

"NEW MILLENNIUM COMMENTARY" "NEW MILLENNIUM COMMENTARY" by GORDON LAIRD, Mar. 15, 2000 at 11:31 Eastern [NO SUBJECT] (1 note)

1 (of 1) GORDON LAIRD Mar. 15, 2000 at 11:31 Eastern (1196 characters) As one of the steering committee for Ecunet 97 in Vancouver, I remember learning there that our Participate software was being stretched to the limit. It was explained that this old software required all our notes to be held in one gigantic file, which was continuing to expand at an enormous rate.

At that point I decided to refrain from doing anything which would exacerbate our problem, so I have not created any new Conferences since 1997. The except was upon the untimely stroke, and then death of Dr. David Lochhead. We needed some specialized conferences to deal with, first, the possibility of some aid for David to communicate, and then the reporting of his death and funeral.

This conference, starting on the first day I had a successful download by EcuComm in the new Ecunet, marks a very good sign. This will not be my only new conference but it is my first. I will be very interested to see who joins and what kind of interaction develops.

Welcome aboard. "Let go the bow line, Let go the spring line We're off!"

Gordon

12 (of 12) GORDON LAIRD Mar. 15, 2000 at 13:56 Eastern (1744 characters) RCC 2000: I am beginning to think urgently of some things I must have ready for an event which will happen Wednesday, March 29th to Saturday April 1st. I fly to Chicago on Tuesday March 28th. The route is very interesting. With the help of Donel's travel agent in Bellingham I will be flying from the Bellingham airport. Bellingham is 20 miles south of the Can-US border. There is a small airport there, with the illustrious name: Bellingham International Airport. Having passed it many times, this was my first visit to the BIA.

The BIA is about the size of the Kelowna Airport, smaller than the Victoria Airport, and much smaller than the Halifax airport.

I am flying United out of Bellingham. Marilyn and I and my sister and sister-in-law took a drive to the airport Monday and looked around. It looks like United and Horizon airlines are the ones which fly out of this tidy, small airport. Most of the people there were waiting to board a charter flight to Reno (\$129 - return or not I didn't catch). Arriving on Tuesday, March 28th, I will catch the airport limo for the Downtown Marriott. The rooms are \$139 US, so it was wonderful that I was able to arrange with George Conklin to share his room. We are there for exactly the same number of nights. We were able to put my single room back into the RCC 2000 pot for someone else to use.

Wednesday is the Ecunet Luncheon, which I have already reserved for. Then immediately after, at

2:00 p.m. we are having a Symposium on the Live and Writings of Dr. David Lochhead.

more about that in the next note.

gl

comments, questions, concerns, and even flaming welcome.

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Vancouver, Wed, Mar 15, 2000 Web Page: [home.istar.ca/glaird/](http://home.istar.ca/glaird/)

15 (of 15) GORDON.LAIRD Mar. 15, 2000 at 17:57 Eastern (293 characters) But I am able to get information about the people who are now members. I tried it both ways, the "old way" using Convene and Ecucomm, and the new way, using the Ecunet web page.

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Vancouver, Wed, Mar 15, 2000

[glaird/](http://glaird/)

16 (of 16) PETER CHYNOWETH Mar. 16, 2000 at 0:22 Eastern (801 characters) Re: #11 from GORDON LAIRD on Mar. 15, 2000

> Sorry for the repeated notes, folks. Thanks, David, for updating me on > the fact that the old Parti commands will no longer work. What are the > options available to an Organizer who wants to know who the lurkers are? > I will try to get information about this conference and see what > happens!

Hi Gordon:

Most of the Organizer commands available through Convene are still available. In Convene use Other -> Meeting Actions -> Information and then choose from the list to get interesting information about your meetings and other meetings. Those all still work in some form or another. I hope this helps.

PETER CHYNOWETH, Ecunet Welcomer, The United Church of Canada Written in Jasper, Alberta on Wed, Mar 15, 2000 at 10:12 pm MST

17 (of 17) GORDON LAIRD Mar. 16, 2000 at 7:57 Eastern (2741 characters) Here comes the opinion part, not that the previous notes were not opinionated!

What about the flurry of interest in DOT COM companies. This is a remarkable phenomenon. It sure reminds me of reading about the "South Sea Bubble".

