

MANDATE

NEWSLETTER



Contents

For Freedom	3
English Teachers in Japan	10
Margaret Storey	11
Letter	14
stry at Nelson House	18
Children's Corner — Finger Talk	20
Official Board All at Sea	21
Canec Provides Book Displays	21
Beauty and God's Holy Spirit in Action	22
What's New in Audio Visuals?	22

Cover photograph by Ron Cole, Berkeley Studio, portrays the sadness among the Korean Christians at a prayer meeting held on behalf of their friends who are on trial. These women are from the Poor People's Church destroyed by the Korean Police. Now they come to Galilee Church, meeting place of the persecuted families.

Coming Next Month: The November issue features Japan, and United Church missionaries Ron Wallace and Ian MacLeod.

Vol. 7 No. 7

October 1976

Published by the Division of Communication
F. G. Brisbin, Secretary
The United Church of Canada

Editor
Associate Editor
News Editor
Copy Editor

R. C. Plant
Nora Neilson
Norman Vale
Patricia Cook

Editorial Office: 85 St. Clair Ave. E., Toronto, Ont. M4T 1M8.

Subscription Rates

Ten subscriptions, eight issues per year, mailed to one address, \$10.00; each additional subscription to the same address, \$1.00. Single subscription, \$4.00 per year. Copies of a particular issue, twenty for \$3.00. Change of Address: Enclose address label with change to identify subscription. Order from MANDATE, CANEC Publishing and Supply House, 47 Coldwater Road, Don Mills, Ont. M3B 1Y9.

Editorial

God seems intent on keeping His servants humble, especially those in educational pursuits. Or so it seems to us.

Just when we rejoice that the paid circulation of bulk subscriptions to MANDATE-Newsletter have increased to the point we are selling more than we are giving away ... (and remember four "freebies" go into each congregation)...

Just when the Project Book system seems to show a new interest in concern for our missionaries...

Just when we learn that Doug Roche's *Justice Not Charity* has sold almost all of the first printing...

Just when we think we have a mission minded Church...

We had a talk with Miss Etta Snow. (Did you read about Etta's fabulous escape from Angola in the January 1976 issue of this magazine?). She said that when filling a deputa-tion speaking engagement, she discovered that the minister of the church had told his congregation not to attend her meeting, (40 ignored him and attended anyway) and not to give any more money to mission. He said that the money they gave to overseas work is sent through the World Council of Churches to "buy guns for Angola."

Etta looked sad and shook her head. "How could he be that misinformed?" someone asked her.

It isn't easy! You have to be very careful not to read reports by the Division of World Outreach as to the disposition of their overseas funds. You have to be very careful not to let facts disturb your prejudices.

In this day of increasing communication, it is becoming more and more difficult to remain misinformed.

Thank God.

RCP

A Doctor Remembers

A Doctor Remembers Days in China and Korea is the autobiography of Dr. Ernest B. Struthers as told to his wife Elda. Written in diary style primarily for his family and friends, this interesting 146 page book covers 50 years of travel and work by Dr. Struthers during his medical service as a missionary of The United Church of Canada first in China and later in Korea. It includes a map of China and 43 photographs, many of them taken by Dr. Struthers, an accomplished photographer. *A Doctor Remembers Days in China and Korea* is available from CANEC Publishing and Supply House, 47 Coldwater Road, Don Mills, Ontario, M3B 1Y9, at \$3.95 per copy. Send payment with all orders under \$10.00.

Suffering for Freedom

The story
of Korea's
Christian Martyrs

by R. C. Plant

Mrs. Byung Moon Ahn is known in Korea by her maiden name, Young Sook Park. Her husband, Dr. Ahn, was fired from Hankuk Seminary when he signed the March 1st Declaration, and is one of those in jail. Mrs. Ahn says that her daughter who is in grade two, sees her father as a Korean Mahatma Ghandi, a great man standing for a great principle.

"You might as well introduce your guests," Miss Oo Chung Lee said to our Seoul missionaries, "because they have to report to the police anyway!"

Even the policeman sitting in the back pew of Galilee Church smiled. He might have laughed out loud for the Korean CIA already knew my identity; one of their number followed me for two weeks.

Photographer Ron Cole and I had been driven across Seoul at breakneck speed on Sunday, May 16th, by Marion Current. We were running late on our schedule! If Marion ever tires of physiotherapy she could make her living driving a taxi.

We walked up the long narrow street to the famous Galilee Church, passing under the open window of an apart-

ment rented for police surveillance. Once again I had my picture taken. Marion turned her camera to the open window only to have her quarry withdraw his head; Seoul secret police are camera shy. When Ron pointed his camera at the policeman sitting in the back pew of the church he obviously didn't like it.

A KCIA representative went to the Christian building, headquarters of the PROK (Presbyterian Church of the Republic of Korea), and we were mildly amused to have him register a complaint about Ron shooting only "bad things". The officer illustrated what he meant by referring to a slum settlement listed on our itinerary. Since the rushed schedule had prompted Ron to drop that site from his day's work, obviously someone had supplied the KCIA with our itinerary.



To reach Galilee Church, you must walk up a narrow road and pass under an apartment window from which the police take photographs of those who attend. In the congregation here are four United Church missionaries, Marion Current, Marion Pope, Jo-Anne Fisher and Willa Kernan; one of the accused and the wife of another; and three wives of prisoners. The speaker is calling for prayers on behalf of Hu Hak Lee. He is in hiding and the police are living in his home. His wife has attempted suicide.

Miss Lee, 53, fired from her position as professor of Seoul Women's University, has been arrested by the KCIA on three previous occasions, and this spunky woman was now under a charge relating to "The March 1st Incident".

That event resulted in the physical detention of 11 people and the arrest of seven others including Miss Lee. The day before, I had sat in the Seoul courtroom and watched the manacled prisoners frog-marched in, each with two guards. The 18 made an impressive group (See list on page six).

The wives of the defendants had elected to stay outside, although each had been given a pass to attend the trial. They felt their protests would be more newsworthy if they stayed to demonstrate in front of cameras and reporters. One of the wives told me that they didn't want their husbands to plead guilty "so we can get our viewpoint before the world!"

The only hope for the members of Korea's small Christian community in the fight for freedom, is to have their story widely told.

