Africa

Betty Marlin is a retired United Church diaconal minister working as overseas personnel with the United Church of Zambia Theological College in Kitwe.

Garth Mundle is a retired United Church ordained minister working as an interim minister in Calgary, with experience in leading study tours.

There will be interaction with families, local educators, hospital workers, miners and mine managers, theological students, and families, volunteers and health workers dealing with AIDS. Time for reflection, discussion and integration will be provided.

The tour will include a safari in Kenya and a trip to Victoria Falls in Livingstone.
We have our own vehicles, drivers, guides and escorts.

Cost includes all transportation, Safari costs, and most meals
Total Cost except visas, departure taxes and tips is approximately \$5600 Canadian.
Itinerary and costs may be subject to change

Additional option:

Participation in the *International Conference on Mission in the 21st Century*
at Livingstone, Zambia for an additional five days and costs.

For more information, or for registration details, contact Centre for Christian Studies,
info@ccsonline.com or 204-783-4490
OR Garth gmundle@telusplanet.net or 403-282-2841.

DEADLINE FOR REGISTRATION: December 15th Limit: 15 persons



Community Update

Val Cottrill, a participant in the CCS Guatemala tour in 2002, recently returned from Guatemala as a witness observer. Her work involved winding and bumpy trips in the back of a pick-up truck to various mountain communities where she talked with people who are either acting as witnesses in one of the genocide cases, or are support persons for them. With a partner, she made about 50 visits a week, checking out the possibility of threats directed against any of the people as a result of their participation in the cases...**Lillian (Ricketts) Day A54** wrote to say that she is housebound, having broken her hip again. Her husband prepares meals and does dishes while she keeps up with the housekeeping. She asks to be remembered in prayers...Staff were delighted to join in the June 21st celebra-



Kirsten and Kevin celebrate their marriage.

tion of **Kirsten Earl's** marriage to Kevin McCorrister. Kirsten is Development and Communications Administrator at CCS. Kevin has another CCS connection: his father was the first treasurer after the move to Winnipeg...**Anne Elliott CCS74** has moved to Toronto where her partner Chris Lind will be

Director of the Toronto School of Theology. For the time being, Anne will take a much needed break after twelve years working with Tamara's House in Saskatoon, a safe house for female survivors of childhood sexual abuse (www.tamarashouse.sk.ca). Anne and Chris welcome visitors in their new townhouse in downtown Toronto...**Elaine (Harland) Frazer U60** tells us that she is really enjoying the freedom that retirement offers - like having the time to go for a longer visit when a grandchild was born recently or when a relative was ill...**Dorothy Kinrade**, Friend of the Centre, wrote from Toronto: "Thank you for sending *Tapestry*. I love to read about all the various wonderful people. I wish I had graduated there. I belong to the University of Toronto. It is so large that nobody knows anybody so I am glad to hear from you. I pass *Tapestry* on to the priest here at the church where I spent most of my life"...Our congratulations to CCS student **Rondy Kyle** who sent this note: "We have a new daughter!! Denise Yvonne was born June 15th, perfect timing for Frank's first Father's Day. She's absolutely beautiful though I may be a little biased"...**Joan Lew A56** of Vancouver wrote about her experience in Kazakhstan over the last two summers. She is part of a group of teachers who go there under the auspices of Mission Fest Vancouver...**Frances (Gray) Lightbourn A44** attended the North American Association for the Diaconate (Anglican) in Toronto in June. She has since had an angioplasty and reports that she is feeling much better...On June 24th, **Sheila Martin CCS00** was made Deacon in the Anglican Church of Canada. She is Deacon-Administrator at Pipestone Anglican Parish, Qu'Appelle Diocese. The service was held in Grenfell, one of the congregations in the Parish. She will become a priest November 30th at Saint Paul's Cathedral in Regina. Sheila is continuing to work on her M. Div. ...**Sherri McConnell CCS91** received her MA in Theology from the University of Winnipeg at the June Convocation. Her thesis is an exploration of the Methodist and Presbyterian schools prior to 1926 in relation to the social gospel. See her article in this issue...**Mary Naidu A61** who lives between Hong Kong and Victoria writes "I have just arrived in the sweltering heat of Hong Kong. I organized a successful beach cleaning program with 9 year olds in Youth Brigade and their parents." Mary also does some tutoring in English and has been able to be a listening ear to some people in distress...**Marion Pope U55** told us that **Young Cho**, who was severely hurt in a car accident while a CCS student in 2002, continues to improve, little by little - a big change since the months following the accident...Queen's County Music Festival (PEI) honoured **Louise Pritchard U54** with the institution of the *Louise Pritchard Award for Piano*: "Together we can honour a life well lived and encourage young musicians in the years to come." Still teaching at 80, Louise currently has 26 piano students!...**Marjorie Robson U45** has moved from Windsor, ON to the South Gate Retirement Home in Kingsville. She was a nurse who originally went to India under the WMS, serving there for her entire career. She worked



Community Update (cont'd)

there for her entire career. She worked in many parts of India in hospitals, community health, and nursing education. In her nineties now, Marjorie recently had cataract surgery...**Laura (Fielder) Richardson U64** keeps in touch with many of her classmates from forty years ago. Most recently Laura and her husband Jim attended the 40th wedding anniversary of John and **Margaret (Colvin) Crawford U63**. Congratulations John and Margaret!...Erin Mills United Church recently honoured **Kathy Toivanen** on the 25th anniversary of her commissioning. A graduate of Emmanuel College's MRE program, Kathy has been an active supporter of CCS and has made a significant contribution to the diaconal community.

Passages

Don Shank, life partner of **Carolyn Bouey Shank CCS60** died suddenly on May 19th. Don was a beloved teacher who taught junior high youth in the Calgary school system for almost thirty-five years. A memorial service was held at Wild Rose United Church, led by **Linda Hunter WFBDP 94**. Carolyn will likely return to her ministry with Rockyford United Church in late September.

Betty Cox A42 died July 11th in Winnipeg; she was in her 86th year. For many years Betty had worked with *Sunday School by Air and Post*. Later she was employed by the Water Resources Department of Manitoba. In retirement, Betty maintained an active interest in many areas of Christian life and ministry. In June 2003 she attended the meeting of Diakonia of the Caribbean and the Americas. A service of thanksgiving was held at Holy Trinity Anglican Church.

Ernst Gugeler, partner of **Joan (Vale) Gugeler U59** died suddenly at the end of May. A recent note from Joan expressed deep appreciation to the many CCS folk who sent caring notes, phone calls and prayers. A memorial service held at their home provided a wonderful tribute and celebration of his life. It was held in June, when his brother from Germany could be present.

Hope (Weber) Jackson U50 died June 23, 2003. Hope and her twin sister **Faith Bauman U50** began studies at UCTS at the same time. After graduation Faith went to India with the WMS, and Hope was in ministry in Canada where she married Rev. Arthur Jackson (who predeceased her). In twenty-two years of ministry she served congregations in Nova Scotia and Ontario. In her retirement she had been living in Massey, Ontario where she had formerly been in ministry. Current CCS student **Kaz Amaranth** wrote "Hope greatly inspired me to go into diaconal ministry; her whole being was an inspiration to all who knew her. She will be greatly missed in Massey: she was a veritable force of nature in that community."

Dorothy MacIntyre U48 died in October 2002. She was 92 and had been living in New Waterford, N.S. A nurse, she had worked at Boylen Hospital in Baie Verte, Newfoundland. In India, she worked in several mission hospitals where she was also involved in nursing education. **Jessie Oliver U50** wrote: "I remember meeting Dorothy when she was guest speaker at the B.C. WMS Conference Annual Meeting. She was a very loving person and a most inspiring speaker. I have never forgotten her."

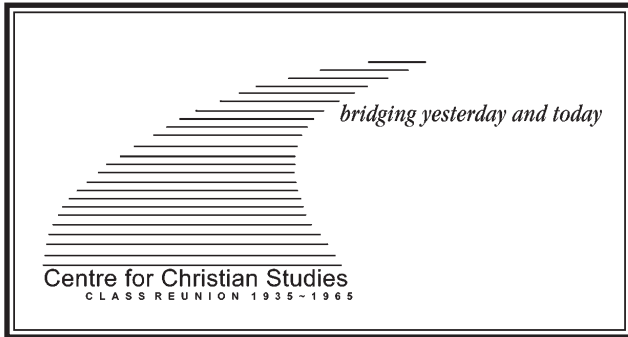
Stanley McKay Sr. died May 24th 2003, at the age of 91. Stanley's partner, **Verna (Crooks) McKay U60** is on our Human Resources Committee. A memorial service was held in Winnipeg and his funeral was held at Fisher River Reserve. Recognition of his lifelong outstanding community involvement includes an *Honorary Doctorate of Sacred Letters from the University of Winnipeg* and the *Outstanding Achievement and Service award in the Aboriginal Community* from the Indian and Metis Friendship Centre. In 1998 he was inducted to the Aboriginal Wall of Honour of that institution.

Vera (Enticknap) Miller U56 died February 17, 2002 of cancer. In retirement she and Douglas had been living in Loreburn, SK, with a move planned to McClure Place where Douglas is now living. Vera grew up in Kincaid, Saskatchewan. After training and experience as a teacher, she began studies at the United Church Training School. Following graduation, Vera served three congregations as Director of Christian Education: in Waterloo and St. Catharines in Ontario and later, Estevan in Saskatchewan. Before moving west, she had also worked with the Canadian Council of Churches, as secretary for Teenage work. While at Estevan she married Douglas and from that time on, she shared many ministry tasks with him in Saskatchewan pastoral charges.

Laurie Proud, partner of **Helena Houldcroft** (a former member of CCS Central Council) died April 3, 2003. A service celebrating Laurie's life was held in St. Paul's Anglican Cathedral in Regina. We are keeping Helena, Mary-Kate, Rachel-Lynn and Matthew in our prayers.

A memorial service was held May 16th for **Canon Mary Rendell A54** who died in Vancouver where she had been living. Mary had worked as a librarian before she attended A.W.T.C. After graduation, she was appointed Field Secretary and Lecturer in Theology at A.W.T.C. From 1956 to 1963 she was Executive Secretary of the Dominion Board of the Women's Auxiliary; later she served as Area Secretary for the Middle East, Africa and Pakistan - with the Department of Missions. Later she served at St. John's Anglican Church in Edmonton. In 1985 she was ordained deacon, shortly thereafter ordained a priest and appointed to the staff of All Saints Cathedral in Edmonton. **Edith Shore A58** wrote: Mary graduated from Trinity College at a time when it was considered unusual; the role of women in the church was quite restricted. She was very intelligent and had a great sense of humour."





Reunion of the Graduating Classes of Covenant College and United Church Training School of 1965 and earlier

**Winnipeg, Manitoba from June 11 – 13, 2004
at The Victoria Inn (near the Winnipeg Airport)**

**An Opportunity for Grads of these years to come together,
to reconnect, to celebrate, to share and to think together into the theme,
“Bridging Yesterday and Today”.**

**Estimated Costs for the Reunion, Evening meals and Hotel Room
(based on sharing double room for 2 nights):
\$150.00 - \$175.00**

Watch for Registration Forms to be sent in February.



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