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## CREATING A ROOM OF OUR OWN

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## WOMEN AND THE FACULTY OF RELIGIOUS STUDIES

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ARC is a publication of the theological community of the Faculty of Religious Studies of McGill University, its affiliated Colleges (Anglican, Presbyterian and United Church) and the Montreal Institute for Ministry.

## EDITORIAL

Patricia G. Kirkpatrick

In case it has escaped anyone's notice, this is the year in which the women of McGill have been reviewing their presence on campus over the past 100 years.

Needless to say, women in the Faculty of Religious Studies have not had such a long period to consider. This bastion of male privilege, managed to preserve its identity without having to confront the other half of humanity for a much longer period of time than did the rest of the university campus.

This was due, in large part, to the attitudes towards women which were taken by the various church denominations which made use of the Faculty's services. Of course some denominations were more progressive in their attitudes than others. Unfortunately however, attitudes were rarely translated into actions. It was not until the mid 70's that the Faculty started to receive significant numbers of women who came to be trained for the ordained ministry. It would be comforting to think that women before this time had not felt "called" to the ordained ministry. This, however, would be a misrepresentation, obscuring the pain of those who lacked the support and encouragement to proceed towards ordination.

The first woman student in the Faculty of Divinity withdrew from the programme because one was deterred by the negative prospect of ordination and settlement. This was Eva Kushner, who went on to a brilliant career in French language and literature. Today she is a Professor in McGill's department, formerly its Chair, and at present holder of the prestigious Killam Fellowship, highest award of the Social Sciences and Humanities Research Council of Canada. She is an active member of the McGill Renaissance and Reformation Group and enjoys returning to the Birks Building for its seminars.

Of the five articles written to commemorate women at the Faculty only one is by an ordained woman. It is important that we remember the very real witness of so many women who have incarnated kingdom values in their daily lives without "buying into" religious structures of hierarchy. The "priesthood of all believers" knows no gender distinctions.

As Margaret Assels reminds us in her article "Doing Theology in a Duplessis Context," in the 1950's the politics of a student was as threatening to the official

church, if not more so, as was the specific gender of the ministerial candidate. For the "official church" docility and a readiness to passively submit to "authority" were the measure of a good Christian pastor. Even if this is overstating the matter, M. Assels demonstrates that the churches then did not consider themselves in a sufficiently strong position to carry out an ecumenical dialogue with communists.

Dr. Sheila McDonough considered her relationship to the Faculty as an Anglican as being "on the sidelines." Ordination was not a possibility for her and therefore was never an issue. She now writes of her work as a University Professor and as one whose energies have been spent in ecumenical dialogue with other faith communities.

For those of us who were educated in the 70's Dr. Erin Malloy-Hanley retraces the first tentative steps which were taken by the women at the Faculty to address the issue of women in the life and service of religion. For many of us it was Dr. Malloy-Hanley's questioning of accepted norms and values that provided us with the intellectual structure with which to cope with those religious institutions which threatened to reduce us to sterile imitations of "corporation men." From her article we learn that if the Faculty of Religious Studies was a "freedom space" it was so because the women of the Faculty had a hand in its creation.

The reflections of the Rev. Donna Wilson bear this out, and while she recalls the negative experiences of being rejected as an ordinand because she was a woman, it is encouraging to think that this Faculty helped provide the intellectual means to survive in a world of so many adversaries.

The last article is written by one of the Faculty's present B.Th. students, Anne Erskine, who, along with many other women, has extended the critique of patriarchal values to include a feminist response to the nuclear arms race.

All of these articles share at least one perspective in common: namely, the commitment to continue and extend a radical critique of present day power structures from a feminist stance. As women, we do this not least because we have been the victims of those self-same power structures, and we are convinced that many of our brothers are as anxious as we are to break through the tyrannies of oppression.

As we proceed through the second half of the 1980's the fact that there are now many fully qualified women in the academic field of Theology will bring problems greater

than that of the ordination of women. The religious institutions which send their ordinands to university faculties for theological education are at best having to cope with the reality that they can no longer avoid the female presence. In the face of this we are still seeing the last remnants of male privilege desperately arguing for "temperance" with regard to the appointment of women as Faculty members. "We must take into consideration the male ordinands who have difficulties accepting women in positions of authority," they argue. Better surely that they should resolve such "difficulties" whilst still ordinands than that they should project their insecurities onto the members of their congregations, 51% of whom are women!

A call to construct a new theological model from the perspective of women's experience is bound to appear "radical." Certainly, there can be no denying that patriarchal norms rarely, if ever, stand up as models of virtue and justice once they have been exposed to a feminist critique. The Christian feminism response is but one voice among many which today challenge the dominant patriarchal power structures; with God's grace it will not be the last.

This will, however, be the last ARC in which the present Dean will be addressing us from "The Dean's Desk." There are many memories of his deanship, and as a Faculty we express our gratitude for both his administrative skills and his support of the students and Faculty. Personally, he has made my "coming home" a very rewarding experience and the insecurities of a first year lecturer easier to bear.

Finally, this issue of ARC has been dedicated to the women of the Faculty of Religious Studies. I trust it will have served their story well, and will testify to the women of the Faculty of Religious Studies who "Walked Warily," so that we might walk more boldly.

## DOING THEOLOGY IN A DUPLESSIS CONTEXT

Margaret Assels

Perhaps the most significant fact about my graduation from the McGill Faculty of Divinity is that I only became conscious of being its first woman graduate when I read that fact in the spring issue of ARC, along with the more surprising fact that no woman followed me until eight years later, in 1959. Why?

For me there was nothing remarkable about a woman studying theology; several of my women friends had begun doing so while we were at the United Church Training School<sup>1</sup> in Toronto during the last year of the war, and I had later spent a summer studying at Union Theological Seminary in New York where the presence of women was taken for granted in 1948. Consequently, what I found strange at McGill was the all-maleness of the classes. Certainly at least one woman had been ordained previously from United College, and another had begun in the new Faculty a year before me, but marriage had changed her career plans.

In fact it was not I who was pioneering; it was McGill in creating the new Faculty. In retrospect I think we students were less conscious than the professors of the experimental nature of the Faculty into which we had been admitted; to us it was just the route to ordination, but improved by its ability to attract more professors of the calibre of United's R.B.Y. Scott and Diocesan's "Nick" Walsh. They were joined in my first year by W.C. Smith and R.L. Slater, and a year later by George Caird, all renowned in their fields.

I never experienced the slightest negative reaction to my female presence from students or faculty. The students kindly created an instant place on the Student Executive for me--as Recreation Convener. It proved to be as good a place as any from which to observe and eventually participate in the ideological issues that divided the students of those "Cold War" years.

I had grown up in a conservative farm family during the Depression but had been exposed, through C.G.I.T.<sup>2</sup> and Youth groups, to that part of United Church thinking jokingly referred to as the "C.C.F.<sup>3</sup> at prayer." However, while studying in Toronto I had had my easy identification of religion and socialism rudely challenged by Canada's first Barthians, fresh from study in Europe. If Hitler's Germany had made nonsense of the hope of humanity's educational evolution towards the goodness of Christ, how should one relate one's faith to one's sense of responsi-

bility for society? That was the question that had brought me to McGill--but it did not seem to be on the curriculum.

Instead, the search for an answer became an extra-curricular activity pursued with those of my fellow students whose prior experiences had included S.C.M. Conferences and Student-n-Industry Workcamps and, in some cases, participation in the Anglican Fellowship for Social Action.<sup>4</sup> In the Montreal Workcamps in particular they had briefly shared in the deplorable working conditions then characteristic of Montreal's meat packing, textile and fur and leather industries. They had met and admired those who were trying to unionize the workers, and through them had been introduced to the Marxist understanding of Quebec society which, in those surroundings, seemed only too true. (As a relative later remarked when worried about the possible effect of my McGill associations on his future career, "You could never have accepted as much of Marxism as you did if you hadn't been living in Montreal just when it was passing through the stage Europe was at when Marx was writing his *Manifesto*.)

After the 1949 Workcamp some students had decided to remain in industry, learning and contributing towards unionization, while others returned to college, but a Co-op was formed including everyone in both groups willing to share in some way in both the Montreal left-wing experience and the search for theological understanding. Because those who were Anglican theological students had to live in Diocesan College, they could only be associate members. Fortunately I was still United and could accept an invitation to participate fully.

So in my final year "doing theology" meant not only attending five courses, writing a thesis on "The Basis of Morality in the Johannine Literature" and fieldwork at Erskine American, but also finding time to share in cooking for a household of nine and in its daily worship, representing "the Christian point of view" on the Communist youth paper's editorial board, supporting "Ban the Bomb" efforts and selling twenty-five cent padlock pins to raise money to enable Dean Scott to fight the Padlock Law through to the Supreme Court. Unfortunately I was still naive enough to try to sell pins to the burly members of Premier Duplessis' "Anti-Red Squad" as they were entering the Student Union to attend the Law Society's "Trial of Monsieur Surpessis," a fine performance which the Daily reported that the Premier had tried unsuccessfully to have Principal James cancel.

Some of our group were involved in supporting

A.F.S.A.'s resolutions in Synod, others in work to prevent the removal of rent controls, still others in musical morale-boosting for the Canadian Seaman's Union, for whose destruction Hal Banks had been brought into the country by shipowners. Decisions about what to participate in and what to reject were made in a Christian group, often with difficulty and always with awareness that church and university authorities were subject to both financial and R.C.M.P. pressure, with only an unguarded border between us and American McCarthyism. Those who were Anglican could sometimes fallback on A.F.S.A. for advice; those who were United learned the hard way. After being walked home from an Erskine-American fireside hymn-sing by a tall and handsome young man whose questions about Christians and socialism I had tried to answer from the prophets and Rheinhold Niebuhr, it was terribly disconcerting to be told by my Anglican friends that he was the Mountie-in-Residence at Diocesan College.

It was about that time that someone handed me, in the Divinity Library, a copy of F.H. Smyth's *Manhood into God*. After reading it till four o'clock the next morning I could begin to see the shape of the answer I was seeking!

Smyth had been brought to Montreal by A.F.S.A. in 1949 for a conference at which he outlined the Eucharistic theology which had led him to found a religious society whose members would simultaneously work towards an economically just society and constantly offer to God their achievements towards this end in a Eucharist revised to make clear that in the consecration of offered bread and wine human work in time is taken into Eternity. Athanasius had said that "God became Man in order that manhood might be taken into God." Smyth saw the Mass as the means through which this is being done--provided that the worshippers are continually bringing to it their share in the re-ordering of a sinfully dis-ordered society. He found Marxian social analysis useful for understanding certain features of that society, but he found the Anglican Eucharist too full of denials of sinful humanity's ability to bring any such offering, let alone obligation to do so. Hence a clarifying reform of the liturgy was for him as important as social change. To some of A.F.S.A. and most of the Co-op this was too great a diversion from social tasks at hand; to others it provided a theologically satisfying unification of the heritage of Prophet and Priest and elicited a commitment of life that came to include sharing of all resources--and attendance at 6 a.m. Eucharists in N.D.G. before Monday classes! The life of this new "Society of the Catholic

Commonwealth" was so vigorous and enriching that three of us who had entered the Faculty as United became Anglican in order to share in it, but not without regrets on my part for the church which, more than any school or college, had been my pedagogue since its formation in 1925.