President Chung Hee Park and his government obviously believe that South Korea is in a state of siege. The need for internal security is used to explain the repressive measures.

If a Canadian mentions the Korean abrogation of civil rights, he is quickly reminded of the time our government declared a state of emergency to control the Quebec "insurrection".

Our official government position as expressed to me by our Canadian Ambassador to Korea, John A. Stiles, is in agreement. A quiet spoken man, with great personal dignity, Ambassador Stiles sat in his panelled office high above downtown Seoul and said, "Just four minutes' delivery time from here, a rocket launcher is pointed in our direction. The threat is very real.

"The armed forces (of North Korea) are thirty miles away," he continued, "threatening to take over the country. I have personally flown over the demilitarized zone. I have been briefed by top military commanders. I know it to be a fact that missiles are trained upon us. I know it to be a fact that artillery in hard casements are trained on this country. I have seen tunnels reported dug by North Korea. The equipment found is all North Korean. We know there is a large concentration of air power there.

"This requires the surrender of some traditional liberties," he said, to explain why Miss Lee and 17 others were arrested and were on trial as we spoke.

Yet United Church missionaries, Marion Current, Willa Kernan, Marion Pope, and Jo-anne Fisher, deeply sympathetic to the Koreans under arrest and carefully giving pastoral care without participating in political acts, believe that Korea, like Canada, should have freedom of speech, freedom of the press and freedom of assembly. All of these freedoms are denied the Korean people... that is, if they use them to criticize the government.

Miss Lee's problem was that she read a "Patriotic Declar-



The Rev. Hyung Kyn Park, minister of First Church, Seoul, was the afternoon preacher and on his first visit to Galilee Church. He has been in prison twice. He said, "Our problem is that as a people we are not allowed to hear news of what is happening, not even in church." Thus observers outside the Court House during the trial would not know why the prisoners' families were demonstrating, and being pushed and shoved by the police.

ation of Democracy", on March 1, 1976, the 57th anniversary of the March 1, 1919, Independence Movement.

The declaration was signed by 13 prominent religious and political leaders of South Korea after an ecumenical mass in Seoul's Myung Dong Cathedral. The signers were immediately jailed, about 20 others detained and questioned. It was part of their trial I attended.

The March 1st statement demanded the restrictive emergency measures be rescinded: "We demand the release of all democratic people and students who are arrested and imprisoned because of their demand for democracy. We demand that the freedom of speech, assembly and publication be returned to the people so they may express their will freely."

The group asked that parliamentary procedures be independent, and that the president step down from office in favour of democratic elections.

Seoul, Korea, is an exciting place to be. Never before have I been telephoned at seven o'clock in the morning with an invitation to a prayer meeting to be held at eight. Of course I went, because it was the prelude to the trial. So did many police officers; ten were known KCIA agents. The minister of the church said his wife was always followed by one of their local detectives. He claimed that the way he could tell who were police and who were reporters among the strangers at the prayer meeting was that "the reporters always speak to me!"

South Korea is moving towards a serious confrontation between leaders of the Christian Church and the Government. There are those (both churchmen and politicians) who say the country, under dangers of civil strife, if not invasion from the north, needs these security measures, and that the freedom fighters are giving aid and comfort to the enemy. There are those, just a very few, who are ready to spend their lives in prison to tell the world they believe the threat to national security is exaggerated, and democracy is being threatened by a government misleading the people.

Undoubtedly there is torture, inhumanity, and mistreatment of those who criticize the government. Some missionaries, some Protestant church leaders, and most certainly our ambassador, feel the security measures are justified. All seem to agree, however, that every person must answer to his own conscience.

As one respected Korean church executive said, "Don't give easy solutions; keep an open mind. We love and respect those who are suffering in the cause of freedom. . . we need them because we will lose more of our freedom unless the world supports their action. . . but we will not follow them. The rest of us have chosen to work with the government another way."

That may have been why the KCIA had a copy of my itinerary, and one of their agents peeked around the hotel corridor corner each night as I went to bed.

Photos by Ron Cole, Berkeley Studio



Miss Do Chung Lee, fired from her position as a professor at Seoul Women's University because she read the March 1st Declaration, attends services at Galilee Church. She is one of the accused not being held in jail.

Those Involved in the Arrested and Jailed

Seoul, Korea, August 28th: All defendants found guilty. Ham Suk Hon, Yun Po Sun, Kim Dae Jung, and Moon Ik Hwan, were sentenced to eight years; the remaining received two to five years in prison. Miss Lee, above, was one of those sentenced to five years.

Rev. Yun Pan-oong: Pastor of PROK Church in Seoul. Strong critic of the government.

Rev. Moon Ik Hwan (Timothy): PROK. Former professor of Church History, Hankuk Seminary. In recent years has been involved in translation of the Old Testament with a team of Protestants and Roman Catholics. For the better translation of the Old Testament poetry, Timothy has become a student and a writer of Korean poetry. He drafted but did not sign the declaration. His wife is an elder and on the executive of the All-Korean Church Women's Association (PROK). Family all grown.



Miss Willa Kernan takes notes from the sermon and prayers uttered in Korean. Behind her sits the policeman assigned to report on the service. Since then the minister's wife has refused to admit the police to the prayer meetings. Her husband is among those in jail.

March 1st Incident

Photos by Ron Cole, Berkeley Studio

Dr. Moon Tong Hwan (Stephen): PROK. Fired professor of Hankuk Seminary, doctorate in Christian Education. Started the Graduate School of Missiology at Hankuk Seminary. Brother of Moon Ik Hwan. Guiding light of the House of Daybreak community living project. Strong believer in democracy. Wife, Faye (American), is a social worker for the U.S. Army. Four children from pre-school to early teen ages.

Dr. Ahn Byung Moon: Fired professor of Hankuk Seminary in New Testament. Studied in Germany, not ordained. Popular speaker for conferences and church services. Wife ac-

tive in PROK Church Women Executive (national). Before marriage she served as general secretary of YWCA. One child in grade two who sees father's imprisonment like that of Ghandi.

Rev. Suh Nam Dong: PROK. Fired professor from Yonsei Graduate School of Theology, writer and speaker of some note. Studied at Emmanuel (Toronto) and has also been a professor at Hankuk Seminary. Family is grown up.