I am still puzzled that Time Magazine should choose the founder of Amazon DOT COM as their Man of the Year.

Amazon has yet to see its first dollar of profit, yet its capitilization has made it one of the major companies in North America.

The "value" is based on its "potential".

We who part of the Ecunet experiment from the beginnings have seen a lot of people try to make money out of "potential" - in our case from computer communication.

There was Mile High Media in Denver. Then NWI. Then Neti. Then the Bizlink people.

Maybe some money has been made, but a lot of dreams never materialized. The book market in North America has been one the flavours-of-the-month, which is turning into flavours-of-the-year.

We have had our own version of Amazon DOT COM called Chapters DOT COM. The approach seems to be the same. What they try to do is corral a huge mailing list of customers with the idea that one day they will turn a profit.

The results in Vancouver have been disastrous.

Duthie Books was the ideal kind of bookstore, with a long history of good business practises.

Duthie's trusted you. You ask them for a book, if they didn't have it they would find it for you.

Duthie's started with one store, but by a few years ago had expanded to ten or so. No coffee shops, you understand, just good books which you could browse in a book-friendly atmosphere.

Then the "big-box" stores came it.

It didn't start with Chapters, it started with independent big-box stores. One of them chose the

most prestigious location in Vancouver, where Birks (Jewelry) had once been. They opened up the huge location, two floors, coffee shop, comfy chairs.

When this folded, Duthies realized they had to either join in the big-box movement or watch everyone else do it.

They took over the Birks location, and now they were in the big-box business.

Then Chapters came to town and built their huge store, albeit in another part of town.

Duthies went into receivership. They lost all but one of their stores. Gone was the big-box, and most of the branches. One store. I am not glossing over some bad decisions Duthies made. There may, must have been many of those.

But the result is that now we are left with one small Duthies, and a huge Chapters.

And, my personal annoyance, Chapters doesn't validate parking!! That's how I see it.

This will be an ongoing discussion, I am sure!

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Vancouver, Thu, Mar 16, 2000

18 (of 19) DAVID SHEARMAN Mar. 16, 2000 at 8:47 Eastern (2029 characters) Re: #17 from GORDON LAIRD on Mar. 16, 2000

Gordon.. how urban.

Regarding Chapters...

I live in a rural community in the rural part of the Greater Toronto Area. I have to get in my car to go \*anywhere\* except to the local convenience store and post office. Anything else is minimum of 15 minutes away on a high speed highway. The nearest bookstore of \*any\* description is Coles, 30 minutes away in Oshawa.

Chapters Online ([www.chapters.com](http://www.chapters.com)) has been a real blessing to those of us in rural areas.

I am taking a course at TST/Emmanuel this winter. The course texts were ordered, in exactly the number of enrolled, to the Vic bookstore on campus. First, one was not available when the course began. Then someone outside the course bought copies of the second and there weren't enough. More had to be ordered. A three week delay.

My solution?

After the first lecture, I called up Chapters.com and ordered both texts. They were in my mailbox before the second lecture. The cost was cheaper than the Vic Bookstore, including postage. And I didn't have to take an hour detour to go to the Vic Bookstore, either. The course, you see, is being taught at a downtown hospital, off campus. And I'm never on campus otherwise.

Chapters 1) provided the convenience of ordering and receiving the books

2) provided them at a lower total cost

3) and there were no parking problems.

For the same reason I did a fair bit of Christmas shopping through Chapters. They 1) delivered the books as ordered and on time

2) they wrapped the books

3) provided me with excellent tracking to ensure the gifts would be delivered.

Though I love prowling bookstores, I simply do not have time to spend in them. Chapters provides an excellent and viable alternative to my former way of doing things.

Chapters is forcing the traditional way of bookselling into the 21st century. As Lee Iacocca said "Lead, follow or get out of the way." And that is what is happening.

David Shearman Blackstock, Ontario Ecunet Board member

19 (of 19) DAVID SHEARMAN Mar. 16, 2000 at 8:55 Eastern (259 characters) Re: #18 from DAVID SHEARMAN on Mar. 16, 2000

I should make it clear that when I called up Chapers, it was on their internet site, [www.chapters.ca](http://www.chapters.ca). All of the above was done on line. David Shearman Blackstock, Ontario Ecunet Board member

20 (of 21) GORDON LAIRD Mar. 16, 2000 at 11:41 Eastern (589 characters) David, my online book ordering have been done through Powell's Books and Interloc and others. I found the books, usually used books which are not available in any other way, through MX Bookfinders, an excellent resource. I don't know how I can duplicate what they offer. I don't think Chapters can duplicate what MX Bookfinders can lead me to in used and rare books. I am happy to remain with my point about what is happening to small booksellers when big-box stores move in.