Meanwhile back at the Faculty there was some trouble about young men wearing plaid shirts to class, but the Co-op could barely keep enough white ones ironed for Sunday appearances. And the Dean, troubled by R.C.M.P. allegations that the Communist movement on campus (if not in Montreal!) was being run from his Faculty, was inviting me to do something about it. On the other hand, United College informed me, before I had decided how to explain to the principal my joining of the S.C.C., that the College would have to warn any prospective congregation of my political leanings which would make it unlikely that I would ever receive a "call." This decision on their part came just after my homiletics effort to suggest a parallel between John the Baptist's call for repentance and Karl Marx's call for social revolution--a sermon I had previously preached to my summer mission parishioners without in the least disturbing those Saskatchewan supporters of J.S. Woodsworth and Tommy Douglas; some even suggested that we send a copy to M.J. Coldwell to dissuade him from his support of N.A.T.O. What a difference the context makes to the hearing of a sermon!

In the Quebec context where we were sometimes working along with Communists, it was *occasionally* possible to discuss our differences with them, which seemed to centre on the time-eternity question. We could be more content with each week's small increments of work for justice; after all they were more God's than ours. But we were also likely to be more concerned about the human relations content of little steps toward agreed-upon goals because each had to find its place in eternity at the consecration--as opposed to the usual political morality in which "*anything goes until the Revolution.*"

After the Krushchev revelations of the real nature of Stalinism, in 1956, when some of the comrades were having nervous breakdowns and others were taking quick routes towards capitalist success, one disillusioned communist spoke rather enviously of the trust she had seen amongst us, "It seems sort of mystical!" I said it's a gift we bring back from our time-into-eternity trip, the doorway for which was opened on Calvary and is reopened at every consecration. One needed then to be able to say, like Philip, "Come and see"--but by then the ordination of student members of the Society had presented the official

Church of the Duplessis-McCarthy era with the need to disperse them as far as possible. (Being, by the quaint beliefs of those days, unordainable, I was also undispersable.) The eight couples who were the Montreal cell of the S.C.C. at its maximum have continued to serve the Church in distinctive ways in Toronto, England, Japan and the Caribbean, but none has ever been invited back to Montreal. To me the Church in Montreal is the poorer for their absence but the national and Ecumenical Church is richer for their continuing witness to the Christian community's obligation to be joyfully offering to God in its liturgy its work within all movements on behalf of earthly justice.

Perhaps my participation in the Montreal expression of that obligation dampened the Faculty's enthusiasm for welcoming women; if so, it is good to see how well today's women are making up for lost opportunities.

#### Notes

1. U.C.T.S., with the Anglican Women's College, united to form today's Centre for Christian Studies.
2. Canadian Girls in Training--an inter-church Chrisitan Education programme for teenage girls.
3. Cooperative Commonwealth Federation--socialist party that preceded today's New Democratic Party.
4. A.F.S.A.-- a fellowship of clergy and laity committed to acting as well as speaking for social change in both Church and society.

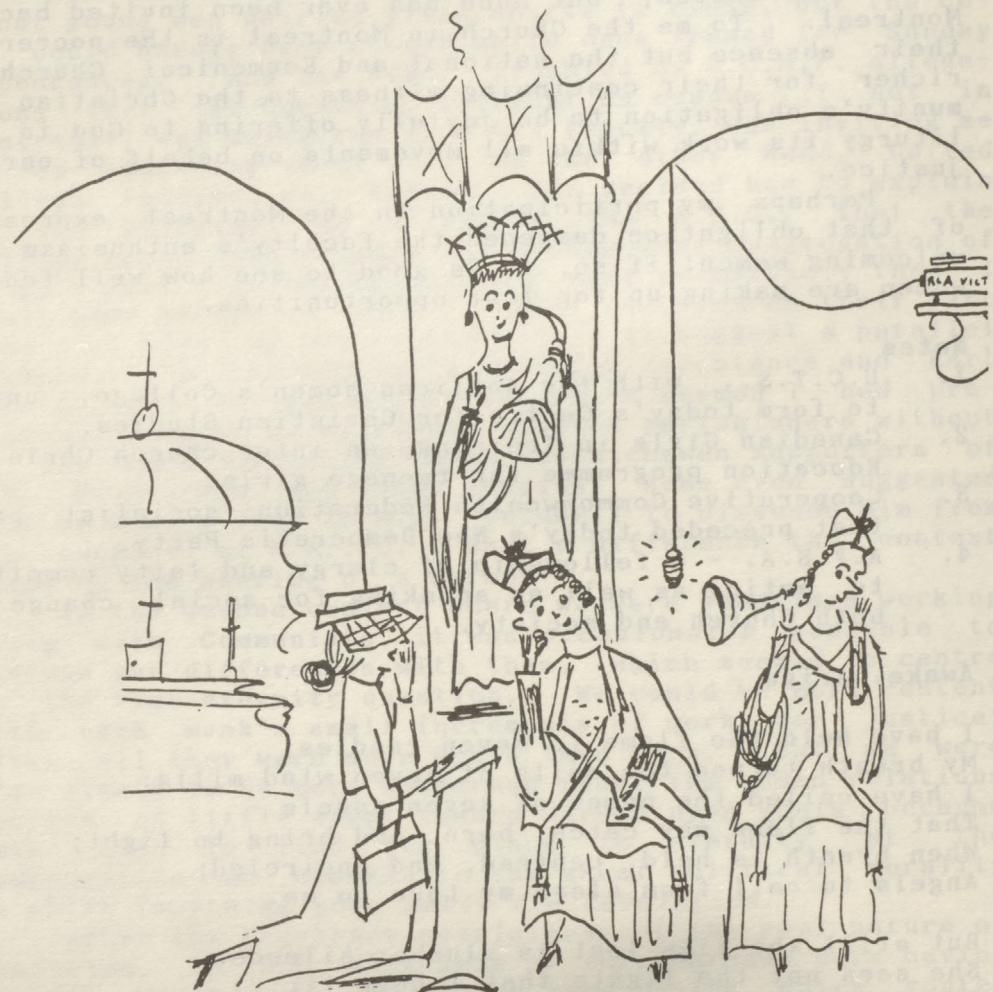
#### Awake, Arise

I have held the flame to seven candles;  
 My breath turned the sails of seven wind-mills;  
 I have called the names of seven angels -  
 That the flame may catch, burn, and bring to light;  
 When breath is held, centred, and encircled;  
 Angels to call from sleep my Love to me.

But still she lies lost in slumber-silence.  
 She sees not the lights that I have lit;  
 She feels not the breaths that I have breathed;  
 She hears not the names that I have called -  
 Messengers to the ladies-in-waiting  
 Of my Beloved, the Lady-in-waiting.

What but Love shall wake from Deep Night's Dream-Sleep  
 The Love I long to awake within me;  
 The Love I seek to arise above me.

James Jervis



THE SEAL OF THE CONFESSORIAL

## ON THE SIDELINES OF THEOLOGY

Sheila McDonough

*The Church Times*, April 6, 1956.

These pictures were published recently by the Society for the Retention of an All-Male Ministry, in order to show the effects of having female ministers in the Holy Mother Church. It is reported, however, that following the printing of these two illustrations showing the possible effects of having deaconesses of the Mass, the number of such assistants rose ten-fold. The editors are at a loss to explain this unorthodox phenomenon.



1. The Kiss of Peace at a Solemn High Mass.



2. The Kiss of Peace at a Solemn High Mass in an upper-crust church in France. This picture was taken in the Church of SS Pierre et Pierrette-au-Lit, in the department of Auprès-de-ma-Blonde.

Independent observers have reported, however, that the congregations in churches where female priests (known as priestesses) are employed are extremely attentive to what is going on at the altar. The number of men in my congregation has increased enormously, says the vicar of the Church of All Holy Virgins, who has two female assistants.



3. The Sursum Corda (and Oculos too, apparently).



4. The Washing of the Feet at the commemoration of Coena Domini.

## ON THE SIDELINES OF THEOLOGY

Sheila McDonough

I understand that the purpose of some of these articles is to look back on our years as students in Religious Studies. My degrees were B.A. (McGill) '52, M.A. (McGill) '55, Ph.D. (McGill) '63. The M.A. was in Comparative Religion, and the Ph.D. in Islamic Studies. The faculty was a Faculty of Divinity; I was therefore in the building, sitting in seminars and so forth with theology students, but since I was not working for a B.D. or for ordination, I was, at least as I perceived it, on the sidelines.

I had taken undergraduate theology courses with Professors Caird, Scott and Thomson, and I had also been an active member of the Student Christian Movement in my undergraduate and graduate days. I had also been in Canadian Girls in Training as a high school student. I did not feel then, or subsequently, that I knew less theology than the men students. The difference just came up with respect to ordination and jobs. I never had much sympathy with the men students who seemed to me to be giving an exaggerated importance to their disputes with each other as to whose ordination was more valid, Anglican or United Church. My own roots in Canada go back as far as 1830 to one James Stewart and his daughters who came to Canada and founded a Presbyterian Church in Kirkwall, Ontario. Subsequently, there were Irish and English ancestors. One of my grandmothers was an Anglican, and the other a Methodist. Both were vigorous and independent-minded. Each had made the journey from Ontario to Alberta at the turn of the century. I have strong roots in both Churches. I was an Anglican while an undergraduate, and I now belong to the United Church. I could never see that the quarrels about ordination had serious substance. Ordination never came up as a real option for me since I was an Anglican while a student. I could not envisage the job of Deaconess as challenging. In the SCM I had many contacts with the leadership of the WSCF and was accustomed to an ecumenical setting for the discussion of theological issues. There were also impressive women theological leaders in the WSCF.

My generation was that of Betty Friedan of *The Feminine Mystique*. She tells us that she had been forced to choose between accepting a doctoral fellowship and accepting a proposal of marriage from a man who made his

proposal contingent on her refusing the fellowship. I suspect that her later breaking out and writing the seminal book was partly a result of suppression of anger about that earlier choice. In any case, not all of us of that generation refused doctoral fellowships. Since I had no women professors as an undergraduate or a graduate student, I guess I was part of the first generation for whom it became a reasonable matter to acquire a doctorate and a university job. I recently received an award for twenty years service at Concordia in the religion department. I have thoroughly enjoyed life as professor, and have no regrets about not pursuing theology.

I had gone into Comparative Religion and subsequently into Islamic Studies at the suggestion of Wilfred Cantwell Smith. I also spent three invigorating years teaching at a Women's College in Pakistan. I had a sense, I suppose, of being somewhat in the forefront of interchange of understanding between Christians and Muslims. Certainly I came to understand while in Pakistan that for several generations many of the most vigorous Protestant women have exercised leadership roles on the mission field. The same women most probably would not have had as challenging work to do if they had stayed home.