Rev. Lee Hae Dong: Pastor of PROK Church in Seoul which lends its building to Galilee Church, meeting place of

these families. Has a young family. Only connection with the Declaration is having run off copies on mimeograph.

Dr. Lee Moon Young: Holiness Church. Fired professor of Business Administration from Korea University. Attended Galilee Church. Young family.

Mr. Kim Dae Jung: Roman Catholic. Narrowly defeated presidential candidate in 1971 election. Kidnapped from

Arrested but not Jailed

Mr. Yun Po Sun: Presbyterian, age 78, former president of Korea. Honoured for position and as a member of Korea's respected aristocracy. Wife active in Church Women United and in Human Rights struggle.

Miss Lee Oo Chung: PROK. Fired professor of Seoul Women's University. On executive of All-Korean Church Women's Association. Chairman of Church Women United. Has been arrested by KCIA on three previous occasions because of efforts for Human Rights. Unmarried.

Dr. Lee Tai Young: First woman lawyer in Korea. Active in Family Law, working for its reform. Defending lawyer for

Japan, held in Korea. Sentenced recently for 1968 and 1971 election irregularities but not imprisoned. Wife is Methodist. Growing family.

Moon Jung Hyun: RC priest from Chunju.

Ham Sei Oong: RC priest from Seoul.

Shin Hyun Bong: RC priest from Wonju.

These priests had no real connection with the Declaration except that it was read at the RC Cathedral.

many charged on Emergency Decrees. Active Christian laywoman.

Mr. Chung Il Hyung: Former government minister of opposition party. Husband of lawyer Dr. Lee.

Mr. Ham Suk Hon: Quaker, age 75. Venerated by generations of students. Called the "Ghandi of Korea".

Two RC priests.

In Korea, the surname is written first as given in this listing.

On the Other Hand...

For another view, listen to the Rev. Wan Suk Hahn, Moderator of the Presbyterian Church of Korea. The "Jesus" Presbyterian, not the PROK with whom The United Church of Canada is associated.

Mr. Hahn said: "We want human rights, and freedom...everybody does, but the Korean situation is more important. National security must come first.

"North Korea is 50 miles north of Seoul. The danger is real; we have had experience with communists; that's enough. North Korea is preparing for war.

"The March 1st group was a private action; the church had not decided this. These are political people.

"The people's responsibility is to tell the government what is morally right and wrong. We have freedom in church. We have chaplains with the army and the police.

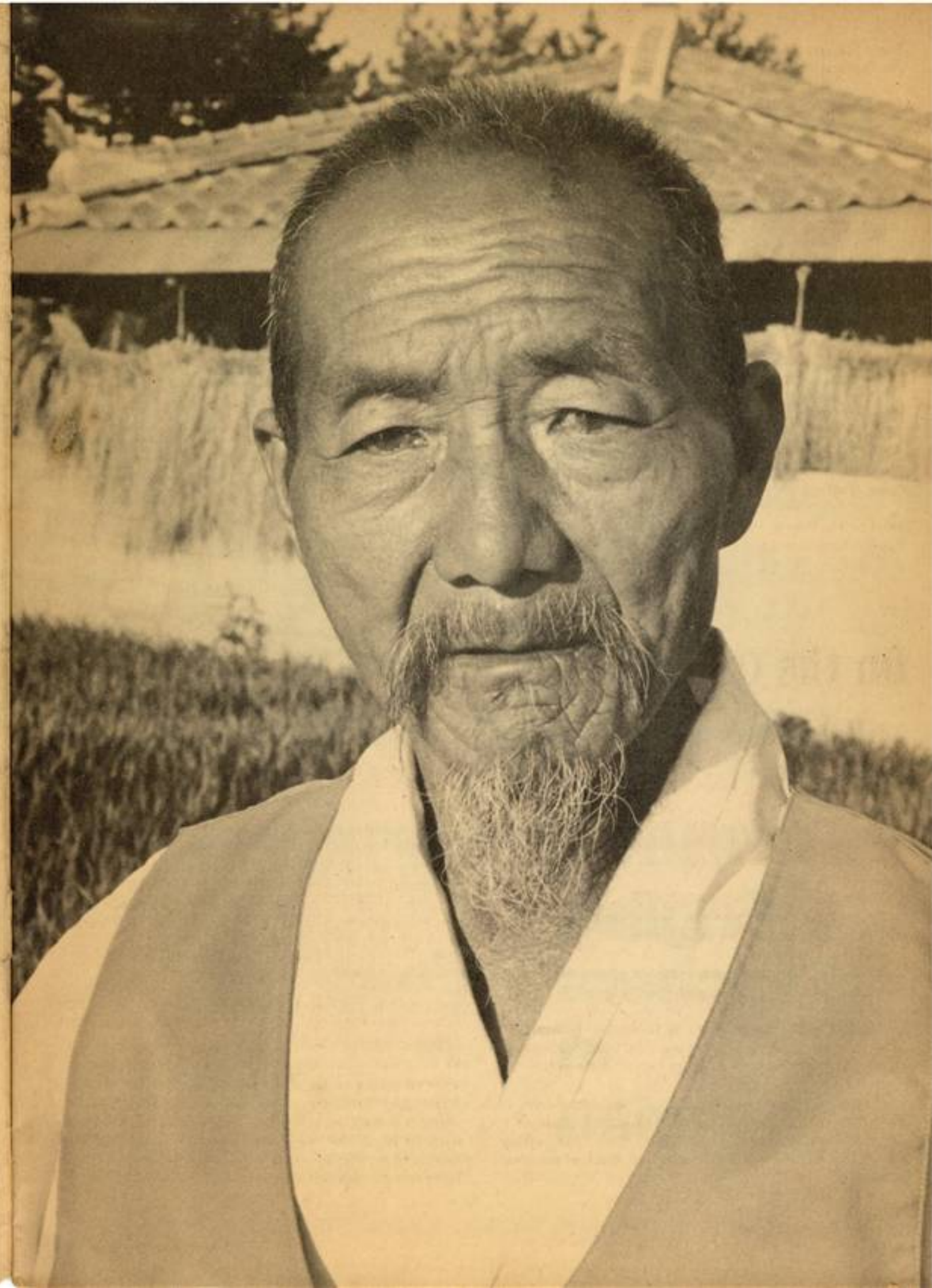
"There are some good things about our government. It gives a better life, and is now in the second phase of a five-year economic plan. The government has been cutting corruption from public office, clearing itself of injustice and unrighteousness.

"There is religious freedom. Of course there is some restriction, but we have wide-open evangelism. Why, 3,398 soldiers were baptized at a single event, making their personal commitment to Jesus Christ!

"In the 'Blue House' (residence of President Chung Hee Park) they hold a prayer meeting every morning. Cha Ji Chul, presidential body guard and deacon of the Methodist Church, is in charge. President Park's daughter, Keun Hai Park, is a good Christian, and has been taking responsibility for religious organization. After her mother died she became very active in Christian affairs.

"In fact, the capitol has an annual national prayer breakfast meeting. The Korean Government tries (only) to maintain national security; it is not to be threatened by a minor group of freedom seekers.

"Our feeling is that if the Government were to let these March 1st Christians go, no one would be bothered by them. It is only outside people emphasizing it and it causes Korean hurt. We say to Government, 'Why bother them...they wouldn't matter at all. Let them alone.' But it is the foreign emphasis which hurts all of Korea."



WANTED



This student listens attentively in his English class at Seiko Gakuin Technical High School in Fukushima, Japan.

Ron Cole, Berkeley Studio

English Teachers in Japan

"Send us English teachers for our Christian schools," said the representative of Japan's Kyodan. "Our need is not just for teachers but for Christian teachers."

Candidates must have at least a B.A. or B.S. degree (an M.A. degree is desirable), and preferably should have training and experience in teaching English as a second language. The major responsibility will be to teach spoken or conversational English to large classes. Normally there are few English speaking persons on the staff, and the person will have to fit into the Japanese school system which is more formal than that generally found in Canada.

Mission teachers are usually single but married applicants will be considered. Accommodation is in a Japanese-style, small apartment or a mission house. Some knowledge of Japanese or a willingness to learn the language is helpful.

Interested persons should contact Audrey McKim, Division of World Outreach, 85 St. Clair Avenue East, Toronto, Ontario, M4T 1M8, telephone (416) 925-5931.



News
From
Overseas
Reports
on...

Nurse Margaret Storey

by R. C. Plant

In May, 1976, photographer Ron Cole and I followed Nurse Margaret Storey on her rounds in Wonju, Korea. Miss Storey recently received a citation by the city of Wonju in recognition of her work in the field of public health.

Margaret had served for three years as a United Church missionary in Korea teaching English at Hankuk Theological Seminary, Seoul, when she returned to Canada to do nursing training at McMaster University (1963-66). Adding a Bachelor of Science in Nursing to her University of Manitoba Bachelor of Science, she was then appointed as a public health nurse at Kwanju Christian Hospital, and a teacher at the Speer School of Nursing.

Dr. Sae Whan Kim, Director of Wonju Hospital (established by The United Church of Canada and the United Methodist Church (USA) in 1959) sees the day coming in the near future when all his hospital's medical work will be done by Koreans. He said, "The Canadian missionaries work very hard, and are a big help. Like the late Dr. Florence Murray whom I remember with respect, they show the Korean people how to serve."

After her last furlough (1971-72), Margaret joined two Korean nurses on the staff of the Community Health Nursing Service at Wonju Christian Hospital. Miss Malsoon Lee, R.N. travels with the mobile clinic to nearby villages, and Miss Yeja Kim, R.N. is responsible for the Service's administration at the hospital.



Tuberculosis is still a problem in Korea. This little girl is waiting with her mother for Nurse Margaret to give her an injection.



When Ron took this picture, Margaret said, "Don't say this person has leprosy! That is no longer acceptable. He has Hansen's Disease!" Miss Lee is cleaning out the suppurating ulcer caused by the way Koreans sit on their ankles. The disease has killed the nerves and he has no feeling in his leg to warn him of the damage being done.

Margaret Storey often visits in nearby villages, sometimes accompanied by her colleague, Miss Malsoon Lee.



Cerebral palsy requires the co-operation of parents and nurse in the treatment which includes home exercises. This child's father (centre) has installed a light switch at home just within reach of his little girl when she stands up. It is a great achievement to turn on the light! The father is a double amputee.

Another house call, and Margaret changes the dressing on a post operative patient. Thus the people in this little village outside of Wonju City are able to go home sooner and not require extended expensive hospital care.



The Church In Urban Canada

by Albion Wright

The most recent Canadian census revealed that half of Canada's population lives in one of our 22 census metropolitan regions. In other words, 11 million of Canada's 22 million people live in one of our urban regions with a population exceeding 100,000. The urbanization process has had very significant implications for church development. Although the metropolitan regions differ in size from Saint John, N.B. with a population of slightly over 100,000 to the two largest cities, Toronto and Montreal with populations of over 2 million, there is a standard typology that can be identified with regard to Protestant mainline churches in each of the urban regions. By drawing concentric circles beginning with the city centre the following zones together with their characteristics may be identified.

1. City centre-central business district

In almost all of the 22 urban regions The United Church of Canada has 1-4 churches located in a central business area. These churches were erected early in the development of the cities and initially were built to serve people who resided in the immediate area. As the city grew the churches served a larger and larger constituency. In recent years the city centre churches have been faced with the need to redefine their role and ministry. In most cases membership has declined due to original members moving to outlying parts of the city and thus finding it difficult to travel substantial distances back to church. At the same time as membership has declined, the cost of maintaining properties has increased. A book recently published entitled "What's Ahead for Old First Church?" deals with both the problems and opportunities that face city centre churches to-day.

2. Churches in Transition

Beyond the city centre are a number of churches that were built prior to the Second World War. Many of these churches were initially thought of as suburban in character but with the growth of the city became well established as neighbourhood congregations in residential communities. In recent years these congregations that have enjoyed tremendous strength have had to recognize the reality of change and have had to consider the implications for their ministry of changing residential communities. In some instances this change has been dramatic and obvious, such as the demolition of single-family houses to be replaced by apartment buildings. In other cases change has been constant but not as dramatic. It is in the latter situation that congregations have a difficult time to acknowledge and thus plan for changes in ministry and mission.

3. The Church Extension Era

Immediately following the end of the Second World War the Protestant Churches experienced a substantial and prolonged period of growth which took place in the burgeoning suburbs of Canadian cities. The pattern of growth that was evident in the United Church might be characterized as follows. United Church congregations were developed in neighbourhoods of 8,000 to 10,000 total population. The congregations achieved a membership of about 500 members, were situated on 2-acre sites with church buildings costing about \$200,000 and mortgaged to the extent of \$150,000 or more. New residents of suburban Canada were anxious and eager to establish churches in their new communities and strong leadership was evident for a period of twenty years from 1945-1965.

4. The Dilemma of Debt

In 1965 people's attitudes to the church began to change. Church attendance began to decline. The imminence of decline was not recognized soon enough and church development continued from 1965 until 1970 on the same expectations as had prevailed in the previous twenty-year period. As a result by 1969 and 1970 church officials became aware that a large number of congregations were burdened with heavy debts and a declining membership base of support. As a result depression and disillusionment dominated the life of the young congregations on the growing edge of suburbia. A strong reaction against continued church development became evident. The Presbyteries of The United Church of Canada literally turned their backs on new developing communities.

Continued Next Page

Stop the Press...

Time Change In CBC Telecast!

The time of the television program "Spirit in a Landscape - The People Beyond" has been changed to nine o'clock and not 8:30 p.m. as mentioned in the descriptive material enclosed in the current INFOPAC.

Enjoy this exceptional program on Wednesday, October 27th at 9:00 p.m.

5. New Church Development

By 1972 church officials were aware of a new surge of suburban development on a scale perhaps unparalleled in Canadian history. Development was no longer undertaken by small developers as during the immediate past war period. Generally speaking large developers purchased substantial tracts of land outside of the established metropolitan boundaries and made plans to develop urban districts with populations ranging from 20,000 to 150,000. A typical unit of an urban district might consist of five neighbourhoods of 8,000 each with a combined shopping centre and community cultural centre situated in the middle of the development. The churches could no longer purchase land ahead of development but were now required to deal directly with the developer. Land cost escalated well beyond the rates established in the '60's. Church leaders responsible for new church development came to the conclusion that a realistic expectation would exclude any thought of neighbourhood churches based on old church extension expectations. United Church leaders concluded that plans might realistically envision the development of one United Church congregation in an urban district of 50,000. In some areas the United Church worked with other denominations in securing joint sites and developing various forms of co-operation in ministry. It became evident also that much more larger sums of both capital support and on-going ministry support would be required to nurture new congregations than had been evident in the previous decade.

6. Re Population of Rural Areas

We tend to think of urbanization partly as a movement of people from rural areas into cities. In recent years we have become aware that this process is being reversed. A great many people who live in cities have been moving out into the rural areas surrounding the city. This process is sometimes referred to as a dispersion of the urban population into ex-rural communities. Potentially the movement of people with an urban life style to a country village or town church is both positive and negative. The small church may welcome the newcomers in terms of adding to their numbers on Sunday morning. However, they may resent the intrusion of newcomers into the leadership positions of the church. It is for this reason that the designation "Churches at collision points" accurately describes congregations in this zone. The collision may take place between life style, values, cultural backgrounds and, for that matter, even religious convictions.

It is very obvious that the Church faces many problems in the urban area and yet surely it is also equally true to say that the opportunities exceed the problems. A first step for Church leaders in an urban situation is to understand the reality of the changing situation and thus the implications inherent for mission and ministry.

Albion Wright is
Associate Secretary,
Division of Mission in Canada

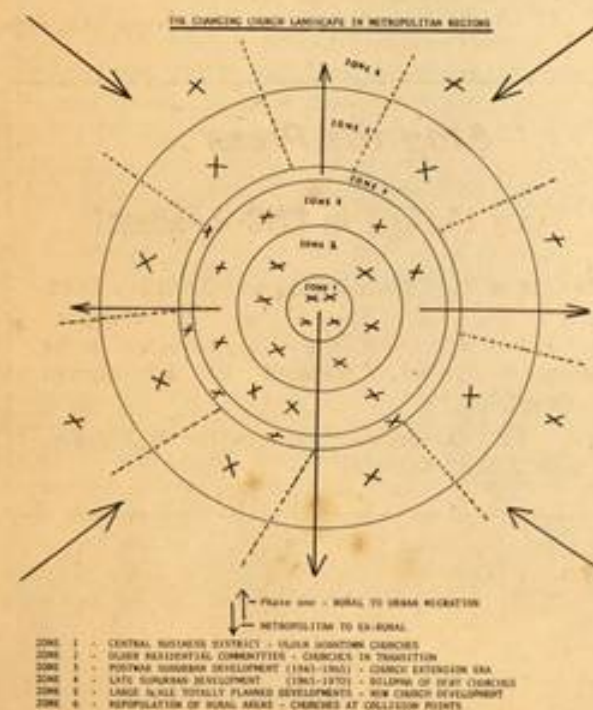
Religion Coverage Grows In U.S.A.

A survey by the American trade weekly, 'Editor and Publisher,' reports a trend towards more coverage of religion in daily newspapers in the US.

Dr. Ernest C. Hynds, journalism professor at the University of Georgia, U.S.A., conducted the survey. He noted that in half of the newspapers studied, religion gets as much or more space as business news and in 62% of the papers as much or more space as the arts.

'Nearly 30% of the newspapers who responded are devoting more space to religion today than they did several years ago.' Dr. Hynds reported 'Only 13% reported decreases.'

"Action" Newsletter of the
World Association for Christian Communication



Dollars For Books and Periodicals

Home based continuing education gained popularity last year when the Continuing Education Fund of the Church helped people subscribe to thesis cassettes. This year the plan is for books and periodicals.

Persons serving pastorates where no book allowance is provided are invited to purchase whatever books and periodicals they find useful for their ministry, and to report the list to the Continuing Education Committee of the Division of Ministry Personnel and Education.

A dollar for dollar grant, up to a maximum grant of \$50.00, will be made on the basis of this report.

Men and women applying are not required to have any endorsement of their application for a grant. Nor do they submit receipts, but keep them on file.

The plan has been heartily endorsed by the Moderator, Wilbur K. Howard, and people appreciate that so little red tape is involved.

The one requirement seems to be that at least one periodical must be included in the list.

Application forms, together with a book list of current reading, has been distributed. Dr. P. G. White emphasizes that the list is for suggestion only, and people need not choose any of their items from this bibliography.

Some ministers and lay supply people are already getting in touch with nearby neighbours to arrange to buy books that they can lend to each other.

There is a deadline. Applications for grants must be completed by November 30, 1976 and sent to the Division of Ministry Personnel and Education.

A Chinese curse
May you live in interesting times.

If you think you understand the situation you have been misinformed.

Seven days without prayer makes one weak.

Religious Public Relations Handbook



This 64-page illustrated manual contains 13 chapters by authorities in their fields. It offers ideas and how-to-do-it information in news, broadcasting, advertising, direct mail, printing, audio-visuals, displays, photography, media selection, community relations, parish publications and organizing for PR. Order from CANEC \$2.20.

David MacLennan writes again

That peripatetic preacher and writer, David A. MacLennan, has done it again. The title of his present book is "Twelve who changed the world", an in-depth look at the twelve men closest to Jesus.

"Arresting, apt illustrations — historical, literary and personal, bring those twelve apostles to life for moderns in a way that shines the gospel into contemporary life. . ." says the publisher's blurb. Being a David MacLennan fan, I won't dispute their judgment.

"Twelve who changed the world" is available from CANEC or The United Church Bookroom at \$3.40 per copy.

For young readers (those under 40) I should mention that David MacLennan is pastor emeritus of First United Presbyterian Church, Pompano Beach, Florida. He is a Canadian who previously served pastorates in Boston, Baltimore, Montreal, Toronto, Rochester and was professor of preaching at Yale University Divinity School from 1949-1955. For many years, until 1975, he was one of the summer preachers at Timothy Eaton Memorial Church, Toronto. He is currently homiletics editor of The Clergy Journal.

Norman Vale

Forms Of Worship Found In Canadian Congregations

WORSHIP is the means by which the believing community tries to relate the substance of its faith to experiences of life. At the heart of the faith of the believing community is a deep belief in God, who addresses himself to us and to whom we address ourselves in a variety of ways and under a variety of titles. Implicit in worship is the possibility of expressing response to God in more than words which has led to the use of varied art forms in worship.

This current practice is a reflection of the practice in earlier centuries when congregations found the message of the worship occasion interpreted in part through music contemporary to the time, or through dramatic dance, or through morality plays, etc. These audio and visual elements were an extension of the interpretive function of architecture, the art in stained glass windows and the art in carvings, whether in wood, metal or stone.

Currently in Canada the following elements are accepted as normative when they are incorporated into the worship experience of a congregation:

- * all musical instruments, either as solo instruments, part of an instrumental group or orchestra, or as accompaniment for soloist for group singing or for dance;
- * dramatic readings and presentations of themes related to the Scriptures by single performers or by groups;
- * interpretive or ethnic dance by soloists or groups;
- * art in the form of banners, whether hung in the sanctuary or paraded among the worshippers;
- * audio visual elements, including film segments, slides, audio tapes;
- * art in the form of paintings, whether a large scale display or shared with the worshipper on a printed order of worship;
- * traditional hymn forms, and more modern forms of singing, by soloists, groups and congregations;
- * readers, choirs and congregational singing accompanied by organ or guitars.

Some of the participants in these various forms of worship are performers but in the worship setting they are seen as fellow pilgrims with the worshippers. The performers may indeed be expressing their own faith experience. We see artists as deeply spiritual persons who express their own sensitivities in their artistic offerings. In many instances, artists who are willing to participate are taking part in the worship even as part of their own ministry.

Keith Woollard, Chairman

Bonnie Brennan, Shelagh Kendal

MEETING PLACE Committee of the CBC-NRAC

Quotes for bulletins

The aim of marriage should be to give the best years of your life to the spouse who makes them the best.

One of the several things to be said about modern sculpture in public places is that it must confuse the pigeons.

Whatever may be the mechanical condition, most car accidents are caused by the nut that holds the steering wheel.

I will listen to anyone's conviction, but pray keep your doubts to yourself. I have plenty of my own. (Wolfgang Von Goethe)

Clergy Talk

An Echo From Nairobi

"...The rich must live more simply so that the poor may simply live. . . There can be no fundamental reshaping of technology and society without a basic change of heart about man's relationship to nature. (And) if we are to continue to inhabit the earth, there has to be a revolution in the relationship of human beings to the earth and to each other. The churches have to choose whether or not they become a part of that revolution."

Dr. Charles Birch, Challis
Professor of Biology, University of
Sydney, Australia.

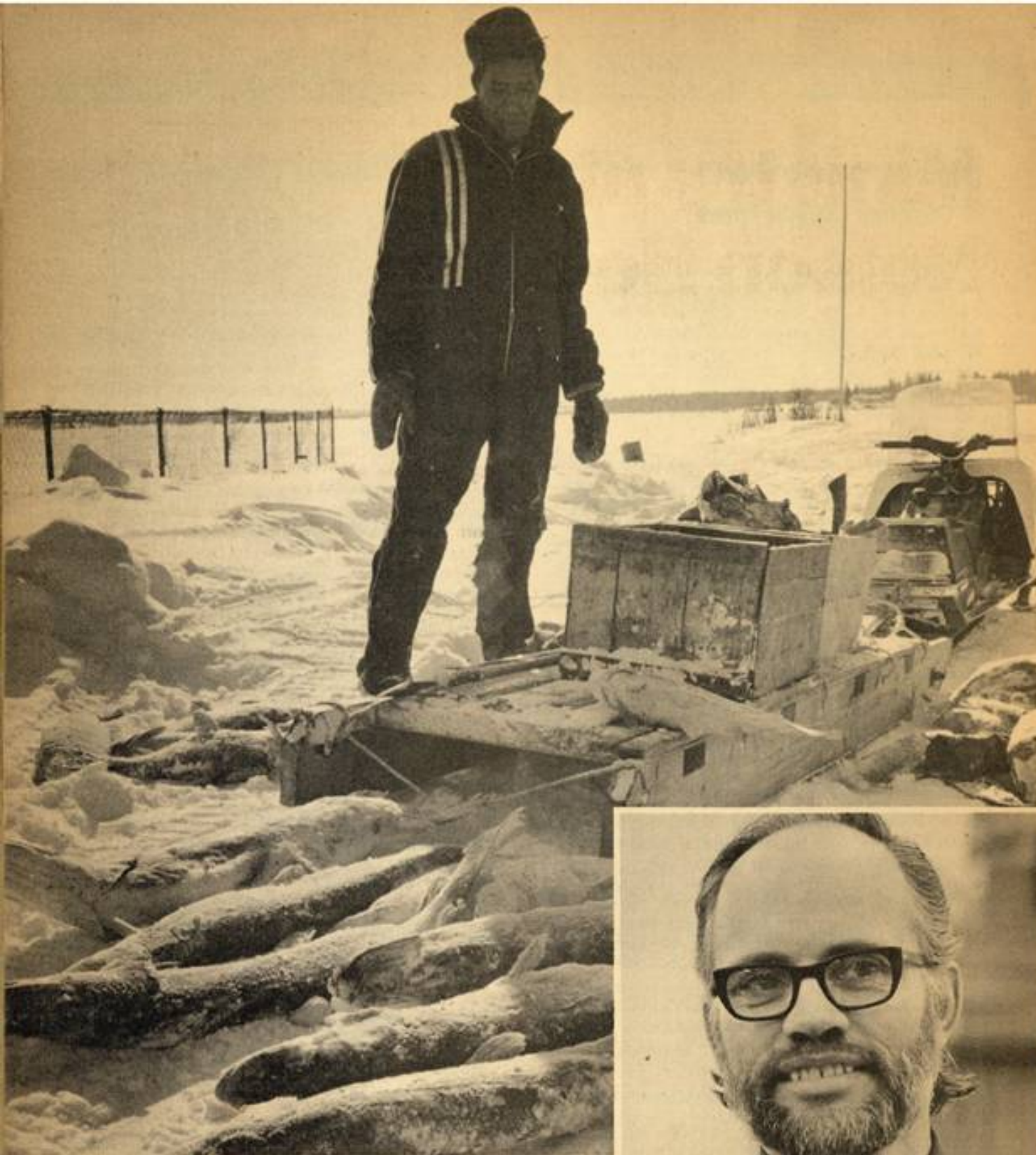
Trial Marriages? Don't Try It

"Living together without any sense of permanency of legality is no more like marriage than taking a warm shower is like shooting a rapids in your underwear!"

So says an emphatic syndicated columnist by the name of Sydney Harris, who has had his fill of the popular argument that living together is good preparation for marriage. Harris tells young people who think otherwise that "neither pre-marital sex, nor pre-marital living, nor pre-marital anything else is a reliable guide to what the marital state will be like."

According to Harris a training camp cannot really prepare you for war; it can provide the techniques, but not the psychological ambience, which is the truly important aspect of the experience.

So young people take heed: "Legitimized, socially sanctioned marriage brings out the best and the worst in persons", and no informal living arrangement, even for years, can simulate the stresses and tensions and responsibilities of the conjugal state."



Ron Cole, Berkeley Studio

The Rev. Dick Swaren (right) came to Nelson House in 1972. Above, Alex Ross examines the fish he has caught in his nets at Cross Lake which is south of Nelson House.



Ministry at Nelson House

by Dick Swaren

Eleanor and I, and our two children, Ricky, age 13, and Claudette, age seven, came to Nelson House from Alberta in 1972. Eleanor (nee Steinhauer) is a Cree Indian from the Saddle Lake Reserve in Alberta. She speaks Cree fluently which is a great help in our ministry.

Nelson House is a Cree Indian reserve with a population of about 1,400 people including teachers, nurses, Hudson's Bay employees, minister, priest and the small Metis settlement on the outskirts of the reserve. In 1972, it was an isolated community served by two-way radio, radio telephone, and air service from Thompson, a mining centre about 40 air-miles southeast. Since then an all-weather road has been built, and a dial telephone system installed along with television reception. All this has greatly changed the people's life-style. Although the conveniences are appreciated, many question the sociological results.

The Hudson's Bay Company is the only commercial outlet in the community. Our attractive new school was built after the separate schools were amalgamated several years ago. It is named in honour of Roman Catholic teacher, Roland Lauze, who taught here for over 40 years. The school provides nursery to grade nine classes. High school students must go out to Thompson or elsewhere. The only established churches in the community are Roman Catholic and United.

Our ministry's main objective has been to nurture a self-governing congregation with local leadership. The Church Council, composed of the minister, 12 elders and representatives from the UCW and Sunday school, directs activities.

Peter Spence, one of our leading elders, was developing such leadership abilities that we hoped he would attend the training course for ministry in Indian communities at Norway House, and eventually be the minister at Nelson House. This has happened in other northern Indian communities. However, in August 1974, he was elected Chief. The church's loss is the community's gain and we look upon this as the church's outreach to the community. Mr. Spence is the congregation's recording steward.

The nearby Manitoba Hydro Development influences the economy of Nelson House where fur trapping is the main source of income, and hunting and fishing supply the local food. Although this project has provided a number of men with considerable temporary income, the future is discouraging. Bush clearing and unnatural fluctuations in the water level have disturbed the traplines. During dam construction, the water level has been so low that few fish have been available within a reasonable distance of the village. With high food costs, the fish are needed to supplement the diet of those on welfare or subsistence income.

Eventually the water level will be raised so high that it will destroy large trapping and hunting areas, upset the fishing for many years, pollute the drinking water, and divide the community into three or four islands.

It is sad how people in power can plan for the economic development of one segment of society at the expense of the socio-economic deterioration of another segment of the same society.

The refusal of corporations and governments to be open and honest about future hydro development plans and their effect on the local people and environment has resulted in devastating pressures on the people at Nelson House. Fear of the unknown and uncertainty about the community's future have taken their toll. Expressions of pre-occupation and sadness can be seen on all sides.

But it never ceases to amaze me how the Indian people can adapt and even still laugh in an atmosphere that would destroy many with a different cultural outlook on life.

The Rev. and Mrs. R. L. (Dick) Swaren are now at Saddle Lake, Alberta.

The January 1975 issue of MANDATE has a background story on the Steinhauers of Saddle Lake. See "A Dream Come True" in the Mission Profiles II Kit for information on the Cree Elders training course at Norway House, Manitoba.

BEAUTY AND GOD'S HOLY SPIRIT in action

"Wind in the Bible is a powerful symbol for the blowing, animating, invisibly creative action of God," writes the Rev. John A. McTavish of Bracebridge, Ontario.

He adds, "...water symbolizes the cleansing, life-satisfying, world-refreshing work of God in his Son."

Wind and Water! Can these two great scriptural symbols be pictured? Artists of the camera thought they could; they were given the opportunity.

Enshrined in the pages of Canada's gift to the United States, *Between Friends*, are photographs by John de Visser. Seven of the spiritual portraits in the 1977 CANADIAN CHURCH CALENDAR are also by de Visser.

Michael Starr's artistry (September) will call to mind the painting by Andrew Wyeth, "Christina's World." These photographers present unforgettable beauty, of such attractiveness that the three participating denominations have increased their printing run in an effort to meet expected demand.

The Board of Trustees of the Anglican Churchman, publishers for that denomination, have stated that a "continuing professional quality of photographs must be maintained in future calendars."

The continued growth in sales indicates that this standard is being met. (The 1975 and 1976 editions sold out by mid-fall.) Calendars may be ordered in bulk lots of ten or more at 70 cents each from CANEC Publishing and Supply House, 47 Coldwater Road, Don Mills, Ontario, M3B 1Y9, or regional outlets.

Disaster Emergencies

A number of congregations responded to the United Church's letter to the constituency about the Guatemala earthquake disaster by putting Mission and Service World Development, Service and Relief envelopes in the pew racks the next Sunday. They had a supply of the envelopes on hand for just such emergencies.



WHAT'S NEW IN AUDIO VISUALS?
HELEN CURRIE
AUDIO VISUAL CONSULTANT

Here is a variety of new films available from the six outlets across the country serving the United Churches. Service charges are a little different. You will note that the sets of slides are for purchase at \$4.00 a set or \$3.00 each when two or more are purchased together.

JAMES BAY

— was filmed in and around the Cree settlement at Fort George in Northern Quebec. It asks the question, "What effects will the development of Quebec's six-billion-dollar hydro-electric project at James Bay have on the land and on its native people?" Many related questions are asked and the film is a plea to stop and examine what is at stake in the North, not only for a small group of Indians but for Canada as a whole.

28 mins., SC \$8.00 — All Outlets.

WE WERE THE ONES WHO DECIDED

— is a film about drought in Niger and Mali, the causes of it, and how the people there have worked to overcome it. Many factors are involved and the points for discussion in the excellent user's guide have parallels for us here in Canada. Plans to use this film should be well formulated, as with all films, so that a real learning experience can take place and our understanding of the word "development" will come alive. Users will receive a copy of the printed guide with acknowledgement of the booking.

28 mins., SC \$8.00 — All Outlets.

And now for a Canadian production, although not our own.

PENNY AND ANN

— is a sensitive story of Penny, who is blind, and the young Occupational Therapist, Ann MacGregor, who helped her to become a confident person able to take care of herself and make her own contribution to her community. The film was produced in co-operation with the Occupational Therapy Department of the Lethbridge Rehabilitation Center in Montreal where the techniques were developed. A most useful film to help people understand handicapped persons.

22 mins., S.C. \$8.00 — All Outlets.

The back page of an earlier MANDATE-Newsletter, April 1976, was used to give full information about the printed resources and supplementary slide sets for the 1976-77 theme, *Canadian Concerns: Christian Response*. If you would like to receive a listing of the other Audio-Visual resources for the same theme send me a note...

Helen Currie,
Division of Communication,
85 St. Clair Ave. E., Room 211,
Toronto, Ont. M4T 1M8.

Don't Just Observe -



We have a MANDATE TO SERVE

The purpose of MANDATE-Newsletter is to serve both those doing the mission work of the church, and those supporting this work through their contributions. Each issue has 24 pages of stories, photographs, audio-visual helps, and challenging articles.

"I didn't know that all this information was available," said a lay representative at a mission workshop. "This is the first time I have seen MANDATE-Newsletter." Even though copies had been going to officials in his congregation for six years, not one had come to his attention! And he is not alone.

To remedy this situation, a poster with the caption, "Don't Just Observe - We Have a MANDATE TO SERVE" has been sent with the October issue of MANDATE-News-

letter to ministers, UCW presidents, and Mission Education co-ordinators. Have you seen the poster in your church?

Does your church purchase a bulk subscription to MANDATE-Newsletter for its teachers, group leaders, Board members, and other key personnel? If so are there enough copies so that members can make the fullest use of each issue?

The Mission Education Co-Ordinator has special responsibility for promoting the use of MANDATE-Newsletter and the mission study resources, and is a key officer listed on the "blue sheets". Do you have a Mission Education Co-Ordinator in your congregation or pastoral charge? Is there a MANDATE-Newsletter representative in your presbytery? Direct inquiries to the Editor, MANDATE-Newsletter.

CANADIAN CONCERNS: CHRISTIAN RESPONSE



Author Douglas Roche (centre), the Rev. R. C. Plant (left), S. G. Horton (right), Chairman of the Committee on Education for Mission and Stewardship, discuss **JUSTICE NOT CHARITY**, part of the **CANADIAN CONCERNS: CHRISTIAN RESPONSE** Study Theme for 1976-1977.

CANEC Publishing and Supply House
47 Coldwater Road, Don Mills, Ontario, M3B 1Y9.

Retail Store - THE BOOK ROOM
85 St. Clair Ave., E., Toronto, Ontario, M4T 1M8.

United Church Book and A. V. Centre
120 Maryland Street, Winnipeg, Manitoba, R3G 1L1.

United Church Resource Centre,
6792-99 Street, Edmonton, Alberta, T6E 5B8.

JUSTICE NOT CHARITY — \$2.95; **Adult Study Kit** — \$1.95;

JUSTICE NOT CHARITY plus **Adult Study Kit** — \$3.95. Send payment with orders under ten dollars.