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Vancouver, Thu, Mar 16, 2000 home.istar.ca/

glaird/

21 (of 21) GORDON LAIRD Mar. 16, 2000 at 11:41 Eastern (1364 characters) RCC 2000  
cont'd

The reason I chose to go through the Bellingham International Airport was strictly a matter of price. The ticket was \$268.20 US, which translates to about \$400 Canadian.

After I booked the flight Canadian Airlines and Air Canada came out with a deal which might even have been better but with the confusion of airlines purchasing airlines I went with the more immediate deal.

Today I must send a fax with my Workshop selection (must be in by tomorrow).

I have chosen Thursday, March 30th 1:30 "Touched by a Modem" starring Sue Hamly and Susan Preece, both of whom were at Ecunet 97 in Vancouver. 3:00 Religion on the Internet - starring Ken Bedell, who is one of my fellow IRTC directors

Friday 1:pm "InterPlay - Communication for Whole Bodies

4:30 Follow up to Plenary Presentation by de Kerckhove of the McLuhan Institute in Toronto.

Saturday I am going to leave free, as 3 of us have to be prepared for our own Workshop on the Life and Writings of Dr. David Lochhead. This is scheduled for 1:30-2:30 pm and will include Marta Frascati-Lochhead, Ken Bedell and myself in leadership. Ian MacKenzie will have returned home by then.

In future notes I would like to sketch out what I want to say about David and his writing.

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Vancouver, Thu, Mar 16, 2000

22 (of 22) DAVID SHEARMAN Mar. 17, 2000 at 7:11 Eastern (863 characters) Re: #20 from GORDON LAIRD on Mar. 16, 2000

> I am happy to remain with my point about what is happening to small > booksellers when big-box stores move in.

Again, Gordon, this is an urban perspective

elitist and missing my rural point. Where there are no options

no bookstores and no choice, Chapters provides a cornucopia of possibilities. We are at the same point with Chapters as we were with Eaton's mail order 100 years ago. The local store has the Iacocca choice. Some will live and some will not. And eventually, Chapters, like Eaton's mail order, will die. But in the meantime, I think the criticism is unwarranted, elitist and urban-centric. Now if you want a discussion, we can talk about their policy regarding trade discounts and their "separate" company, Pegasus...

David Shearman Blackstock, Ontario Ecunet Board member

23 (of 23) GORDON LAIRD Mar. 17, 2000 at 8:13 Eastern (1629 characters) David Shearman: I have given all the answer I want to on your point. If you have any information on whether Chapters is profitable or not I would appreciate it. My impression is that they, like Amazon, have yet to make any money. I should have added the URL for what I called MX Bookfinders. It is: [www.bookfinders.com](http://www.bookfinders.com)

Re David Lochhead:

I laid eyes on David Lochhead for the first time in 1978 There was a position vacant at the Vancouver School of Theology for Assistant Professor of Theology.

At the time I was Chaplain to the United Church students at the school, a part-time position, along with being the Minister at University Hill United, a congregation nearby the school.

There were a number of interviews of David: Personnel Committees, Faculty and others. The students were invited to an interview in the coffee/reception room on the main floor.

I was introduced to David, and sat near him in the circle of students. David looked nervous. His hand shook.

But his voice was calm, and he answered every question well, with great assurance and an easy grace and humour.

I did not realize that that was a life-changing moment for me. After he was appointed and began his work, I realized many things about David. One thing was very apparent: he related well to

students who had trouble relating to other faculty.

He seemed to view the isolated student as his special project. I can think of many examples of that. That's why there was such a sense of loss among former students when David died.

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Vancouver, Fri, Mar 17, 2000

24 (of 24) DAVID SHEARMAN Mar. 17, 2000 at 8:35 Eastern (2500 characters) Re: #23 from GORDON LAIRD on Mar. 17, 2000

> David Shearman: I have given all the answer I want to on your point. And I think you have missed what I am trying to say. <sigh> > If you have any information on whether Chapters is profitable or not I > would appreciate it. My impression is that they, like Amazon, have yet > to make any money. I should have added the URL for what I called MX > Bookfinders. It is: [www.bookfinders.com](http://www.bookfinders.com)

Whether Chapters is profitable or not is something for the shareholders to consider. They are the final judges of whether Chapters lives or dies. Much has been said on the business pages of the Globe & Mail and National Post over the last few weeks. But that argument is irrelevant. Without question, Chapters is changing the face of book retailing in Canada. But the "ain't it too bad that small retailers are suffering" is a side issue. The change that Chapters has wrought in e-commerce in Canada is more significant, I think.

For further info in how this affects the church, Richard Fairchild has quite a screed in United Online.

David Shearman Blackstock, Ontario Ecunet Board member

25 (of 25) GORDON LAIRD Mar. 17, 2000 at 11:55 Eastern (2544 characters)

David Lochhead showed real pastoral skills, which he used to great effect in the theological college. I was recipient of his pastoral skills in my last two years as Chaplain.

When I moved on to Ellesmere United in Burnaby, I continued to live in Vancouver and commute the 15 miles. I had now moved into a new Presbytery, for me, Westminster Presbytery.

David Lochhead was also a member of this Presbytery. David took his "church duties" very

seriously. He was active at the congregational level (St. Andrew's United in Maple Ridge), at the Presbytery level (Westminster Presbytery) and at the national level, serving on various task forces and also contributing significant papers and articles.

Some of his work prior to moving to B. C. resulted in important books and documents for the Church: *The Liberation of the Bible* in 1977 and *The Lordship of Jesus* in 1978.

In 1981, teaming up with B. J. Klassen, David produced a Bible Study for the United Church entitled "Living Between Memory and Hope", and in 1983 ten essays on fundamentals of the faith, entitled "Faith of the Church". Then computers entered his life. I don't know the date when David bought his first Radio Shack. It was before 1983, and the model was called, I think TRS-4.

All I know is that it was a dark, ungainly beast, which David learned to instruct and program. I think it came with very few programs, so the early computer learners made their own programs.

One of David's first achievements was a program in which he summarized a number of the writings of the early Church Fathers and others, and correlated them with the Reformation writings of Luther, Calvin and others. By making certain selections the program indicated the sources of Luther's writings and, by a bar chart, the frequency of citations.

Knowing that I was still working on my work from Germany on the sources of Luther's writings, David printed me off a whole booklet of information about Luther and his sources.

This was the first time I had ever seen that computers might be used for theology!

I was serving at Chair of the Ministry, Personnel and Education Division of Westminster Presbytery. David was one of our members, along with a diverse group of very interesting people. Their areas of interest were fascinating, so I asked Presbytery if each of 6 people could be given 5 minutes of our report time to talk about their areas of interest. One of those people was David Lochhead. I asked him to bring his computer, explain it and demonstrate the program he had created.

26 (of 26) JACK GANNETT Mar. 18, 2000 at 1:03 Eastern (1120 characters)

I want to thank Gordon for sharing this information about David Lochhead. I remember wondering what kind of man and what kind of mind this was when first reading some of his articles about computers and theology. What fascinated me was the intuitive locking onto something that was important while wrestling with the implications and holding them in abeyance at the same time. This bulldog like quality of the writing attracted me, the sense that this was not a passing interest from which one would now go on to something new, but would keep at until it yielded something, then would go back and find more again. I could have an interior conversation with that writer even though I was only reading words on a page.

I had the same kind of reading experience with another Canadian theologian, Douglas John Hall. What a pleasure it has been to read their work, then to meet each of those men at weeklong conferences. I think it's more than happenstance that they were both Canadian, but the similarities hit me just now as I was reading Gordon's note. Why is it that you Canadians are such superb communicators?

27 (of 27) GORDON LAIRD Mar. 18, 2000 at 9:41 Eastern (2353 characters) Re: #26 from JACK GANNETT on Mar. 18, 2000

Jack, what a wonderful and encouraging note! I will continue to upload my narrative, which I make up from memory as I go along, and it will serve well at one or more points in our presentations at RCC 2000. It turns out I was as close to David as any of his colleagues. I found this out after he died, when Marta (David's wife) called me, David's best friend.

I never had a sense of that from David, and I can think of others who better deserve that title.

But it illustrates something: David kept his personal thoughts very close to his breast. Yet he put them in his writings.

It was a phenomenal experience to be with him hours or minutes before he delivered a major address and have no idea what he was going to say! Marta, I believe, had the same experience. Here was a case in point: David, Marta and I were all on the steering committee for Ecunet 97 in Vancouver.

At the closing banquet David was to be the speaker. David chose as his topic "Modem Dreams" in which he described the Internet as a "Carnival". What David was thinking was the kind of dreary Side show which people drift people, not knowing each other.

But Marta, coming from Italy, took David to task publicly and expressed another view of "Carnivale" - the latin kind, filled with excitement and stimulation.

This illustrated that Marta had very little idea what David was going to say before he said it, otherwise they might have argued this point in private, and spared us a delightful spectacle!

Myers-Briggs: I am ENFP. I have often wondered what David was. Certainly he was an I - an Introvert - because his internal dialogue was evident in everything he did.

I think he was closer to P than J, because he liked to keep his options open to the last minute, infuriating many people working with him. But to watch this introvert deliver a speech or a

sermon was something to behold.

Because he took on an entirely different persona, and by no means an artificial one!

Now whether you are seeing a "Canadian" attribute of good communicators, I don't know. Jack I would love to think you are right about that! I don't know.

Thanks for your comments, Jack.

I will keep uploading thoughts about David.

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Vancouver, Sat, Mar 18, 2000

28 (of 28) GORDON LAIRD Mar. 18, 2000 at 10:10 Eastern (2396 characters)

Soon came the time for me to buy my first computer. I had a lot of materials in book or photocopy form which I brought with me from my "German Sabbatical". I had also done quite a bit of writing, but this using a German portable typewriter, and lots of white-out paper. I came to believe that a personal computer would allow me to "type once" and then do some word processing and also provide a data base of my materials. I entered into a search for my first computer, and if the people at the local Apple store had shown more interest in me I might have gone that way. I very nearly bought a Commodore 64, which Eaton's was offering at \$2,000. But then a lawyer friend asked me not to buy until I tried his IBM Display Writer, a commercial model, but one which probably tipped me towards IBM. In 1983 I bought an IBM Personal Computer, 64 K with two floppy disk drives. Immediately it had to be upgraded to 128 K to accomodate Multimate. I added a simple Data Base program and I was in business. It wasn't long before David was suggesting I buy a modem. Why would I ever need a modem? Our first exchange of notes by modem was one on one, which is much less satisfying than a simple phone call!

Gradually we found local BBS's and saw the advantage of leaving mail for someone on a 24 hour system rather than try to find them up and ready to receive a note.

David had found "THE SOURCE" - a commercial system owned by Reader's Digest. On THE SOURCE he found a conference called "RELIGIOUS ASSOCIATES" and there met, [I quote from the Preface to David's "Theology in a Digital World"] "Charles Austin of the Lutheran Church in America, Jim Collie of the Presbyterian Church (USA), Jim Franklin of the Boston

Globe and Iaian Macdonald of the United Church of Canada"

There were others on RELIGIOUS ASSOCIATES. David encouraged me to join the discussion and I did.

The above illustrates something important about David: he was our "early-warning system". He was always "away out there" finding new systems and new people. Only a few of the successful connections did he ever share with me. It was a "need-to-know" relationship.

This is why, for me, the description of David Lochhead as Don Quixote is so apt. He was always looking for new Windmills to tilt [or tilt at?]

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Vancouver, Sat, Mar 18, 2000

29 (of 29) GORDON LAIRD Mar. 18, 2000 at 10:30 Eastern (1528 characters)

On October 2, 1984 David delivered a public address which set a standard for theological reflection on computer communication. The occasion was as remarkable as the address: It was the occasion of his being advanced to Professor of Theology at the Vancouver School of Theology. I would expect the hearers to hear a "theological address". They did, but on a surprising topic!

The lecture was entitled: "Theology in a Digital World". That has also been used as the title of his book ("Theology in a Digital World", United Church Publishing House, 1988). The address also provided the first chapter of the book, which was then followed by a number of other essays he had since written.

Notice that the first book publishing of this address was four years after it was delivered! In the meantime we had various copies of this address, and lots of his colleagues had received it in digital form and read and commented on it.

At RCC 2000 I want to focus some attention on this address. There is a tape of it available in the VST library, and attached to the tape a typed narrative.

It is very interesting to note that there is a difference between the tape and the narrative, because David issued the narrative a year after the lecture, and provides a very helpful "Afterword" in which he reviews the remarkable events (UCHUG, ENVOY 100, UNISON in Denver Colorado) which happened since he delivered the lecture.

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Vancouver, Sat, Mar 18, 2000

30 (of 30) GORDON LAIRD Mar. 18, 2000 at 12:20 Eastern (1731 characters) October, 1984  
David now had his sights set on a new development. He had convinced the Division of Communication to sponsor a 4-month experiment in computer communication. The whole United Church would be canvassed to find any people who had computers and either owned, or were willing to purchase, a modem.

In the whole of the United Church of Canada a dozen or so were found. They had computers of every make and size (in most cases very small - some having as little as 32 K memory!). David had located for us a Canada-wide e-mail system: Envoy 100, which was a joint venture of the telephone companies.

This system was designed for business purposes. Certainly not for theological discussions!

I now quote from my book: "Communicating Using Computers Throughout the United Church of Canada", February, 1988":

"On October 31, 1984 I received a message from David Lochhead: addressed to the following people: N.Parker, JR.Easton, WJ.Dearborn, JP.Mullen, DG.Laird, DB.Martyn, CA.Holmes, VR.Saklikar, DJ.McCrindle." We were now called "UCHUG" - the United Church Computer Users' Group. "David had been working at the national level of our Church with a group called the Task Force on Information Flow (TFIF), Phase 2. The UCHUG experiment had come from the discussions of that group, which persuaded the national Division of Communication (DivCom) to fund a four month experiment in computer networking."

If you have not seen the book I am quoting from it can still be viewed at: <http://home.istar.ca/>

[glaird/uch-pref.htm](http://home.istar.ca/glaird/uch-pref.htm)

That will lead you to the preface, and then you can continue to read the whole book.

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Vancouver, Sat, Mar 18, 2000

31 (of 31) HOUSTON HODGES Mar. 18, 2000 at 12:57 Eastern (7 characters) Join

32 (of 32) GORDON LAIRD Mar. 18, 2000 at 17:53 Eastern (431 characters) Re: #26 from JACK GANNETT on Mar. 18, 2000

> I had the same kind of reading experience with another Canadian > theologian, Douglas John Hall. What a pleasure it has been to read Jack, as one who has heard David Lochhead speak, what do you remember about the occasion: the style, the content, the experience.

Gordon

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Vancouver, Sat, Mar 18, 2000 home.istar.ca/

glaird/

34 (of 40) DAVID SHEARMAN Mar. 18, 2000 at 20:35 Eastern (839 characters) Re: #32 from GORDON LAIRD on Mar. 18, 2000

>> I had the same kind of reading experience with another Canadian >> theologian, Douglas John Hall. What a pleasure it has been to read >> Jack, as one who has heard David Lochhead speak, what do you remember > about the occasion: the style, the content, the experience. I have heard and read both Hall and David Lochhead. I use the distinction deliberately. Whereas I found David engaging, challenging and stimulating in both written and verbal forms, I found Hall dense, hard to engage and difficult to listen to. I would describe them as polar opposites. I would categorize Hall as similar to Northrup Frye... it takes a long time to read a page... david was much more comfortable and engaging to me. David Shearman Blackstock, Ontario Ecunet Board member

35 (of 40) JACK GANNETT Mar. 18, 2000 at 22:04 Eastern (1654 characters) I heard David speak at Vancouver '97, and I believe the title of his banquet address was about modems. I remember thinking during the week how frail he seemed. When he began to speak, frailty vanished. He began very simply about what it was like to buy his first modem, and how much it cost. As he warmed to his subject, I warmed to him. He was witty and elegant, with a wonderful command of language, and with obvious affection for many present. My wife, who had not read any of his material and is not enamored with computers, was not as impressed as I was. She heard the notes, but not the music. He communicated excitement about the future, with the sense that

what he had to say was well balanced and thoughtful. I was pleased that this elder was focused on the future with anticipation and wonder, yet with caustic cautions about what was really important, rather than on the past and what that meant. I remember clapping with enthusiasm, and my recollection is that many there did the same.

40 (of 40) JACK GANNETT Mar. 19, 2000 at 1:10 Eastern (1314 characters) Regarding Lochhead & Hall:

I had heard that Hall was ponderous and stuffy when he spoke, and I headed toward International falls some five years ago for a weeklong summer workshop hoping for better. Maybe he's more comfortable with small groups than large, but at this stage when he was sharing with us his work on the Nicene Creed, he was elegant in his choice of words. Maybe it's because I'm so interested in the theology of the cross in which I had recently worked on my DMin in electronic communications that I hung on every word, being a bit of a disciple, even at my age. Maybe it's because I was able to have a long conversation with him, and shared what I had seen in a couple of the base churches in Mexico. At any rate, I found his stimulating and delightful, and it was a good week in my life. Lutherans like him, and he was somewhat bemused by that. I think his systematic works will hold up well, and become classics.

I found a sense of passion in both men, and do not regard them as polar opposites. My sense is that each communicated with language that was evocative (Lochhead) and precise (Hall), but that both were superb communicators. I am more than pleased to have met both of them. I would guess that David was more introverted than Douglas, and expended more energy when speaking.

41 (of 41) GORDON LAIRD Mar. 19, 2000 at 6:40 Eastern (1191 characters) Re: #40 from JACK GANNETT on Mar. 19, 2000

Thanks for David Shearman's and Jack Gannett's responses about Lochhead (and Hall).

I am sorry that we are getting some doubling of notes. I have seen it elsewhere, and somewhere I have a phone number for Brian Lang of One Place, who asked me to phone him if I had the repeating problem.

Here it is, it is 281-345-8022

I will phone him later today.

Your descriptions are "elegant" as well. I don't think you meant to create a new word "evocative" although it IS a wonderful word. I presume you meant "evocative"? Gee, I hope not. I love "Evocative".

I know there are many others here who have heard David speak. Can you add to the above descriptions?

I will be continue to post notes about David. But I don't mind a pause now to consider his speaking style, because it was quite unusual. Marilyn, my wife, does not "live for computers" but she heard David deliver "MODEM DREAMS" at the closing banquet and was as impressed as I was.

You can read MODEM DREAMS at:

<http://www.religion-research.org/irtc/Modemdre.htm>

Gordon

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Vancouver, Sun, Mar 19, 2000

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42 (of 42) GORDON LAIRD Mar. 19, 2000 at 6:47 Eastern (1161 characters) I have just re-read MODEM DREAMS myself. Even if you have not heard Lochhead speak, reading MODEM DREAMS delivers the flavour of his speaking style.

And immediately I found the answer to something I tried to describe above, in David's own words:

Vancouver, British Columbia, Canada

Quoting from MODEM DREAMS by David Lochhead, May, 1997:

It was in 1983 that I bought my first modem. It cost me \$150. It ran at 30 characters per second - 300 baud. It was a little brown box with a lever on the top. To make it work you plugged it into something called an RS232 port - something I had to add to my primitive TRS 80 since it was not standard equipment in those days. You dialed the phone number where you wanted to connect. When the telephone answered and you heard the squeal that you later learned to call a carrier signal, you flipped the little lever on top of the modem. That forced the modem to send its own squeal, aka carrier signal, so that the computers could talk to each other. You hung up the telephone handset. You were online.

----|||-----

Vancouver, Sun, Mar 19, 2000

43 (of 43) FRED ANDERSON Mar. 19, 2000 at 8:03 Eastern (511 characters) Ah, the slogan

for our time of trouble in the PCUSA! :-)

In the Spirit's tether, Fred Anderson Husband of Sarah Father of Brent and Karen Grandfather of Ryan, Emily, and Kassie Follower of Jesus the Christ, Presbyterian, and evangelical (in that order) Interim Pastor, Emmanuel Presbyterian Church, Marion, SD

----- Original Message ----- From: HOUSTON HODGES <HOUSTON.HODGES@ecunet.org>  
To: <NEW\_MILLENNIUM\_COMMENTARY.topic@ecunet.org> Sent: Saturday, March 18, 2000 11:57 AM Subject: Join

> Join > > >

45 (of 45) GORDON LAIRD Mar. 19, 2000 at 19:13 Eastern (2379 characters) We had no idea at all of the significance of the adventure we were undertaking. I believe David Lochhead did!

When I read his words in his speech, delivered a month before our experiment, he forecast most of what happened next!

Remarkable!

What happened is that we began a lively interchange of ideas on Envoy 100. First we talked about our own computers: their make, their size, their capacity, and how difficult or easy it was for us to learn the protocols of communicating. Then we branched out into theological subjects, starting with a subject called: "Lectionary". We were beginning to sense how we could focus on the scripture passages which the Lectionary suggested for the next week, and begin the process of collaborating on sermon preparation.

The preachers in the group predominated, but we also had a Conference staff person from Regina, a lay person from Toronto and a Theological professor from Vancouver. Geographically we were spread from Petitcodiac, Nova Scotia to Prince Rupert, B. C. Barbara Anderson, our B. C. Conference Communications officer, was added to our group

We were learning what communication can be like when geographical barriers are removed. Perhaps David Lochhead was learning the joys of theological reflection without wearing his professorial "cap and gown". But David was very much at home in the Church anyway. He loved preaching and did it well, so this was not foreign territory for him.

To get us conversing Iaian Macdonald asked us to speak about our computers, and then introduced us to a very powerful command on the Envoy 100 system: ANSWER ALL. When you used this command all the notes of everybody were sent to everybody else. We were suddenly introduced to the problem of volume and information overload. Particularly for those in the National Office who were monitoring this experiment by reading all the notes, the sheer volume

and its obvious cost brought great concern.

The huge volume problem also illustrated a problem: we needed to find a better communication system: one that was geared for the kind of discussions we would be enjoying. We were trying to make Envoy 100 do something it was not meant to do. It was, after all, a business e-mail system. We needed a "conferencing" system.

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Vancouver, Sun, Mar 19, 2000 home.istar.ca/

glaird/

46 (of 46) HOUSTON HODGES Mar. 20, 2000 at 7:10 Eastern (1733 characters) Finally I'm joined and up to date in this meeting. I've learned about repeating notes, some Canadian bookstore, and that Jack Gannett can send a sequence of notes full of silence: thanks, Jack, I needed some quiet time! <g> We've also found out that my initial "Join" notes meant I was writing to this meeting well before I was able to read it. After trying three times to get Convene to send me the old notes (0-40) I finally got on the web page and read them online and one-at-a-time

there are not many folks I'd do that for, Sage Laird!

Fascinating to see this as one of the earliest (still pioneering, Gord!) new meetings of the New Ecunet, and no surprise who's doing it: the reflective, fearless, jump-in-and-do-it guy, UCHUG's Go-To Guy, Gordon Laird. It's fun to watch you still at it, dear friend.

Wonderful to re-appreciate David L again, through your worshipful eyes, Gord. He was lucky to have you as best friend

how wonderful of Marta to share that with you. And through your own not inconsiderable communication skills others will come to know David or know more about him or appreciate him more

his dry shyness did not endear him to all as closely as it did to you. I think you discerned the very human need in David, and thus your warm relationship ensued

not everyone was able to see him as accessible as did you or some of the "isolated students."

I'm also aware again of the considerable ministry of the Sancho Panzas among us: it takes a Sancho to make a Don Quixote look best. I noted who it was that invited David to bring that humongous klunk of a TRS80 (or whatever that first beastie was) to the meeting, so long ago, for

his "five minute" slice that turned out to be so prophetic.

Good to be here.

47 (of 47) GORDON LAIRD Mar. 20, 2000 at 12:39 Eastern (3710 characters) Re: #46 from HOUSTON HODGES on Mar. 20, 2000

Thanks for your response, Houston!

> <g> We've also found out that my initial "Join" notes meant I was > writing to this meeting well before I was able to read it. After trying > three times to get Convene to send me the old notes (0-40) I finally got > on the web page and read them online and one-at-a-time

there are not > many folks I'd do that for, Sage Laird!

I really appreciate your effort, Houston.

You are as important to me here as you were to the founding of ECUNET. Be prepared to blush because I am going to quote what David Lochhead said about you, in one of the next notes.

After sending the first note about David Lochhead I realized that what I am doing here could be called a "Biography" of David, from my perspective. Not his early life, you understand, because I don't know a lot about his early life.

From his funeral service bulletin I read these items:

Born in Montreal, