

Tapestry

Winter 2008

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

From Whence Cometh My Food?

by Kathy Douglas with Gail Golding, Tapestry Editor.

I've always believed my kitchen to be the most holy space in my home. On a regular and daily basis, nourishment is planned, prepared and partaken there. When the food is tasty and healthful, those who have been nourished go out into the world better ready to live full and abundant lives. In the Fall of 2007 this belief took on whole new dimensions.

It was concern about the environment that first led to accepting the challenge of Alisa Smith and J.B. MacKinnon in their best-selling book, *The 100 Mile Diet*. Many of us look for ways to reduce our ecological footprints. We may give up driving cars, or flying; we may reduce the consumption of energy in our homes. Another way is to consider what we eat. Our food comes from all over the world, eating up fossil fuel and spewing waste into our air and water in getting here. According to Smith and MacKinnon, when the typical North American sits down to eat, each ingredient has, on average, travelled at least 1500 miles. Changing our eating habits is one more way we can effect change.

In September, my partner, Gary Clark, (also a CCS student)



Reducing their ecological footprints through participating in the 100 Mile Diet.

and I became part of a group of 100 Manitobans who committed ourselves to following the 100 mile diet (eating only food grown and produced within 100 miles of where we live) for 100 days. The group had lots of support from local businesses and restaurants. There were workshops on such things as canning, bread-making and tofu-making. The more we learned, the more we became conscious of food-related health issues. Carrots taste better and have more food value when they are fresh from a garden. Homemade breads and sauces have no questionable additives or preservatives. Food prepared from scratch contains less salt and sweeteners. There is no place for quick, high calorie snack food. It took a couple of weeks to get used to a diet without sugar, but once that happened, it was amazing how good the food tasted. Many of us lost excess weight.

After researching the sources of food in North American grocery stores, we also became more aware of food-related justice issues. In a global economy, farmers are often forced to produce crops that damage the soil, or to grow mono-crops strictly for export at the expense of feeding themselves and their families.

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Centre for Christian Studies

a theological school committed to educational, pastoral and social ministry

From Whence Cometh My Food?...continued

Even when they do grow what the multinationals require, there is no guarantee that their prices will not be undercut. These practices produce “cheap food” for those of us in developed countries who can afford food, but they continue the spiral of poverty and injustice among growers who produce it. They subsidize the inexpensive or out-of-season foods in our grocery stores.

Eating local food strengthens local communities. I love the challenge of searching out locally grown foods and speaking with those who make them available. As a group, we are increasing direct links between consumers and Manitoba food producers, working towards new opportunities for Manitoba growers. By buying Manitoba products, we support the local economy – giving more of our cash to local farmers, producers and distributors. An added bonus is developing more personal relationships with those who supply our food.

There is a faith dimension to all of this as well. As a sacred experience, the act of eating can be a blessing. The slow food movement calls for an intentional slowing down of food production, food preparation and food eating. In a culture where speed dominates, participation in the 100 Mile diet offers plenty of opportunities to nurture this changed pace. It encourages us to be mindful in the search for local food sources, to be creative in learning new ways of preparing the food, and it calls us to community by sharing our food with others. Biblical images of banquet, feast, of recognising Christ in the breaking of bread, come to mind. Through this whole process, we connect more deeply with our own bodies, with others, with the earth and ultimately, with Spirit.

As I reflect on the effectiveness of our 100 Mile Diet Project, I am aware that not only did we educate

ourselves, but we bore witness in a much larger arena to what we were learning. We were surprised by the press coverage we received. CBC visited us at least every second week. That generated public interest, as did my preaching, our conversations with store owners, and discussion groups we were asked to lead. Always there was much interest and many questions. It's true that 100 people doing the 100 Mile Diet for 100 days was a bit of a gimmick, but there was an advantage in that. We didn't threaten any group and that allowed people to be open to consider different perspectives. Not everyone agreed all the time, but we brought many voices together and that feels good. One member involved in organic food distribution expressed the hope that, “this initiative will continue past the designated 100 days now that eaters have made themselves aware of what's available to them and where to find it.”

What was hardest? Giving up coffee for me; sugar for Gary, some spices, and finding time in the fall for canning and storing food. That time has been recovered now, though, because the food is all here on our shelves. We no longer use packaged foods and I rarely spend time in grocery stores. Our 100 days are up and we are no longer technically on the “diet”, but much has changed. Chocolate, coffee and spices have sneaked back onto our menu, but we do look for fair trade in those products, but most of the change is lasting.

The learning will continue. If education is what changes us, opening up possibilities and making us aware of other perspectives, then the 100 Mile Diet is an excellent educational tool.

Kathy Douglas is an Integrating Year student at CCS and student supply at Niverville Pastoral Charge, south of Winnipeg.

With Everything At Stake: A Year After Lebanon

by David Ball, Friend of CCS

“We feel that we really belong to death already, and that every new day is a miracle... We should like death to come to us, not ... through some trivial cause, but in the fullness of life and with everything at stake.” (Dietrich Bonhoeffer, Letters and Papers from Prison, 1953)

In my observation, death and oppression have been so normalized as to become banal. The disconnect and despair experienced by some of us in the faith and justice movement may be rooted in our fear of losing privilege and witnessing the collapse of our way of life. Yet, we shouldn't despair that we're not doing enough, or we risk getting co-opted into mere busyness, thus embracing the economic ethic that is threatening our world.

In July 2006, I was torn with aching heart out of Lebanon, in the midst of a month of bloody Israeli air strikes on civilian areas. I had been living there for a year, first serving with the World Student Christian Federation, as a United Church overseas personnel, working on Muslim-Christian dialogue among university students. Mid-way through my term, I left the bureaucracy and took the risk of returning without a job, without support, without plans; with only the desire to connect with my brothers and sisters, whom I had grown to love, and to accompany them more closely than I could before. Deeper relationships, rather than activity became my focus. The time since I evacuated from the Middle East has been marked by a deep yearning to have “everything at stake” and to live in a more direct, less mediated way.

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With Everything At Stake...continued



David sports a keffiyeh headscarf as protection from the burning sun.

I have more questions than answers. I have felt betrayed by my culture, my church, and even myself. Knowing how bad things are isn't the same as experiencing heart-break under the dropping bombs and impersonal abandonment by the outside world, not to mention the painful ease with which I could leave my loved ones behind to save myself.

I was invited to write about my experience working in Lebanon, not only with students, but with Palestinian refugees, with Shia Muslims in poor suburbs, with young activists giving their all for another world to be possible. Reflection on that experience demands more probing, both political and personal. What I'm wondering is whether living "with everything at stake" is even possible in our highly mediated, technological, capitalist society. Even the few public institutions, like the church, civil society, the non governmental sector, that might provide solace and sanctuary for alternative values have become unwitting collaborators in the culture of death.

The best values and visions of our churches, for instance, are increasingly subservient to the cold logic of economics: efficiency, workforce management, donor satisfaction, and so on. Recent cuts in mission support, social advocacy and community ministry remind us of this. My experience in Lebanon taught me that bureaucracy often kills the soul, reduces everything to the mechanical, and sterilizes the humanness and personal contact out of the broken beauty of messy human communities.

The scientific precision with which the Israeli Air Force ransacked Lebanon and terrorized its civilian population (killing 1200, very few of whom were even Hezbollah members) reminds me of Hannah Arendt's reference to the "banality of evil" and her controversial suggestion that Nazi atrocities in World War II were not exceptions to modern rational society, but the epitome of such a world view. Such a technologically fueled assault, largely thanks to Western military support for Israel, could only have happened in the context of separation and disconnect between peoples on a global scale. The vast majority of cluster bombs dropped on the farms and fields and streets of south Lebanon (bombs that to children look like colourful toy butterflies) were scattered after a ceasefire had been agreed upon. The same is true for Hezbollah's south-bound missiles heading for mostly Arab-Israeli residential areas.

"Israel had no choice but to bomb civilian neighbourhoods because the terrorists were hiding there," I was told coldly upon my return to Canada. "It's their fault. Those people sympathized with Hezbollah." Most banal: "All Palestinians are terrorists, and, Palestinians don't exist." Such contradictions and coldness defy logic, but paradoxically they do so in the most logical, calculating way, as if there could ever be a calculus of justifying oppression that renders all of us guiltless.

Of all the experiences of my time there, the one that sticks out most was a family pleading with me to stay with them in their time of trial. I knew their village wasn't safe, as it was pro-Hezbollah, but they tried to assure me it would be. "Because we are here together," they told me. "That's why it's safe." To me it seemed illogical, but isn't that the point? It only has logic when you start thinking on a human scale, in which family, kin, creation, faith, resistance, and dignity become sacred things. Only when measuring by that standard can we become free to risk everything to protect what is sacred and necessary to survive. I saw this in the courage with which my friends faced the war, faced their isolation and their fear, and insisted they would survive and to survive meant to win. Solidarity is not us helping them, but rather holding what is sacred in our communities in fierce, compassionate witness, freeing us to fight for ourselves, for our land and communities, for everyone's liberation, both close to home and far removed.

In our social change work, we must avoid the temptation "to replicate the bureaucratic structures of the small business, large corporation, and state," writes Dylan Rodriguez in *The Revolution Will Not Be Funded*, but rather let go of structures that hinder our mission and calling. This is how Jesus rebuked his disciples' admiration of the large temple buildings: Not one stone will be left here upon another; all will be thrown down. (Mark 13:2)

My experience in Lebanon still unsettles me, raising hard questions, but the questions of right relationships and witnessing to the sacred have infiltrated my thinking on questions of Christian discipleship, Native sovereignty, the death of Christendom, confronting fundamentalisms, racism, sexism, homophobia and other urgent matters for people of faith and conscience.

I still hang onto the belief that we can live "with everything at stake" and confront the banality of evil. It won't be easy and we may not succeed, but when you think about it, our survival depends on it.

David Ball is National Co-Coordinator with the Student Christian Movement of Canada, based out of Winnipeg. He served in Lebanon in 2005-06 and is passionate about liberation theologies.

Are you an SCM alumnus? Contact us to join our Friends of the SCM network – toll-free 1-877-674-3842 or www.scmcanada.org.



We Shall Overcome, Reflections on India

by Tracy Fairfield



Tracy Fairfield 'called to stand in solidarity with our global family.'

We shall overcome, we shall overcome. We shall overcome some day. O deep in my heart, I do believe, we shall overcome some day!

These words were sung by children at an elementary school in Delhi and rang through my heart during my trip and I still hear them today. When you're in a country with such poverty,

pollution and plight, it's really profound to hear children sing a song of hope and strength.

I went to India as part of my final year in the CCS program – my Global Perspectives Experience. Students are required in their final year to journey to another part of the world to be exposed to a community that lives out their faith and culture differently than we do in our home context. I pursued the option to travel to India as it was offered as a continuing education event through CCS and led by Rev. Garth Mundle. Garth has offered many such trips through CCS and continues to do so through his retirement. It is expected that these exposure tours and the GPE options provide us the opportunity to learn about theology and justice in a global context.

On this trip I journeyed with approximately 20 other church folk. When asked on the trip what we see in India after we strip away the poverty and pollution, I was left seeing an India full of persistence – persistence to live life, persistence to have faith. These people, no matter the setbacks in life, seem to pick themselves up and face each new day with courage and even a smile. Whether it's 25,000+ people at the India-Pakistan border in Amritsar, sick men, women and children at Pungalwara (a non-profit facility for ailing people), families still rebuilding after the Tsunami on the coast of the Bay of Bengal, orphans at Child Haven or worshippers on the bank of the Ganges River; persistence, hope and faith were strong. I think that as our world becomes smaller and smaller and as we see more and more images of our global family, we are called to stand in solidarity with them – to stand up for justice, to reach out with compassion, to keep the gospel message to love kindness real and relevant. We also need to keep asking people all over the world if they want help, and to clarify what that help

looks like. It's not about giving a hand out, but a hand up, and extending that hand with the theology of hope and not an attitude of colonialism.

I think for me, the real clincher on this three week trip was that people in India often describe themselves by their faith first. They are proud of their religion and accept the different religions and faith practices of others. I feel this acceptance is more than mere tolerance and helps make stronger families, communities and, in the end, a strong country.

It was interesting to talk amongst ourselves and process our insights, questions, fears and assumptions during the course of the trip. The more we learned about India and the culture, the more we learned about ourselves. It's amazing what you can learn when you go somewhere with openness and intrigue. I went to India hoping to be a sponge, eagerly soaking up all I could. A friend said to me before I went to be careful because once a sponge soaks up too much, they sink. I kept that thought close to my heart and carefully balanced self-care with the desire to learn as much as I could. I like to think I absorbed lots, I feel saturated, and I will undoubtedly be sharing stories and insights for some time to come.

We had the chance to meet with several people who offered their perspective on India while we were there. Teachers at the school I already mentioned, caregivers at different facilities, leaders at an outreach agency for women, theologians and activists at a Christian organization, and a wealthy and successful business man all had lots to share on what their India looks like. We either saw a struggling, impoverished, marginalized India, or a country who's on the cutting edge of the 21st century. It's hard to see the middle of India and not just the polarized ends of the rich and poor, but, amidst it all, there was that recurring persistence. The face of the children will be what I walk away with. Despite the hardships they've faced – or continue to face – they will survive. They not only reach out for the hope any of us have to offer, but they reach deep into themselves and share that hope abundantly with those they encounter. They are persistent. They will rise up and be India, making it proud and making it strong. They will overcome adversity. They taught me that deep in my heart there is a faith that is universal, a faith that binds us close to the stranger on the other side of the world whom we have never met but who we care for.

Tracy Fairfield will graduate in 2008. She is a UCC diaconal candidate.



A Prophet's Call

by Edith Shore A58

Beth Baskin grew up with church as an important part of her life. It was an active community where the needs of others were central. She did church work in her summers, so becoming a student at CCS was a natural progression. She has now been working on social justice in one church setting or another for more than twenty years. Her career has involved parishes, youth work and currently, ministry at the national level of the Anglican Church of Canada.

In whatever context, she says, "I have always carried Luke 4 with me and know that today this is true in my heart." She finds the basis for her own activism in this reading of Jesus from the words of the prophet Isaiah, a gospel reading that has animated Christians from the beginning.

*The Spirit of the Lord is upon me because
God has anointed me to preach good news to the poor.
God has sent me to proclaim release to the captives
and recovering sight to the blind,
to set at liberty the oppressed.*

With passionate belief, Beth has been led to act out of her own understanding of those words.

Beth's present position with the Primate's World Relief and Development Fund involves education, engagement and fundraising in Canada. She travels to mission areas in the two-thirds world, usually in the company of Canadian Anglicans who want to be better informed and more engaged. An important part of that work involves meeting the people who work in partnership with the PWRDF. The ACC has traditional areas of mission and reaches out as much as possible to other places where its presence is requested. Recently Beth visited Kenya and Uganda with a team from the Diocese of Ontario and saw close-up the ravages of AIDS. The group heard many stories of despair, sickness and death. One woman told of her

attempted suicide in the face of the decimation of her family and community. Beth says, "Going overseas and meeting people makes the work a heart-way, not just a mind-way."

Her heart was moved by the gratitude that Ugandan and Kenyan people showed for the visit. "Why," says Beth, "should they thank us for coming?" Did they feel, as a result of the visit, they

had not been forgotten by those who might help? Were their stories somehow authenticated when others listened with genuine concern. Did it give them hope? For Beth and the other team members it caused deep sadness to see the disparity between their own lives and the lives of their African hosts. Tears may not be enough - but they can be a beginning. "Crying," says Beth, "is about seeing the tenacity of people who live their lives in ways that are outside my experience." Team members return with a sense of urgency that can lead to telling the stories, becoming more committed to the ethic of Christianity and raising funds to help.

In Canada, Beth's work is about engaging those who want to support the work of the PWRDF and educating them so that their parishes are informed and able to help build networks of support for the world beyond themselves. In Newfoundland, she will hold a series of workshops so that local people have more information to shape their worship, their giving and their lives. Beth offers her own experience to connect Canadians to the shattered parts of our world. By such experiences, both givers and receivers are healed.

The activist/prophetic dimension of Beth's life extends to her family, including her partner, Keith Nunn, a former CCS student. The family shares the issues and the places where social justice is addressed. Daughter Morgan, at two years old, attended a protest against clear-cutting in Provincial Parks. On the lawn of the Ontario Legislature the protesters laid canoes down so that they made the shape of a tree - a perfect activity for a protester still in diapers. Liam, seven years old, continues to wear the beaded AIDS pin he acquired at last year's AIDS Conference in Toronto. Like so many others in so many times and places, Beth responds to Jesus' call to us through the words of Isaiah to make justice.

Edith Shore is a frequent contributor to Tapestry, and an Anglican member of the editorial committee. She lives in Sutton West, Ontario.



Beth Baskin, "Going overseas and meeting people makes [my] work a heart-way, not just a mind-way."

Are you looking for a sturdy attractive canvas carry all?



CCS carry all sport the Endowment Campaign logo & are available for a cost of \$15 each plus \$3 shipping. If this item is of interest to you, please contact Cathie at cclement@ccsonline.ca or 204-783-4490 or simply send a cheque if you wish to order.

*Lynn Wood, Program Administrator
sporting the new CCS carry all.*



“The Staff Leadership Development Fund in Honour of Caryn Douglas”



*Caryn Douglas,
tenders her resignation as Principal for CCS
“I have had the amazing gift of work that has been
meaningful, important, challenging and faithful.”*

Regretfully, in December 2007, Central Council received the resignation of Caryn Douglas as Principal of CCS, with gratitude for the work she has done and the gifts she has so generously shared with the CCS community.

Caryn Douglas (CCS 89) and a Diaconal Minister in The United Church of Canada, has served as Principal of CCS (98-08) during a period of transition from Toronto

to Winnipeg. She modelled life long learning by eagerly acquiring new knowledge and skills to apply to the many aspects of being Principal of a small school.

In honour of the work that Caryn accomplished and in recognition of her commitment to life long learning, “The Staff Leadership Development Fund in Honour of Caryn Douglas” has been established.

The purpose of said Fund is:

to provide continuing education funds for staff at the Centre for Christian Studies, with a preference for the funds to be utilized in the support of staff pursuing a program of accreditation, such as certification or degree programs.

This fund will strengthen CCS by assisting staff with developing skills and staying current with the rapid changes in our culture, especially in areas of theology, technology and the practice of ministry.

If you wish to show your appreciation for Caryn's work on behalf of CCS, by supporting this fund, please forward your contribution to CCS.

Caryn's contribution to the school will be celebrated at the Annual Service of Celebration (April 6) and at the banquet the evening before. Other opportunities to extend greetings include a tea on the evening of May 1 in Toronto, and a gathering being planned for early June in Ottawa. Contact CCS for more details.

Kaufman Renewal and Emergency Fund

The Kaufman Fund is a great resource. It is available to help with the cost of retreat, reflection, renewal and rest experiences. It also makes possible a grant or loan to persons who find themselves in a financial emergency. For additional information visit the www.ducc.ca.

Who can apply?

Grads of CCS or its predecessors; Anglican professional lay workers; United Church diaconal ministers; members of the former Association for Professional Church Workers.

Send your request for a grant to the Fund's Administration Committee through: **Sue Browning**, mail to: forestpark@sympatico.ca, suebrowning@sympatico.ca or 23 Lysanda Avenue, London, ON N5Z 4L1.

Apply anytime.

CCS Awards for Further Study

Scholarships are available for CCS graduates. The **Rutherford** scholarship grants up to \$2400. The **Myers** scholarship grants up to \$600 for degree work in the area of Christian Education (broadly defined).

The CCS Awards Committee considers the joint degree programs at St. Stephen's and University of Winnipeg as qualifying in granting the awards.

For more information:

Check the website (www.ccsonline.ca) or contact Cathie at CCS (204-783-4490).

Application deadline: May 1, 2008

CCS is working, through education and social integration, for the welcoming of and inclusion of gay, lesbian, bisexual and transgender persons in the life and work of the church.



Giving Life ... Shaping Justice Campaign:

A celebration of success!



The successes of the CCS Endowment Campaign:

- over \$1 million dollars has been pledged by individuals and churches
- hundreds of members of the CCS community have connected
- many people have made a commitment to keep CCS in their prayers
- awareness of the great CCS programming and approach has increased. Contributions still being welcomed.

This \$1 million dollars has doubled the CCS Endowment Fund to \$2 million. Continuing contributions will enable CCS to strengthen its programming into the future.

If you haven't already made a commitment to the Campaign, please consider doing so today.

Your gift will be deeply appreciated!



Dorothy and Michael Peers with CCS Principal Caryn Douglas.



Marion Pardy shares Campaign material with Karen Thorne CCS97.

Dear friend of CCS,

The Endowment campaign is a success and gratitude is our natural response!

In Deuteronomy, God calls us to choose life over death (30:19), and to choose life means living as a covenant people of God, loving God and neighbour.

Loving our neighbour happens when we shape a world of justice where the feast is shared, human dignity is protected and the fullness of God is nurtured in everyone.

Now, the CCS community, through its programs and graduates, carries forward the challenge to use this financial resource to love God by giving life and shaping justice throughout the church and world. Congratulations!

Very Rev. Dr. Marion Pardy (U68), Dorothy Peers (A63) and Most Rev. Michael Peers, Campaign Co-chairs

Thank you!

With the contributions of many we have reached our initial goal!

Weaving the Changing Tapestry of CCS

by Edith Shore A58

Not everyone is fascinated with history but friend of CCS, Betsy Anderson, has a deep enthusiasm for uncovering the relevant past. At a time when former CCS Principal, Gwyn Griffith was looking for support to write a history of CCS, Betsy and Gwyn connected. Betsy knew that the CCS story is a remarkable one and collecting and telling it for future generations an important effort. It was a great, possibly historic, match!



Women had access to education that opened the way for public leadership roles, Presbyterian school circa 1912.

Now a new chapter in the history is unfolding as the book, *Weaving the Changing Tapestry* is to be published in late fall, 2008. The book is like a work of art. The colourful, sometimes humorous, sometimes painful, story threads are woven skillfully amid the warp of themes, such as Strong Women, Institutional Marginalization, Responsiveness to Changing Times and Communities of Friends. The book does reveal a rich, deep and largely unknown account of an institution that has shaped the Canadian church significantly.

In the manner of women in many situations, Gwyn and Betsy worked with others to patch together enough money for a beginning. It continues to be a typical feminist way to get things done in the face of a world that seems to find women's contribution less significant in the course of human events.

With a small committee (members have included Nancy Hardy CCS68, Mary Anne MacFarlane CCS73, Edith Shore

A58, June Dyer CCS87 Marilyn Whiteley, and Caryn Douglas CCS89) which Betsy convened, Gwyn began a long and rigorous study of the archives of the United (Methodist and Presbyterian) and Anglican Church institutions for women. In addition, Gwyn drew on tapes from interviews she had done in the past and a broad connection with many graduates from her years as principal. Betsy says, "The specificity of the research has a broad application to women's history in church and in community. It allows us to know our own stream of history better and to see the wider stream in a particular context." Betsy reflects on the value of the education, provided in a world that mostly didn't offer advanced education for women. "It is clear that their experience in the school enabled women to take a position in the public spheres of the world, providing them with analytical tools."

With such a wide-ranging research effort, it has been important to keep track of the broad themes that shaped the work of the institutions as well as look at the experience of individuals and anecdotes about them. "We have not lost either the general or the particular", says Betsy, "but it has been challenging. Keeping that large vision and the themes that emerged while maintaining a look at the lives and experiences of individual students and staff is not easy." The history of the school is set in its historical context, that will help readers locate the period. An index of the names of graduates is planned so that it will be possible to find quotes from a person or information about them. Each Principal has an essay devoted to her work; contributions of students are included as well. Many pictures will bring interest and liveliness to the recollection of the past.

After about six years of drafts and committee work to sort and hone the essence of the story, Gwyn's manuscript is in the hands of an editor. One reflection of the continuation of changing times with the loss of denominational capacity for things like publishing, is that the book will be self-published by CCS. Pre-sales of the book will help in financing this publishing and help the Committee to assess how many copies to produce.

Don't miss this extraordinary look at an exuberant piece of history.

Edith is a member of the Tapestry Editorial Committee.

History Book Goes on Sale!

Weaving a Changing Tapestry Pre-order Form		ADVANCED SALE PRICE ONLY \$22.00
Name _____	Postal Code _____	
Address _____	_____	
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Advanced sale price of \$22.00: (plus GST of \$1.10, shipping will be extra and invoiced with delivery)		
This is a \$3.00 (12%) saving over the full price of \$25.00!		
Please send me _____ copy/copies at \$23.10 each = \$ _____		
Anticipated Publication date is late 2008. Your receipt will accompany the book. Please make cheque payable to CCS.		

Passages

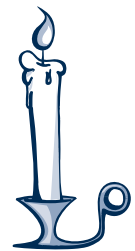


Elinor (Harwood) Leard

Elinor (Harwood) Leard U45 died on January 8, suddenly after surgery following a mild stroke and heart attack. She was in her 85th year and will be missed by her husband Earl and their three children, Kathy, John and Bill. Elinor was the field secretary for the United Church Training School after her graduation. Elinor was the first married woman ordained in the United Church, she served as a missionary in India along with Earl. She is remembered for her caring and graciousness. A memorial service was held on January 13 at Eglinton St. George's United Church in Toronto.

Margaret Pearl Wilson

Margaret Pearl Wilson U48 passed away on December 30 in Grimsby, Ontario. She was born in Grandview, Manitoba on March 20, 1915. She served in ministry at Grimsby United Church from 1971 to 1983. Recently she had been suffering from dementia and living in a nursing home in Grimsby. She had no children or life partner and is mourned by extended family and a few close friends. A memorial service was held on January 5 at the Stonehouse-Whitcomb Funeral Home in Grimsby.



Shelley Davis Finson

Shelley Davis Finson (U54) After a six-month journey following the diagnosis of pancreatic cancer, in the early morning hours of February 3, Shelley yielded her place in the universe. She was a faculty member for nine years at the Centre for Christian Studies in Toronto teaching students preparing for diaconal ministry. In 1985, she joined the faculty of the Atlantic School of Theology in Halifax preparing students for ordained ministry and retired from there in 2001. Her deep commitment to social justice affected the lives of those around her – colleagues, students and friends. She will be deeply missed by many, most especially by partner, Diane Carter Tingley.

Eleanor Constance Rice

Eleanor Constance Rice (A53) died peacefully at Belmont House, Toronto on Thurs. Feb. 7th in her 94th year. She was a grad of AWTC in 1953 and worked at Church House, as Director of Children's Work, for all of Canada. Eleanor served for 5 years in Antigua and then moved to Addis Ababa, Ethiopia in 1969, as Principal of a secretarial school that was part of the Young Women's Christian Association of Canada program to provide education and better employment for women. At the conclusion of her appointment she worked in the Rupert's Land Diocesan Office. She continued her distinguished ministry in related fields until her retirement, many years ago.



Our Friends Read

More Than Witnesses: How a Small Group of Missionaries Aided Korea's Democratic Revolution

Edited by Jim Stentzel Review by Nancy Pinnell, friend of CCS

More Than Witnesses provides an intimate glimpse into a difficult time in the history of Korea and the lives of a small group of missionaries. It is an inspiration for non-violent protest and resistance. The 1970s were bleak years, the Korean War ended in 1953 but the political situation remained precarious. Major General Park Chung Hee overthrew the government and the Korean Central Intelligence Agency (KCIA) was created with the help of the American CIA. Park Chung Hee continued to increase his powers into the 1970s, trying to extinguish all dissonant voices. This was a time when one could be jailed for the tiniest hint of anti-government sentiment.

A group of missionaries watched these events unfold with increasing apprehension. Their Christian faith told them that they had to act. They couldn't stand by while their Korean friends were being arrested, jailed and tortured for speaking out about injustices. They started meeting on Monday nights to discuss their concerns and how to respond. This became known as the Monday Night Group.

Under the protection of their foreign status, missionaries could get away with things for which most Koreans would be severely punished. The contributors to **More Than Witnesses** write of how the Monday Night Group became involved by supporting wives of those arrested, visiting prisoners, smuggling news in and out of Korea,

hiding people in their homes, preaching controversial sermons. Marion Pope (U55), Willa Kernen (U53) and Marion Current (U58) are three of the contributors.

Although the book deals with painful events and difficult times it is not devoid of humour. For example, numerous people were constantly watched by the Korean Central Intelligence Agency. Some authors write of how they delighted in finding ways to elude their watchers. Throughout, you feel present in the homes of the missionaries. You are given a personal view of the political situation of the day. You also find yourself part of the missionaries' struggles. You too, feel fearful, wonder how to proceed. I found myself anxiously accompanying Marion Pope as she carried a secret pro-democracy document in her purse.

The ideas for creative non-violent resistance and protest are inspiring. One example is the tenacious women who protested week after week constantly finding yet another creative way to get their message across. One week they wrote words on umbrellas that they opened in unison to reveal a protest message.

Their Korea experience changed the missionaries forever. They write of their initial naiveté and of a growing awareness and then transformation inspired by the Koreans that they knew.

Where Are They? Sometimes we lose contact with grads. If you know the whereabouts of any of these women, please get in touch with CCS.

From A48
Josephine (Seabrook) MacKenzie

From U48
Nina Josechko
Velma Parker

From A58
Sally (Armstrong) Whitney
Margaret Morewood
Gertrude McClintock

From U83
Heather Riedl

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Community Update

Margaret (Seaby) Boomer U52 wrote that she had been busy attending the Christmas concerts of her two eight year old grandchildren, and spending time with a CBC reporter about her work in residential schools for a program that was to air some time in January. . . . **Shelley Finson U64** passed away from pancreatic cancer on Feb. 3, 2008. . . . **Adelle (Hodgson) Harms U60** is in a nursing home, her health affected by diabetes and Alzheimers disease. . . . **Bruce Jackson CCS02** underwent surgery for a tumour in his colon on December 12. Surgery went well and was less extensive than anticipated. Bruce is in the midst of the healing process. When asked what we could do to support him, he replied we could share the gifts of Advent (relevant in any season): hope, peace, joy and love. . . . **Willa Kernen U53** suffered a stroke and is now in a nursing home. Although that is difficult, she says she "couldn't ask for a better one." She reads a lot and enjoys the presence of a young Korean woman who is doing a practicum at the lodge **Joan (Peck) McDonald U48** writes that she was recently able to attend a gathering in Haliburton, where Matthew Fox spoke to a small group. She says, "It was wonderful to get his perspective to add to my own thinking." . . . **Edna Meader U58** writes that heart problems in 2006 kept her from her annual Christmas letter, but 2007 was good and she celebrated her 80th birthday. . . . **Mary Lou Shortill CCS94** writes that she has been busy in retirement, having continued pastoral care until her replacement arrived in June and had ten weddings during the summer. . . . **Former CCS staff Betty Smith** is in a nursing home, unable to read because of macular degeneration. . . . **Muriel Stephenson U52** moved into a retirement home last summer. She praises God for good health and remains active, playing the violin in the Orchestra, leading a Bible Study group, attending prayer meetings and other church activities. . . . **Friend of CCS Margaret Storey** is now retired in Korea, where she served as overseas personnel. She continues to be active with a community centre for people with disabilities. "In particular, we are concerned about the abilities of people with disabilities and how they can be used to make the person feel

valued and whole." . . . **Janet Thumwood A61** writes from Worthing, West Sussex in the UK that her health was not good last year, so she is thankful she went to live in Ramsay Hall, where there is great natural beauty and superb care. She still enjoys her crafts and books. . . . **Francis Walbridge U38** suffered a stroke. No other details are available at this time... **Marion Kirkwood U57** celebrated the fiftieth anniversary of her graduation from UCTS last year, and the fiftieth anniversary of her marriage to Jim. She and Jim are currently praying that the United Church "will not retreat from its prophetic and justice oriented priorities." . . . **Grace (King) Race U51** is still living in her own apartment in Victoria and glad that she is well enough to do so. Activities at Oak Bay UC fill her social needs, and she is also active in Grandmothers for Africa, she keeps in touch with Jean Galbraith, appreciates hearing news from CCS... **Susan Butler-Jones CCS78** is offering a workshop at the Spiritual Directors International Conference in Washington DC in April 2008... **Barb (Redmond) Lloyd CCS94** has moved from Toronto Conference to a new position in the UC General Council as Program Coordinator, Public Witness and will be receiving her DMin from International Feminist program at San Francisco Theological Seminary with a thesis on congregational engagement with justice making . . . **Helene Moussa, former staff**, is very involved with the cataloging, displaying and teaching about icons through Coptic church museum in Toronto... **Margarete Emminghaus U52** and former staff, writes that she has just turned 85, is well and continues to be active... **Beryl Holtam CCS86** returned to school in Sept 07, taking Master of Ed at Brock, and loving it, interested in the intersection of intellect and faith, specific focus of thesis likely to be around same sex blessings in ACC and how the intellectual and belief responses are different and cause conflict for people... **Barbara (Maxwell) Joiner U58**, husband Bill died in December. Barbara lives in Kansas... **Eleanor Constance Rice A53** died peacefully at Belmont House, Toronto on Feb. 7th in her 94th year.

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and by Conference Call

For more details on how to participate by phone,

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cclement@ccsonline.ca



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