I remember the theological students doing a skit one year about their professors. About Dr. Smith the joke was that he was the one who refused to enter heaven unless Muslims and all others could enter too. Jokes of course often reflect, as dreams do, a serious reality. Certainly I felt, and feel, a large gap between those of us who would take that position and those who would not. I wrote my first book while in Pakistan. The aim was to encourage dialogue between Muslims and Christians with similar problems. I can remember comment from one person to the effect that I should be trying exclusively to help Christians. I was never able to understand why. Most of my scholarly work has been based on the assumptions that persons from diverse religious traditions face similar problems in the twentieth century. I suspect that they will be able to deal with these problems more effectively once they grasp the similarities of the problems.

When I began my M.A. in Comparative Religion, the Institute of Islamic Studies was just beginning to take shape. It had one room in Divinity Hall for the IIS library, and a seminar room, plus faculty offices. I worked part time helping get the library set up. I remember helping build the shelves for the library with bricks and planks. I also typed catalogue cards for the file, and I well remember that Dr. Smith checked them all

according to his stringent demands for accuracy. It was necessary to devise a cataloguing system for all the Islamic books.

I knew no Arabic at that point, and I was in many ways over my head in a graduate seminar in which Professors Smith, Fazlur Rahman, Berkes and others were discussing the fine points of al-Ghazali's logic. I persevered however. It bore some fruit, I guess, since in my forthcoming book *Rationalist and Fundamentalist Muslim Ethics*, I indicate that I think that the writings on ethics of al-Ghazali are among the most sensitive and meaningful to be found in any tradition. I think that because of his sustained insistence on the necessity of supporting the members of the community without scapegoating or judging them. He has a very subtle perception of the danger to the soul of a judgmental stance.

I see one important point of connection between religious traditions in the matter of the formation of conscience. One of my former professors at McGill, Fazlur Rahman, is rightly revered by many of his former students and associates for his concern with the formation of conscience. The understanding of Islam which many of us gained from him includes a grasp of the processes by which the individual consciences are formed--prayer, fasting, pilgrimage, alms. Then the individuals through the on-going process of consensus decide the shape and direction of the community as a whole. I think that Tom Driver's recent book on the *Ethics of Christology* views the processes at work with respect to the formation of conscience within the Christian tradition from a similar angle.

The matter of the formation of conscience is one where females and males might more reasonably converse with each other. In large measure it is the women who have been entrusted with this, as mothers and Sunday School teachers and so forth. I am in agreement with the recent studies of Carol Gilligan of the Harvard School of Education with respect to contrasts between female and male value systems. I would like to see more conversation about this issue within the context of congregational life.

While in Pakistan, I was teaching in a Women's College in which almost all of the staff, and all of the students, were women. There was a related men's college in another part of the city. We in the Women's College had no doubts about the quality of our work, and indeed the academic successes of our students testified to the quality of our work. The principal of the College, a

Pakistani Christian, was an outstanding leader who had kept the college together through the great troubles at the time of the partition of India and Pakistan. From this experience, I learned to have great respect for the courage and competence of women given a serious responsibility such as administering a College under hazardous and difficult conditions.

When I came back from Pakistan to do my doctoral studies, I found myself in the opposite situation as the one female in doctoral studies in Islamics with all the professors and fellow doctoral students male. As far as I was concerned, the Pakistan situation was the more normal one in that the competence of women was taken for granted as self-evident, and we were just getting on with the job. I suspect that many of us who have served as missionaries have this feeling that life in the third world comes closer to dealing with real problems than it does back in Canada.

We took turns preaching in the college chapel when I was teaching in the Pakistan College. This was not too different for me from participating in SCM worship services. I have always preferred worship situations in which many different persons participate; one gets a chance to hear different voices. My experience is that this sharing of leadership leads to more active life.

The year after receiving my doctorate, I taught for a year at the Selly Oak Colleges, Birmingham, England. This was a centre for training persons who were going overseas. One of the Colleges there was Woodbrooke, an important centre for members of the Society of Friends. I took part in their daily meetings for worship, and learned to appreciate the silence of Quaker worship as well as the stimulus of never knowing in advance who might be moved to speak. I remember one Quaker woman, formerly an Anglican, telling me that men and women had been treated equally for more than 300 years in the Society of Friends.

That experience among Quakers was useful to me later when I came to teach courses on Women and Religion at Concordia. I realized that the liberation of women historically in North America and England owed a very great deal to the initiative of women who had experienced equality as members of the Society of Friends. In many cases, such as those of Susan B. Anthony herself and Lucretia Mott, I am sure that the generations of Quaker women who had been preachers and teachers had led to the self-confidence with which these women said no, and yes, to the structures they would, and would not work with. I think it is no accident at all that there were five

generations of Quaker women behind Miss Anthony. Women in the other Churches, and in society generally, have profited from the changes initiated by the Quakers, though they did not initiate them.

Where my interest in Islamics and Comparative Religion and Women's Studies come together is in the demystifying of the stereotyping that puts down persons. I did some research once while still a graduate student on the articles about Islam, Hinduism and Buddhism in the early editions of the Encyclopaedia Britannica. In every case in these early articles, the emphasis is on negative stereotypes of other traditions--as legalistic, other-worldly, corrupt, irrational, and generally inferior to the rationality and goodness of the Christians. The others are upheld as straw persons who are just wrong and silly compared to the writers of the articles. This kind of negative stereotyping does not change until the end of the nineteenth century. Those of us committed to the Comparative Study of Religion are trying to make a serious discipline out of the process of refusing to stereotype. We try to listen to the others and to take them seriously on their own terms.

I think the process has to be similar between women and men. The history of the negative stereotyping of women done by men, and male theologians in particular, is long and terrible to contemplate. I think the males have to apologize and to purge themselves of these stereotypes much more vigorously than they have yet done. Out of such purging, however, I would be hopeful that a renewed energy might develop in both women and men. Particularly in the Church, I think the movement to transcend negative stereotyping can be a means of grace. I think we can move forward much more effectively when we rid ourselves of inhibiting and oppressive delusions. It remains true that evil once transcended fades out, and leaves us free to move.

## HOW WE WERE (1970-1977)

Erin Malloy-Hanley

When asked to contribute to this special issue of ARC, "100 Years of Women at McGill," I was hesitant for several reasons. I have been away from McGill for as long as I was there--7 years. Seven years is a short time to assimilate very much accurately as well as it is a long time to have had lapse before trying to recall how things were "back then" (1970-1977). The most I can hope to contribute therefore to this edition of ARC is to trigger the memories of those who also lived through this brief period with the hope that they may be in a position to refine and/or correct my recollections in order to further the on-going, yet unfinished conversation on women at McGill. For those who have arrived after this period and are "of the 1980's" at McGill, I hope this article will broaden the context of your conversation.

Since the contexts of on-going discussions change, the context of the 1970s in which these events took shape is different from that of the 1980s in which this will be read. It may be interesting to ask yourself as you read this if any/everything has shifted in focus. Have seven years made any difference in terms of questions being asked? If so, why? If not, why not?

In the 1970s I was at McGill as a graduate student and then as Assistant Professor in the Faculty of Religious Studies as well as Associate Dean of Students. I was a foreigner culturally (American) and religiously (Catholic). Though conscious of my "foreign" perspective in most circumstances, I do not recall feeling "foreign" or "displaced" as a woman at McGill. I think this was due in large measure to the atmosphere which seemed conducive to raising questions rather than giving answers. There was an air of controversy surrounding most issues that touched on women (and almost everything did). These controversies raised other and often deeper issues, e.g. "liberation" and "equality" in general. I saw this as a key factor in determining the validity of the questions being raised. If they facilitated the bigger question, contributed to the larger picture, then women by focusing on themselves were helping others (other women, men and children) to focus on the deeper issues of becoming human.

This appreciation of the role of questioning was not necessarily a view held by all my colleagues nor by all of the students. The range of ideas on how to move with the

newly emerging social question of women went from thinking we ought to ignore it, i.e. let women just stand on their own merits, to thinking we ought to help women gain equal access, i.e. help women by special support networks such as day care for the children of women students, women's studies programmes, special lecture series dealing specifically with aspects of feminism. It was between these two extremes, on the one hand leaving well enough alone and on the other hand focusing on women specifically, that I recall the atmosphere of questioning took shape.

In my own limited experience these questions appeared in two different forms: 1) those which arose from my teaching experience in the Faculty of Religious Studies and 2) those which arose in the office of the Associate Dean of Students. From these two half-time positions, I recall the issues emerging in two different though often overlapping areas of concern--the academic and the social.

As Associate Professor in the Faculty of Religious Studies I was teaching three courses: Contemporary Catholic Theology, Liberation Theology, and Perspectives on Women in the Christian Tradition. I need not elaborate to readers of ARC that this third topic was geared not only to the women in the Faculty studying in the general degree programme and to those studying for the ministry, but also to the men who were in the general degree programme as well as to those studying for the ministry. The purpose of the course was to engage faculty and students in a dialogue on the involvement of women in the life and service of religion. It started as a pilot course. The content emerged as a result of a reading programme and integrating seminars with faculty and students. This course, as well as Dr. Katherine Young's course, Images of the Feminine: Mythic, Philosophic and Human in the Hindu and Buddhist Traditions, was given impetus by the Faculty's desire to promote the study of women in religious traditions.

I remember the questions in my course on Woman in the Christian Tradition arose initially in such practical terms as, for example, if a minister were to marry a minister what would happen if they were not assigned to the same church? However, further questions arose quickly in terms of theory as well, e.g. could women avoid the pitfalls already dug by a predominantly masculine ministry? Ought not women who felt called to the ministry be encouraged--even educated--to raise more fundamental theological questions such as, "Is ordination necessary for ministry in the Christian community today?" Might not

women make their contribution to theology in general and to the ministry in particular better in terms of questioning the fundamental issue rather than demanding equality in a possibly obsolete system of service? Could not women and men work towards restructuring the service network rather than perpetuating it in the name of women's liberation?

When I first raised this question I recall it seemed to many to be quite radical indeed. Then as the semesters rolled by I recall it became a legitimate even ordinary question in many class discussions, student-faculty seminars, and in the "hall and stairs" discussions which seemed on-going between the first and the third floors of the Birks Building. This question certainly forced me to ask myself the recurring question of all professors--"What is the purpose of education?" Are we to help the students "fit into" society without a "hitch," or are we to help them make contributions to society which may cost them the artificial comfort of fitting into a value system and social structure which may be contributing more towards causing our problems than solving them?

The Faculty of Religious Studies was for me both as a graduate student and then faculty member a "freedom space" to consider such questions in a decade which I remember as raising student consciousness by raising questions. Now for the other half-time job--Associate Dean of Students! I perceived my role there to be one of facilitator. Students had needs which needed to be met. Sometimes they could meet their own needs if given enough time and encouragement. Sometimes they needed help from someone in a position to see it through the next step, a step which would give a degree of structure, even permanence, to an idea, concern, or interest which seemed worth pursuing. In the 1970s, the office of Associate Dean of Students was to function in association with the Dean, and everything not specifically academic seemed to find its way to that office, e.g. psychological services, health services, manpower and immigration, women's athletics, financial aid, housing, and "special interests."

Under this category of "special interests" came day care, women's studies, the women's union, a special series of lectures on women, etc. Some of these interests or projects were not new; they were simply revived in the context of a new focus on women. The day care centre became almost a thermometer of the university's concern for women. If student parents could not have educationally oriented day care for their children, women possibly would not finish their degrees. The issue

clarified a basic question: Ought the University to assume that kind of social responsibility?

As a result of a student initiative, the issue of women's studies arose. Several students expressed the desire to complement the programmes already flourishing at other Canadian universities. They also hoped to expand its dimensions into the Montreal community by way of workshops and courses as well as into a research project geared toward examining elementary and secondary school texts to determine the focus and/or omission of women in history. The question that I recall arising from this initiative and the consequent sequence of courses offered in various Faculties and Departments\* was one of whether or not women's studies within the general curriculum would serve to integrate the newly discovered information about women with a heightened social responsibility for this knowledge.

The Women's Union (dormant since 1968) was revived in the Student Centre as "A Room of One's Own." A need for space, a centre for thought, a place to go for the exchange of ideas, to gain insight and acquire a context for the direction of the women's movement at McGill. The question which I saw emerging from the establishment of this room was: Are the women who use this room setting themselves apart in order to stay apart from the mainstream of thought, or are they setting themselves apart in order to reflect on the mainstream ideas with an eye to integrating themselves into society without losing their identity as women?

The various interests by and about women began to climax in my tenure between 1973-75. There seemed to be a need to co-ordinate these diverse interests and to give them some degree of continuity. To this end, a survey project was developed. Among its main objectives was the attempt to assess scholarly concerns in regard to teaching and research on women at McGill in order to determine whether or not there was a need for a permanent Centre for Research and Teaching on Women at McGill.

As a result of these discussions on the need for and validity of "raising the awareness level" in regard to women in general and women at McGill in particular, it became evident that it would be helpful to enter into dialogue with women who had done special research and were well known for their published and scholarly interests in women. To this end, several Faculties and Departments

\* Anthropology, Education, Sociology, Philosophy, Music, English, Religious Studies (by the summer of 1976).

contributed ideas and finances to make possible a special lecture series on women.

There were many other programmes and projects which managed to come under the "special interests" committee in my office as half-time Associate Dean of Students, but those I mentioned were ones I recall as having helped us to raise basic questions in regard to women in society. They were interest areas initiated at the grass-roots level of students and faculty. I only attempted to facilitate their progression towards a broader insight into the education of women at McGill.

The fundamental question raised from within the context of the office of Associate Dean of Students was the same as the question raised from within the context of the Faculty of Religious Studies: In the name of equality ought we to encourage women to "fit into" existing social structures, or ought we to provide women students with an image and suggested identity which is not necessarily typical of our culture? Must women in the name of equality be encouraged to fit into antiquated structures and thereby forfeit their true liberation as human beings?

This question seemed to underpin each issue and project that took shape under "special interests" in regard to women from the office of Associate Dean of Students. It seemed to be the same question which emerged in the Faculty of Religious Studies in the course on Woman in the Christian Tradition: In the name of equality in the Christian tradition, ought we to be educating women and men to fit into existing structures of life and service of religion, or ought we be educating women and men to question whether or not these existing structures are truly serving the needs of society in the last quarter of the twentieth century?

### Held in the Hollow

All things in the World are sacred:-  
 Blessed by the Breath of the Father;  
 Touched by the Finger of the Son;  
 Healed in the Heart of the Mother:  
 Held in the hollow of God's Hand.

James Jervis

## HANGING IN AND BREAKING THROUGH

Donna Wilson

Don't be duped by folks who talk about 'God' all the time. It's more critical to make the connections among ourselves. And a hell of a lot more honest.

Carter Heyward

For over a year and a half I have been working within a feminist collective. We operate an emergency shelter providing a safe and supportive environment for thirty women and children. Talking about God is not a part of our reality. The rare moments in which God-talk is heard often relate to a distorted sense of self and perceptions of the world: "God wants me to kill myself" or "Jesus told me to come here."

Here at the collective we do not speak of being connected to one another through some other being. We do not speak of healing or resurrection or salvation. But our lives are essentially "connected," bonded by a common humanity, experiences of powerlessness, and expressions of self-possession and self-determination. We are accountable to ourselves and to one another. We are motivated by a strong sense of community and compassion. We are human centred--woman centred--connected to reality through the pain of real lives. Sometimes, overwhelmed by futility, we continue with the conviction that change is essential and that through our corporate actions life will be more human.

I live and work in a community that seems a far cry from the Faculty of Religious Studies, Dio and a three year parish ministry. In terms of externals there is no compassion. But the influence of the Faculty continues in my daily life, for it was there that I began to acquire the tools with which to understand the horrors of oppression. It was the Faculty which gave me the power to "name," to structure and order my thoughts and give intuitive feelings intellectual expression.

I remember my years at the Faculty being filled with insecurities vis-à-vis my future and yet I would have to acknowledge that these allowed me to go beyond the average ordinand's worry of whether or not HE would be ordained. As an ordinand in the Anglican church, it was not just simply my suitability for the ordained ministry that was being challenged, but the very fact that I was a woman.

Because of this, I was forced to identify with other marginalized groups in society and to attempt to integrate my experiences with theirs. In making such connections my small world grew like the intricate weavings of a web and I began to become conscious of just how much the structures of a patriarchy had stifled and manipulated the lives of the weak and disenfranchised.

A very significant influence were some of my black colleagues who encouraged me to look at my own struggle as a woman for liberation within the context of Black liberation. I remember reading all of the works of James Cone and realizing for the first time just how intimately related the feminist movement was to the Black liberation movements of the day. Classes with Doug Hall were times spent making those connections in the mind, and wine and cheese lunches with John Kirby provided a forum for meeting with others and discussing the practical outworkings of those connections.

There was a core group of women within Dio and the Faculty who I think were probably brought together because of negative experiences more than anything else. And there was nothing imaginative about these experiences. It was hard to believe that the resistance and rejection we experienced from both male students and members of the college and clergy were a consequence of our being ministerial candidates. That reality posed the most difficult questions for me to ask: "Am I seeking ordination just because I want to be taken seriously by my male colleagues?" "Do I really want to be part of a hierarchy which seeks to destroy a person's humanity?" "Will I be able to join the 'male club' without at least some of their attitudes to power?" "Once in, how effective will I be in changing those attitudes?" "Wouldn't my energies be better spent outside the institution?" "If I identify so closely with an institution of oppression, will I be able to effect a ministry amongst the oppressed?" These questions and many more were the permanent mental luggage which I remember carrying while I was at the Faculty. Sexism, Racism, Marxism were all discussed in relationship to the church's representation of God and the manifestation of that God in Jesus. Perhaps because of this I was made aware of the fact that my sense of being oppressed, as a woman ordinand, was but part of a layered system of oppression. The Faculty opened up the world for me in a way which taught me that anyone's struggle for liberation is my struggle also, and that as a Christian I had to bear witness to that struggle.

I was very excited and ready to move on at the end of

the B.Th. years. For the most part it had been an energizing experience, and I was convinced that I had gained a strength from those years which would stand me in good stead once in the world of the parish. Then came the disappointment of not being able to go into MIM because there would not be a parish place for me at the end of the year. In the whole of the Diocese, there was not one parish which would accept a woman ordinand. This was in 1979. My classmates went on to the Montreal Institute for Ministry and I continued on in my studies--with a vengeance! My S.T.M. year was filled with Marxism and feminist liberation theology as I tried to work through my anger and frustration. Finally, I was given permission to proceed through MIM. (There had been an unofficial policy to ordain only one woman every two years.) It was during that year that I wrote an article in ARC (VI, 2, Spring 1979, 26-29; the grammatical errors weren't mine) which was a reflection on the Quebec workshop. The workshop became a rallying point for women in the class. Once again we had identified our position within society with that of other oppressed groups. At about the same time the women from the Presbyterian College were finding out that some placements (post-ordination) were not open to them *because* they were women. It had, for those women at least, never seemed so blatantly unjust. The very institution which was meant to show forth and uphold justice and righteousness was now claiming that it was willing to suspend such notions, at least with regard to the women of their churches. For whatever reasons, this time we did not roll over, nor did we fetch the ball, we banded together, commiserated with one another, and took every possible action there was to have the decision reversed. We began to see that our silence, our attempts not to rock the boat, had in fact gained us nothing but the contempt of the male hierarchy. I don't know about the others but I can remember how good it felt to finally stand up and with my sisters say: NO, we will not put up with this form of discrimination any longer, and YES this time we are going to fight and make a lot of NOISE.

Now that I'm ordained, and working in a feminist collective, I like to think that it was my years at the Faculty which gave me the courage or at least the means by which I could construct a theology which came out of my own experience, one which I could identify as being essentially true to the Gospel and the values it upholds.

Our struggle as women ministers has just begun. Although there are signs that things are getting better, I am very much aware that we must be on our guard not to

lose that cutting edge of our feminist critique because we are no longer being "outwardly" and "blatantly" oppressed. We must not be lulled into a false sense of security, for then we will surely have joined hands with the church's corporation men.

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#### GEORGE B. CAIRD MEMORIAL PRIZE

- \* In Honour of G.B. Caird (1917-1984),  
Professor of New Testament 1950-1959
- \* Annual Prize for Excellence in New  
Testament Exegesis and Theology
- \* Graduate Bursary in New Testament  
Studies
- \* Contributions can be sent to:

Mrs. Marina Costain  
Faculty of Religious Studies,  
3520 University Street,  
Montreal, Quebec  
H3A 2A7

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## SISTER PEACE

Anne Erskine

"Real peace is sought through a commitment to respect for the dignity of every human being: a search for reconciliation rather than dominance: the courage not to cooperate in any evil or oppressive act: a conviction that every individual action, no matter how small, can contribute to the creation of a more peaceful world."

S. Merritt, "Peace in their time"  
*New Internationalist*

I am a violent person. It has taken me nearly twenty years in the "peace movement" even to begin to deal with that fact. I am a person prone to abuse power and not to be responsible for my actions. From abuse of the body I was given, to coercion of the people who have come directly into my life, to the people who suffer from the way I choose to spend money, to my complicity in the systemic violence underwritten by taxes and non-involvement. Not to mention, in Christian terminology, the sins of omission. All this power that I do wield and not as a resource for peacemaking, *what a waste, what a crime*.

So I become "critically informed," resist the temptation to despair in the face of complexity, resist the temptation to think in terms of only one solution--that peace is "not-war." I try to dissolve my internal barriers which divide me from others whose understanding of what makes them feel secure, at peace, differs from mine, that we might unify our effort to remove threats to the fundamental need of people to live fully. I learn how to live with conflicting informed opinion. How to love my enemy. The ones I have created as enemies by my worldview. The ones who have created me their enemy. In our ignorance, fear, lack of trust, of compassion, of ability to distinguish unity from uniformity.

The women in the peace movement--and that's a majority of the movement--have helped me a great deal with this painful recognition of my violence. They remind me, as they shape this dynamic for peacemaking, what community is, what solidarity is, what creative diversity is, what celebration is, what mourning is.

They keep history before me. Not just the history in

texts which hangs on a structure of events jolting from war to conquest to new weapon to accommodation of brutality to the next war. They bring into my mind a chronology which includes seventeenth century Iroquois women who organize a successful "Lysistrata" action, refusing sex or childbearing until unregulated warfare ceases. They remember that in 1884, seventy years before Rosa Parks, Ida B. Wells, a Black Woman from Memphis, brings suit against the Chesapeake, Ohio and Southwestern Railroad after being thrown off a train for refusing to move from a first class coach to the car reserved for Blacks. She organizes an anti-lynching campaign within the Memphis Black community and ignores a prohibition of the National Women's Suffrage Association over her participation in a national suffrage demonstration in Washington, lest she antagonize Southern white women. Women also know the war of racism from both sides.

But it was the idea of a young Canadian woman, Julia Grace Wales, in 1915 that moved me to action, a definition of peace that is positive and challenging. A Women's conference was held at the Hague at which the Women's International League for Peace and Freedom was founded. Julia Grace Wales proposed a "Continuous Mediation without Armistice." So I joined W.I.L.P.F., which monitors international situations through their effect on women and devises and supports actions which are in keeping with its ends--peace and freedom.

Why women as a gauge? Why women working without men who are also interested in promoting peace?

Women are most often the victims in the state of war we live in at present. Women know it through the violence done to their bodies. A female human being is raped every three minutes. A female human being is battered every eighteen seconds. Women are physically threatened and spiritually abused in pornography, as objects to be understood as pieces of body--never as people to develop a relationship of respect with.

The violence to women's identity is profoundly damaging. Meditate on the effect of positing male comradeship as the model of human relationships, systematic separation of women's culture, erasure of women's history, sanctifying of the heterosexual norm with its limited understanding of the giving and receiving of affection and the arrogant reinforcement of male privilege and female, especially young female, vulnerability.

Meditate on the violence to a whole spiritual understanding whenever a worldview enthrones the limiting image of a God as male only, thus legitimating much of the

above violence against the "other" and devaluation of living in a harmonious rather than exploitative rhythm with our environment and its every inhabitant.

Women, so often rendered unconscious to themselves by the use of patriarchal language, understand oppression, the exploitation and devaluation of labour, the relegation to global maintenance roles and structuring of economic dependence. They are a good litmus test as rape victims of war. They tend their children dying from the arms race, whether in its obvious or systematic forms. Shrapnel from the ever-increasing number of wars in poor countries (where we have usually made war since World War II) doesn't make one more dead than death from hunger, water-borne disease, lack of good health care (preventive and curative), the suicide of despair in a country where defence spending has priority over human social needs. Every minute thirty children die for want of food and good health care. Every minute the world's military budget absorbs \$1.3 million of the public treasury. The U.S. devotes over \$200 billion a year to military defence against foreign enemies but 45% of Americans are afraid to go out alone at night and 35 million live in poverty. The USSR spent \$1.3 trillion in the last 20 years for military power. It now ranks 25th among UN nations in economic-social performance. Civilian death tolls now outnumber military by about 60% where estimates have been made, primarily women and children, in present wars. More importantly, life expectancy, bare survival, not quality, as one barometer of social well being, depicts the hidden violence of social neglect. Between 1945-1984 there were 15 million needless deaths--those who die primarily as a result of hunger and illnesses relating to unsafe water and poor sanitation before their nation's average life expectancy. That means that social neglect killed almost as many as the 16 million war deaths in that period. Structural violence now haunts human life as much as behavioural violence. The complex factors in the power shifts over the last 20 years must not blind us to the fact that the enormous military establishments of today are recent developments (13 times the volume of military activity of 1936) and that they have one effect--they kill people.

That so many of these victims are women and children means that it comes as no surprise that the compiler of the statistics on *World Military and Social Expenditures* is a woman--Ruth Leger Sivard. That there are communities of women on vigil at Greenham Common, Cole Bay, Seneca Falls, the Pentagon, etc. recognizes also the problem that

women have had in working with social justice groups who had male hierarchical structures and fixed ideas about women's roles in resistance work. From the time Catherine Marshal and Bertrand Russell, who agreed on feminism but struggled with roles when he was chairman and she was secretary of the No-Conscription Fellowship, to the present when women who ably head up Canadian peace work are often divorced, we have acknowledged the need to face our task of reconciliation seriously.

Ursula Franklin, Canadian Friend and professor in the Engineering Faculty at the University of Toronto, defines violence as resourcelessness. Power and re-source-fullness are found in non-violence. When a group of Canadian Native people came to Ottawa in non-violent protest and occupied a building, the police sent armed squad cars and searchlights. The situation became instantly tense. A woman with experience in non-violent response travelling with the caravan was asked to mediate. "Being a woman was a special qualification for service in a mission of peace," as Jo Vellacott (with the Simone de Beauvoir Institute, Montreal) puts it. It brought a change in perspective, lessened the perceived threat on both sides and made communication possible. This woman had a source--a tradition of faith--which emphasized constructive use of power. She was no Maggie Thatcher. I'm reminded of Rabbi Elysa Goldstein's analysis at the World Conference on Religion for Peace. When asked about a feminist vision of sports, she replied that the players must always be more important than the rules.

Women in the peace movement use this guideline to the total dismay of their male counterparts. Meetings are inclusive of all experience and often long and only indirectly decisive. Yet the sixty percent of Montreal's public peacemakers who are women get a great deal done. The work of Edith Adamson of the Peace Tax Fund in Victoria, Barbara Deming in Cole Bay, Saskatchewan, Women's Peace Camp, Sister Rosalie Bertell's work on low-level radiation in Toronto, Deborah Powell with Women's International League for Peace and Freedom in Ottawa, Ann Gertler of Voice of Women and UN observer in Montreal, Muriel Duckworth who is connected to peacemaking in every aspect in Halifax, energize the rest of us. Women working to stop missile testing in the South Pacific with its related genetic and justice issues, women embracing the Green and Common ground around a British-American (or as Daphne du Maurier might put it, USUK) airbase in southern England, or women going to jail in Comiso, Italy, women in Germany, Japan, New Zealand, Australia and at greatest

risk in Russia, Latin America, Northern Ireland, South East Asia and South Africa, have pieced together and woven a network which generates resistance to the accepted perspectives on hunger, health, environmental issues, economics, rape, abortion, prisoners of conscience, arms production, language, work, love and religion. In other words, a political force.

The spiritual energy of these politically active women of diverse religious commitments who have shared their visions, discipline, celebration and grief with me here in Montreal encouraged me to explore my own peacemaking roots in my own faith tradition. As Lois Wilson of the World Council of Churches put it in *Sharing a Common Future or None at All*, "My experience in inter-faith dialogue has been to deepen my understanding of my own faith." I feel profound thanksgiving for this gift of sharing their life journeys to strengthen mine.

I received a parallel gift in tapping that spiritual resourcefulness that feeds the peace that is within me alongside the violence. I need it. Every day another of my sisters is hurt, both those whose names and faces I know intimately and those I can only love with my work and prayer on their behalf. Dorothy Day writes explicitly of the type of work and prayer: "Let us add that unless we continue this prayer with almsgiving, in giving to the least of God's children; and fasting in order that we may help feed the hungry; and penance in recognition of our share in the guilt, our prayer may become empty words." She told those who charged pacifists with sentimentality and fear of suffering hardship in war, "let those who talk of softness, of sentimentality, come to live with us in vermin-ridden, unheated houses in the slums...[we]are perhaps too hardened to the sufferings in the class war, living as we do in refugee camps. ... We have lived in the midst of this war for many years. It is a war not recognized by the majority of our comfortable people. They are pacifists when it comes to the race war. They even pretend it isn't there. ... And we must all admit our guilt, our participation in the social order which has resulted in this monstrous crime of war."

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#### THE 1985 BACH SYMPOSIUM

In honour of the three-hundredth anniversary of the birth of Johann Sebastian Bach (1685-1750) the Faculty of Religious Studies in association with the Faculty of Music will present a Bach Symposium 29 October - 1 November 1985. The symposium will consist of lectures and seminars by internationally known scholars, musical performances, and film presentations. Advance reservations may be made by sending a cheque or money order in the amount of \$35.00 (\$15.00 for students with identification) to the address below.

Scholars interested in presenting papers on some aspect of the religious music of J.S. Bach or its background should write to the same address for further information.

This promises to be a most exciting event. We look forward to seeing you.

Bach Symposium  
Faculty of Religious Studies  
McGill University  
3520 University Street  
Montreal, Quebec H3A 2A7

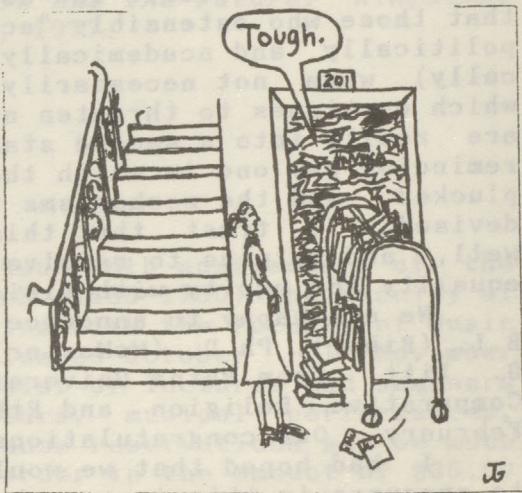
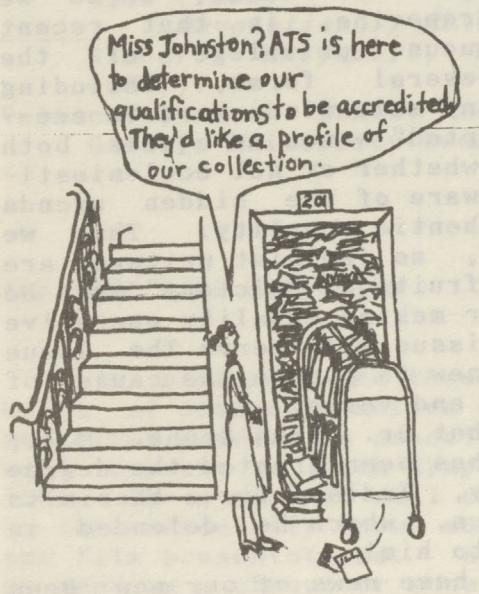
## DEAN'S DESK . . .

Each Term brings its own busy agenda. This year we are celebrating Women's Centennial; it was 1884 when the original group of women entered McGill--the Donaldas, named after their benefactor Donald Smith, later Lord Strathcona. The present issue of ARC remembers Women of the Faculty, appropriately edited by one of our women graduates and now colleague, Dr. Patricia Kirkpatrick (B.A. '77). Response to our request for reminiscences and anecdotes has been disappointing. One reason, or so we gather from the proverbial Grapevine, is that recent classes suffered the ambiguous privilege of the revolutionary fervour of several forms, including Feminism. The trouble is--as any male finds hard to see--that those who ostensibly "accepted" women as equals both politically and academically (whether or not ecclesiastically) were not necessarily aware of the hidden agenda which continues to threaten authentic equality. Thus we are really into a second stage, as feminist writers are reminding us, one in which the fruits of "victory" must be plucked, and the mechanisms for making equality operative devised. I trust that this issue will serve The Issue well, and help us to resolve anew to pursue the cause of equality and equity with vision and verve.

We are happy to announce that Dr. Braj Sinha, M.A., B.L. (Bihar), Ph.D. (McMaster) has been granted the degree D. Litt. from Patna University, India, for a thesis in Comparative Religion and Ethics, which he defended in February. Our congratulations to him!

I had hoped that we would have news of our new Dean to announce in this issue, but there is no word from the Principal yet. We do have news of Professor J. Arthur Boorman's successor in the chair of Ethics, however. Elsewhere you will see that we have been fortunate in appointing a famous scholar and author, Dr. Gregory Baum of St. Michael's, Toronto. Dr. Baum will join our staff in September 1986; until then we will have the services of a young scholar completing his doctorate in comparative ethics at Concordia: Daniel Cere.

One of the chief items on recent agenda has been the Cyclical Review of FRS. Within five years the University will have reviewed in formal manner, and with external assessors, all its teaching units. The resulting data and evaluation will assist in the difficult planning in an era of severe budget restrictions. In our case, the review comes at a good time inasmuch as staff changes, especially transition in the Deanship, present opportunity for fresh vision and different options.



Since this will be my last column as Dean, I wish to thank all those who have assisted me in the administrative tasks of our Faculty, as well as those who have supported our work in so many ways. I think first, of course, of my colleagues, support staff, and students both undergraduate and graduate. To say the least, it is a stimulating faculty, a positive work environment, a challenging situation. Our growth, especially at the graduate level, has meant a lessening of the budget cutbacks which otherwise would have placed a heavier burden on our resources. Others have been equally helpful and necessary in my job: university administrators who have assisted

with statistical, budgetary and other data required regularly; a host of persons known only on the telephone with whom one consults almost daily to answer questions and solve problems; friends and benefactors who phone or write or visit, and whose personal and financial support has proved so valuable to our work that without it our programmes would be much more prosaic and lifeless.

To our graduates I extend sincere thanks for their interest and advocacy on our behalf. We are proud of your work and positions in so many critical places of our world. We like to think that some of the spirit of openmindedness, of critical enquiry and vision of wholeness which you learned here has contributed to your present vocation and stewardship.

Now that my diaconal agenda nears deadline, what are some *desiderata* that remain? One is surely the dream of every administrator--to have an up-to-date mailing list ready to hand on! This is an impossible dream, I have decided, much like that of rationalizing timetable or annual calendar or office and classroom space in the Birks Building. They simply persist as ordinary items to be tackled afresh each year. Of course, if one could start from scratch....

In my case, I look forward to a sabbatical starting June 1, then returning to more "normal" teaching duties. It has been a busy but exciting decade for me, especially to find the fine line between authoritarian and collegial ways of doing things. The first is more efficient, the latter obviously preferable. To see the Faculty grow and develop, meet new challenges and insist on standards of excellence throughout, is a powerful stimulus indeed. Our complex pattern of institutional and programmatic diversity is often an administrative headache--but I can't think of anywhere else I'd rather have been.

## OUR GRADUATES

Mrs. *Lorraine Garnett Ward* (M.A.78) teaches at Wellesley College in Massachusetts in the freshman writing programme, on philosophy of religion, and is dean of the sophomore class. She reports on the birth of their third son, Matthew, brother to John and James--"No, we do not intend to reproduce the twelve apostles!"

The Rev. Dr. *John Anido* (Ph.D.75) writes from his retirement home at The Spinney, 2 Park Road, Norton

Malton, North Yorks, Y017 9EA, England. After his teaching career in New Testament at Bishop's University, Lennoxville, he removed to a North of England parish, serving seven years before retiring. He says that he is enjoying "catching up" with recent scholarship. To this end he finds our ARC material helpful. Thanks to him for the letter and its donation.

The Rev. *David Mphande* (S.T.M.80) is now at the Blantyre Teachers' College (address: Private Bag 502, Limbe, Malawi) where he lectures to over five hundred students training for primary school teaching.

The Rev. Dr. *Nelson Thomson* (Ph.D.83) is director of studies at the new francophone Baptist seminary in Montreal, Centre d'Etudes Théologiques Évangéliques, where he teaches in the field of Church History.

Dr. *Michael Kaye* (B.Th.82), head of the Division of Nephrology at the Montreal General Hospital, was recently installed as a member of the Hospital Chaplaincy team. Michael's interest in the two disciplines goes back to his days as medical student in London, England, when he was active in the student Christian Union. He pursued theological studies part-time but managed to graduate as Birks Scholar.

Dr. *Patricia Kirkpatrick* (B.A., M.Th.) presently lecturing in Old Testament during Prof. Culley's sabbatical, and editor of this issue of ARC, successfully defended her doctoral thesis at Oxford in December and is now D.Phil. Her topic was: "Folklore Studies and the Old Testament."

One of our doctorands, Edward K. Keyserlingk, B.A., L.Th., L.S.S., LL.M. was guest at a *vin d'honneur* sponsored by the Faculty of Law which published his magisterial thesis as No. 5 in the McGill Legal Series. Entitled *The Unborn Child's Right to Prenatal Care: a comparative law perspective*, it treats the various duties of parents, doctors, employers and others responsible for assuring such rights. The conceived child, already a legal persona regarding inheritance for instance, should be assigned rights against prenatal negligence and abuse. Neither civil nor common law presently has adequate provision, according to the author, whose doctoral thesis on the topic "Treating Seriously Disabled Newborn Children: The Role of Bioethics in Formulating Decision-Making Policies, in Interaction with Law and Medicine" has just been submitted. He is currently project director of the Law Reform Commission of Canada.

## PRINTS DONATED

Our Faculty has received the donation of a set of prints representing a series of sculptures by Stanley Lewis, noted Montreal artist. Dr. Victor Goldbloom of the Canadian Council of Christians and Jews was our guest, and commented that it was fitting for such a gift on the eve of Chanukah. Mr. Lewis is an expert on the sculpting methods and tools of Michelangelo, so acknowledged by Irving Stone as his mentor in *The Agony and the Ecstasy*. While in Israel he fashioned out of local estherstone a series of sculptures on the Ten Commandments, plus an eleventh depicting Moses giving the Torah to the nations. Plans are in store for framing the series for display within the Birks Building. Our thanks are due to Mr. Lewis and to Mrs. Della Marcus who provided the original initiative in the donation.

## KILL THE BUDDHA

To become master of the muse  
 This is the highest art  
 To be without the inspiration  
 Born out of weakness. To be one's  
 Own master. Not to listen to anyone  
 Because we have seen everything ourselves.  
 And because we have seen everything with  
 Profound perception, we have the time to  
 Listen, to all the crazy people of the  
 World, who are rushing to and fro,  
 Observing nothing, understanding nothing,  
 Reading everything, quoting everyone.  
 We watch quietly, listen carefully  
 With a tear in our eye, waiting for the  
 World to slow down, so that affection may  
 Rule. Affection emanates from the heart, it  
 Is everywhere at once, moving without  
 Premeditation. But homo erectus operates  
 From the brain, moving in broken sequence,  
 Objectifying all that exists: preparing it  
 For its duty unto man: servility and  
 Exploitation to - the glory of man's image.  
 Everything reduced to merchandise, buying and  
 Selling, possessiveness and rebellion,  
 Neurosis and exploitation by the elite: the  
 Fragmented experts who are proud of their  
 Specialty, their identity ... the crippled  
 Brain. Let me rest in eternal sleep.

J. Bardis

## GREGORY BAUM TO JOIN MCGILL FACULTY

Dr. Gregory Baum, noted Canadian scholar and author, will move from the University of Toronto to McGill's Faculty of Religious Studies in September, 1986. With the retirement of Professor J. Arthur Boorman the position in Christian Ethics was left vacant, and Dr. Baum has been appointed to teach ethics and sociology of religion.

One of Canada's leading theologians, Dr. Baum served as *peritus* (theological expert) at Vatican II, and since then on the editorial board of the prestigious series *Concilium*. He has written 14 books and edited 16 others, three with Andrew Greeley, American sociologist and novelist. He is also editor of the monthly journal *The Ecumenist*. Since 1960 he has been Professor of theology and religious studies at St. Michael's College, Toronto, and since 1975 cross-appointed to the Department of Sociology at U of T. He holds honorary doctorates from six universities.

Gregory Baum holds a B.A. in mathematics and physics from McMaster University, an M.A. in mathematics from Ohio State and a Doctor of Theology from the University of Fribourg, Switzerland. He also studied sociology at the New School for Social Research, New York. He has served McGill's Faculty of Religious Studies in the past as Birks Lecturer and Visiting Professor, and was exchange professor at UQAM for one year.

On a more personal note, Dr. Baum has been a friend of Professor Walter Hitschfeld since 1940 when they met on arrival from Europe as young refugees. He has also known Dean McLelland of Religious Studies since undergraduate days at McMaster, where the former was editor of the literary quarterly McMaster *Muse* and the Dean was editor of the weekly *Silhouette*.

(From the *McGill Reporter*, 21 February 1985.)

## THE RELIGIOUS STUDIES GRADUATE STUDENTS' SOCIETY

Roger Couvrette

There is a "new order" in the Faculty of Religious Studies these days. This comes with the advent of the Religious Studies Graduate Students' Society. Formed last year, largely from the inspiration of Richard Cooper, our most enduring and endearing doctoral candidate, the Society is mandated to oversee the interests of S.T.M., M.A., and Ph.D. students in dealing with the complex, intricate, unyielding but well-meaning, and often esoteric bureaucracies both here in the Faculty and in the University at large. The Society co-ordinates graduate students who participate on the several hundred of so committees deemed necessary in the acquisition of a higher education. The Society meets monthly, deliberates, votes on the inevitable various motions, and generally attempts to chart a course for graduate students between the Scylla of research and scribble, scribble, scribble, and the Charybdis of institution, FCAC, SSHRC, and other acrimonious acronyms. It also organizes the occasional party, where sober reflection gives way to elevated oratory, libellous slander, and lofty, if somewhat blurred, visions about the employment opportunities available to youngish men and women with graduate degrees in religious studies. And the Society organizes forums. Two have so far been held this year: one on *Responses to the Speech from the Throne* and the other on *Animal Rights and Human Obligations*. The first was organized by Brian Walsh and the second by this author, who will now completely ignore this Speech from the Throne thing and devote the rest of this report to the latter forum, a prerogative of authorship, insolence, and enormous vanity.

Some 100,000,000 animals are killed yearly in laboratory experimentation in North America. This is done for everything from research into the causes and cures of cancer and heart and lung disease to the testing of cosmetic products. Further, another 350,000,000 animals are slaughtered yearly in Canada alone for their value as food products. These enormous statistics prompted a look at the moral issues involved in this massive "use" or "abuse" of non-human animals: Are the experiments done always necessary? Are there alternatives to experimentation on animals? Are non-human animals subjected to "cruel and unusual" treatment in the laboratory setting or in slaughterhouses? Finally, and most importantly, what is the

appropriate relation between humans, and most importantly, what is the appropriate relation between humans and non-human animals? All of these questions were vital in the organization of the forum on *Animal Rights and Human Obligations* which was initiated by the Religious Studies Graduate Students' Society and generously sponsored by the Faculty of Religious Studies and the Post-Graduate Students' Society.

The forum was held on January 29th in the Frank Dawson Adams Auditorium. Over 300 people attended. Panellists were three of the most prominent experts in this field on the North American Continent: *Dr. Harry Rowsell*, Executive Director of the Canadian Council on Animal Care; *Anne Doncaster*, President of both the Mississauga Animal Rights Society and the International Primate Protection League (Canada); and *Dr. John McArdle*, Director of Laboratory Animal Welfare of the Humane Society of the United States, headquartered in Washington, D.C. The chairman was our own *Dean Joseph McLelland*, who presided with firmness, efficiency, and a wit which was truly refreshing.

Be fruitful, multiply and fill the earth. Be the terror and the dread of all the wild beasts and all the birds of heaven, of everything that crawls on the ground and all the fish of the sea; they are handed over to you. Every living and crawling thing shall provide food for you, no less than the foliage of the plants. I give you everything.

Genesis 9:1-3.

A hundred million killed annually in bio-chemical research in North America. Three hundred and fifty million slaughtered in Canadian abattoirs yearly. We certainly have fulfilled our mandate to be the "terror and dread" of non-human animals. But might there not be another way? This seemed to be the opinion of the many Animal Rights activists in the audience, many of whom were vegetarian, wore vinyl and cotton rather than leather and fur, and avoided products either made out of or tested upon non-human animals. A typical lapel button read: "Have a good day. Lab animals never do." A booth was hastily set up by *Ark II*, an Animal Rights group, that displayed and sold vegetarian cookbooks, postcards depicting cats with electrodes implanted in their brains, and advertised cosmetic companies such as "Beauty Without Cruelty" which sell products which are vegetable rather than animal based. Perhaps a

"new order" is now emerging in society which envisages a qualitatively different attitude of humans to non-human animals.

It was most appropriate of the Religious Studies Graduate Students' Society to initiate this forum. And more forums are in the works: the Society endeavours to conduct three of these a year, primarily dealing with interdisciplinary issues on the "cutting edge" of human enquiry and concern. And there will be more meetings, more motions and votes, more parties, as this relatively new Society seeks the ways and means most effectively to represent graduate students in the Faculty.

## DONORS

Financial support from our graduates is of growing importance in these days of continuing budgetary cutbacks. The 1982-83 report of the McGill Alma Mater Fund shows that our Faculty has a small but faithful core of regular donors who earmark donations for FRS activities. Forty-three donors contributed \$2070 or an average of \$48 for that year. But of the official list of 304 graduates, this represents 14%, so we have a long way to go in attracting more of our graduates as donors to the AMF. We also have others outside our group of graduates who make regular gifts on our behalf. In the 1982-83 year they contributed a total of \$2864 to our "Faculty Development." We thank both groups, and urge other readers of ARC to consider this means of assisting our endeavours in difficult times.

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According to the *Talmud*, to study properly one needs a teacher, a book and a friend.

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## LETTERS TO THE EDITOR

A copy of this poem was sent to the editor by Professor Johnston who writes that it "was offered to me by the women in the third year New Testament class of 1963-64, in the course on First Peter. The group included Londa A. Beaudon, M.L. Errey, D.R. Runnalls, B. Simons, and P. Smyth."

Once the man called Peter said,  
 "Woman must not adorn her head,  
 On body neither robes nor gold  
 She should be modest, even cold."  
 Braided hair would prove her bold  
 But on this we are not sold.

The spirit, a quiet and gentle jewel  
 We've ripped from ourselves under Johnston's rule.  
 "Your women," aggressive and progressive,  
 Appreciate their prof possessive  
 Rather than the Petrine school  
 Which makes woman to be a fool.

And so according to the Scrolls  
 These gifts we offer from our souls  
 Expecting from a cultic view  
 That what we sacrifice to you  
 Will be received and then returned  
 With priestly blessing for which we've yearned.

hai gunaikes sou

Professor Johnston writes that "these five rather high-powered women are fairly typical of the women students I have known at McGill from 1959 to 1985. They have proved to be apt pupils, scholars, helpful servants of society, and affectionate friends. I am of course, proud of their achievements and grateful for their response to my work with and for them."

The Reverend Carrie Doehring, Minister of Eden Mills Presbyterian Church, Rockwood, Ontario, writes to us:

I'm not sure when or how it happened.

Sometime in my formative years at the Faculty of Religious Studies and the Montreal Institute for Ministry the seeds were sown so that now nearly seven years later I find myself known as a radical feminist minister in the Presbyterian Church of Canada.

Perhaps it was conversations about Iris Murdoch with Richard Cooper that did it. Or maybe I was forever affected by the incense at St. John the Evangelist on the eve of Easter where through the haze classmates from Introduction to World Religions could be seen mentally taking notes. I know that Monroe Peaston's summer course about sexuality and human values is something I'll never forget. My hunch is that my feminist theology was probably being "secretly kneaded into shape and patterned in the depth of the earth" (Psalm 139:15, NEB) as I wrote my integrative paper for M.I.M. And speaking of the depths of the earth reminds me of researching a paper for Professor Culley on Isaiah and unearthing old theses in the basement of the building.

Well, this associative thinking could go on forever (it meets the requirement of being nostalgic, if not critical). Right now, I find myself in my seventh year at the two village churches where my ministry began, with a three and a half year old son who sits behind me in the pulpit each Sunday (with a blanket and Cabbage Patch Kid beside him!). I spend two days a week at Kitchener Inter-faith Pastoral Counselling Centre, learning the art of counselling. My radical feminism is most apparent in my membership in a group called Women Against Sexual Assault, and also in writing and preaching. And somehow, this all connects up with Iris Murdoch conversations, incense, those memorable films Professor Peaston showed, and the depths of the earth.

## ROBERT LAWSON SLATER (1896-1984): AN OBITUARY

Robert Lawson Slater was the first Professor of Systematic Theology at McGill from 1949-1958 and was appointed during that same period Principal of the Diocesan College. His death on Boxing Day 1984 came at the end of a lifetime which had encompassed the horrors of two world wars, a teaching career at four different universities and a career in the pastorate on three different continents. To those of us who knew him and had once been his students, his ever questioning and searching mind proved an excellent model for any potential scholar.

I only came to know Canon Slater towards the end of his career in 1975, when he had already "retired" to his summer home in Georgeville. I was sent there as a Diocesan missionary and Canon Slater was to be my field-supervisor. This was in the emotion-filled days of the debate surrounding the issue of women's ordination to the Anglican priesthood, and I can remember he and I sitting up one evening into the "wee hours" of the morning (he never seemed to tire of theological discussions) debating the pros and cons of the matter. The next morning over coffee he said: "I have come to a decision and I know Alys (his recently deceased wife) would agree with me. I have examined many men in my life who have thought themselves called to the priesthood, and you're a match for any of them. God has called you and the fact that you happen not to have a 'Y' chromosome is of little consequence." That was all he ever said to me regarding women and the ordained ministry, he never referred to it again. Thereafter, I became but one of the many young ordinands who profited from his many years of pastoral experience. He was a mine of vivid stories: tales about being an orderly in World War I and of his work as an ordained priest in the 1920's in the north of England. There he worked among the Northumberland miners, and as Boy Scout Commissioner organized holidays in the countryside for the children of the slums.

In 1929 he married Dr. Alys Graham Simpson (one of the first women to graduate in medicine from Durham University) after which the two of them set sail as missionaries for Burma. It was during his chaplaincy at Rangoon University, where he lectured in logic, that he became interested in Buddhism. During World War II he served as army chaplain in Burma and was mentioned in dispatches for his work with evacuees in 1942. His

memories of those days were as vivid as though they had been the experiences of a more recent past. But, then, given that only 25% of the men who walked the Burma Trail survived the ordeal, it is not surprising that the event remained so clear in his mind's eye.

After the war Robert Slater was offered a travelling fellowship at Union Theological Seminary in N.Y., where he received his Ph.D. from Columbia University for a thesis entitled *Paradox and Nirvana*, subsequently published in 1951. His previous publications included *God and Human Suffering*, *God of the Living* and *Guns Through Arcady*.

In 1947 Robert Slater was appointed Professor of Church History at Huron College. In 1949 he accepted an appointment as Professor of Systematic Theology in the Faculty of Divinity at McGill University. It was during this period that he and George Caird were engaged in seeking ways for possible church union between the Anglican and United Churches of Canada. His ecumenical vision was wider than that of the unity of Christians, encompassing those of other faiths. On one occasion I recall asking him whether he considered himself to be a Christian Buddhist or a Buddhist Christian. To my surprise he answered a Christian Buddhist and then spent two hours explaining what he meant by this.

In 1958 Robert Slater founded the Centre for the Study of World Religions at Harvard University and was appointed its first Professor. Again, he would recount many tales from this period of his life, all of them portraying the difficulties of running what was in essence a theological United Nations. These tales he told with the humour that comes from having observed the vanities of human beings for many decades, always gentle, never malicious and always concerned with preserving the other's dignity. It was during this period that Robert Slater published *Can Christians Learn From Other Religions?*, *World Religions and World Community* and, with H.D. Lewis, the Penguin edition of *World Religions*.

Even in "retirement" at Georgeville where he was priest-in-charge of St. George's Church he continued to write, nor was he content to rest on his laurels. Even then he was concerned that the style of his writing should be contemporary. He was always on the move, and his second marriage to Margaret (Clarke) Durley in 1981 was typical of a man who had so much love and life to share with others.

Robert Slater's life was at every level lived to its fullest. For a man who had seen so much death and futile destruction, his love of life spoke eloquently of his

commitment to bringing the Gospel into the lives of the people of God.

Needless to say, my first summer placement as an ordinand began a most unlikely friendship. Along with countless others I have reason to thank God for having known Robert Slater and for having his continued support and friendship. Unfortunately, we will not be able to celebrate the eucharist together as we had planned at St. George's, Georgeville. Nevertheless, I am comforted in the knowledge that he has joined the ranks of those whose worship no longer needs symbols.

Patricia G. Kirkpatrick

### 1985 BIRKS LECTURES

September 30-October 1, 1985

E.P. SANDERS

Dean Ireland's Professor of Exegesis, Oxford  
and

Professor, Department of Religious Studies,  
McMaster University

--College graduate reunions will not be held in conjunction with this event

--FRS Graduates and friends are invited to a Buffet Supper on Monday evening, Sept. 30 between Lectures I and II

--A *Bach Symposium* is planned for 29 Oct. - 1 Nov.

## A FAIR SHAKE

This year is the one hundredth anniversary of the acceptance of women into McGill. The current Women's Centennial is a year of special events--speakers, reunions, conferences, and the publication of a book entitled *A Fair Shake: Autobiographical Essays by McGill Women*, edited by Margaret Gillett and Kay Sibbald (Montreal: Eden Press, \$16.95). The title phrase is borrowed from Lillian Hellman to describe the sort of "deal" women have had at McGill this past century. An earlier book by Margaret Gillett, *We Walked Very Warily*, described the historical events associated with those first women students, the "Donaldas" (after Donald Smith, later Lord Strathcona, whose donation made their way practicable). It has been a long way from the wary and chaperoned pioneers to the confident and almost equal writers of this collection. In some cases there appears to be a large "almost" as equality of position and promotion comes slowly.

One of the best chapters is undoubtedly that by our own Professor Donna Runnalls. "The Getting of Wisdom; the Getting of Insight" is appropriately prefaced with Proverbs 4: 7-8. Dr. Runnalls describes her early years in British Columbia, the shortages facing the family of a minister in the Depression years. But there were distinct advantages, an equality within the family and expectation that issues of humanity and social justice demanded as much from daughters as from sons. Because there was no money to finance higher education, the idea of teaching English in Japan was borrowed from SCM friends. So off she went under the auspices of the United Church--to Seoul, Korea! Her experiences there included working in a pottery factory for the summer at Posan to improve her Korean. A similar period of culture experience was offered later in Israel (and, we might add, as Warden of Royal Victoria College at McGill). But you should read this excellent chapter for yourselves.

A. Donald

## Select Bibliography on Women and Religion

*Women and the Demon: The Life of a Victorian Myth.* N. Auerbach. Cambridge, Mass.: Harvard University Press,

1982. Auerbach examines and provides a critical analysis of the Victorian imagination, and the defiant response of the women of that period towards God as father, the state structures of patriarchy and the institution of the family.

*Jesus as Mother: Studies in the Spirituality of the High Middle Ages.* C.M. Bynum. Berkeley: University of California Press, 1982.

*Women of the Cloth: A New Opportunity for the Churches.* J.W. Carroll, B. Hargrove, A.T. Lummis. San Francisco: Harper and Row, 1983.

This is an important book for all who are engaged in Christian education, especially those involved in the training of ministerial candidates.

The book includes a brief history of women in the church, and explores the motivations of women clergy and records their experiences both in seminary and in the field. There are insightful accounts of the pressures and prejudices women encounter as ordained clergy, experiences which differ radically from one denomination to another. There are many interesting comments offered on the changing roles of men and women, which demonstrate the extent to which ordained women have influenced power structures of the church.

"As women enter into new ecclesiastical roles, with responsibilities not only for decision making and leadership in heretofore male arenas of activity, but also for new symbol making, the present order will change."

*In Memory of Her: A Feminist Theological Reconstruction of Early Christian Beginnings.* E. Schussler Fiorenza. New York: Crossroad, 1983.

Fiorenza provides an incisive critique of contemporary feminist approaches to the Christian Tradition. She traces the socio-political reasons for the "re-patriarchalization" of the Christian family and the early church whilst endeavoring to rediscover and reconstruct the story and witness of women in the early Christian community. This is a thought provoking book, and an essential text for those who are wanting an up-to-date analysis of feminist theology.

*Sexual Violence: The Unmentionable Sin.* M.M. Fortune. New York: Pilgrim Press, 1983.

Fortune has written this book out of her five years experience at the Center for the Prevention of Sexual and

Domestic Violence, which seeks to educate church members in the area of sexual violence.

In the first part of the book Fortune examines the social and religious roots of sexual violence and the "sin" of silence which surrounds it in the church. She concludes with a new ethical framework for understanding sexual violence.

In part two she provides the reader with many practical suggestions for those involved in pastoral counseling and care of the victims of sexual violence.

*Our Right to Choose: Toward a New Ethic of Abortion.* B.W. Harrison. Boston: Beacon Press, 1983.

Harrison examines and evaluates Western attitudes towards women, medicine and religion. She traces the history of the abortion debate in Western religious and political institutions. Her argument is presented in an intellectual, rigorous and stimulating manner and provides the reader with an incisive critique of the Christian tradition's teaching on the nature of women, procreation and abortion. Harrison argues convincingly for women's right to the conditions for procreative choice, and not merely the narrower option of elective abortion.

*A Map of the New Country: Women and Christianity.* S. Maitland. London: Routledge and Kegan Paul, 1983.

Maitland surveys the position of women in the contemporary British church.

*The Divine Feminine: The Biblical Imagery of God as Female.* V.R. Mollenkott. New York: Crossroads, 1983.

Mollenkott discusses the problems created by the exclusive use of male images for God. A brief survey is undertaken which traces the biblical evidence for female images of God. The book includes useful suggestions for the liturgical use of inclusive language.

*Women and Spirituality.* C. Ochs. Totowa, New Jersey: Rowman and Allanheld, 1983.

Ochs argues that women's socialization has been traditionally in terms of relationship and therefore their expression of spirituality differs radically from that of more traditional understandings of private spirituality.

*Sexism and God-Talk: Toward a Feminist Theology.* R. Radford Ruether. Boston: Beacon Press, 1983.

This is a sound survey of the history of sexism in the doctrines of creation, which includes a creative

attempt to reclaim Mary from a feminist perspective. Reuther also examines the adequacy of the image of a male saviour and explores notions of ministry which are appropriate to feminist theology. In keeping with her previous works Reuther has integrated her wealth of theological and political analysis, which has resulted in a work of constructive theological reflection.

*The Strength of the Weak: Toward a Christian Feminist Identity.* D. Soelle. Philadelphia: The Westminster Press, 1984.

This book is divided into two parts. The first deals with issues relating to faith and society and the second seeks to establish the foundations of a feminist theology. Soelle's is a highly personal approach, and includes many of her own personal experiences, and thus the theoretical discussion is grounded in concrete and specific examples from her own life experiences.

*Metaphors for the Contemporary Church.* S.B. Thistlewaite. New York. The Pilgrim Press, 1983.

Thistlewaite maintains that metaphor is a traditional way of thinking about the church, and suggests that the contemporary church needs now to find metaphors of an inclusive nature--inclusive of women, minority groups and the poor. This book is written for both the laity and the clergy. It establishes that "inclusivity need not erode authority or preclude its exercise. Structures for the church that facilitate the participation of those who have traditionally been excluded open possibilities of bonding in hitherto unforeseen ways...."

*The Women Around Jesus: Reflections on Authentic Personhood.* E. Moltmann-Wendel. New York: Crossroad, 1982.

This book examines the women that played a role in Jesus' ministry as they are portrayed in the New Testament.

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#### ARC SUPPLEMENT 2 NOW AVAILABLE

The papers from the 1985 McGill International Zwingli Symposium have been published as ARC Supplement No. 2: *Huldrych Zwingli (1484-1531): A Legacy of Radical Reform* Price: \$11.00 Please make cheques payable to:

Faculty of Religious Studies, McGill University  
3520 University St., Montreal, Quebec H3A 2A7

## POEMS

## Newton's Laws of Motion, Especially the Third - a question of hermeneutics -

(My God) He said (My God)  
Who would have thought that  
looking down upon Jerusalem He said  
(Why have you) gazing across Jerusalem's walls  
(Abandoned Me) Weep for yourselves  
O daughters of Jerusalem

the drama re-enacts  
the blood-letting of images  
of the spirit's springtide ritual  
reciting parabolic holography  
of sacrifice resituated

forty days three days foreverdays

the kiss of Judas <sup>known</sup>  
annually upon the cheek  
perennially

James Jervis

## Close by the Sea

(inspired by "The Crystal Cave" by Mary Stewart)

Close by the sea far from the city-clock  
Lie three serpent-eggs in a pool of rock  
The first is darker than the night.  
The second white as angel-light.  
The third incarnadined and bright.

To ask the question -- and see the answer  
Reflected clear from the crystal water.

A naked cross upon a hill.

An empty tomb, shroud and sill.

And One beside one standing, still.

James Jervis

## To My Mother

The poignancy of last farewells--  
 Felt too late; tears unseen,  
 But bitter behind the eyes.  
 An unseeing stare,  
 Masklike, before a mirror;  
 The pupils black as night.  
 An actor, alone,  
 After the show,  
 In a dim-lit, four-square room:  
 Thoughtless, empty, pained.  
 Last farewells left too late.  
 Voices; loud-talking, talking, talking:  
 Careless laughter of painted faces  
 Still ringing in the air.  
 A flood of feeling -  
 I love you! I shall miss you!  
 Echoes, echoes.  
 A heart that longs to cry and cry.  
 Two hearts sundered  
 By cruelty of a kindness  
 Uncomprehended.  
 Memories, memories.  
 Loneliness, alone, alone.  
 A little child in a fearful world.  
 Last farewells, last farewells.  
 Wave good-bye, blow a kiss.  
 My little child, Good-bye, good-bye.

James Jervis

## Sonnet To Our Lady: A Litany

Bitter as salt, bitter as sea-water.  
 Born after birth, Blessed, Womb within womb.  
 Child-Immaculate, Handmaid of the Loom.  
 Thou Daughter-Fruit, Favoured of the Father.  
 Thou Vessel of Grace, and Virgin-Mother.  
 Bride, ever Beloved of the Bridegroom.  
 Dead before death, Blessed, Tomb without tomb.  
 Priestess of Purity, Rosary Prayer.

O Countenance of the Moon, Star-Kindler.  
 O Lady of Love, Mercy-Giver.  
 O Vision-Light of Heart's-Guidance received.  
 O Consolation of the Heart reprieved.  
 Lady of the Snows, Lady of Silver.  
 O Heart-Conception of the Heart Conceived. James Jervis

Behold Kali

Behold how she devours the subterranean  
after it awakens and bellows it debauched stench  
after it dares to split asunder, that joyous cosmology  
both above and under

Behold Kali

her disdain for knowledge and erudition  
her hate of vanity and ambition  
How she consumes, digests (without a moment so sparse--  
temporality exposed as farce) that winding  
slithering bastion of slime: the kundalini of time:  
Begotten of contradiction  
the emulation of the sublime

She perceives the illusory dichotomy  
that schism born of intellectual sodomy

She feels his weakness, his prostration before the  
problematic  
and in such bleakness, without mercy, she devours the  
problematum-erratic

The philosopher arguing over a sustained dichotomy

The politician struggling with a self-created economy

The theologian, hypocritically sermonizing his worship of  
holonomy

Behold Kali, teeth gnashing, tongue wailing, devouring  
this superfluous megalonomy

Behold my Kali

she is black

tainted by the world's melancholic cud,  
yet she is not of Roman blood

her vomit she does not expulse, she chews, grinds;

and destroys the foundation of those binds

Behold Kali, how she liberates their minds

Behold Kali,

both sorceress and goddess

whom I hate and whom I love.

J. Bardis

ISBN 0299-2807

## LIST OF CONTRIBUTORS

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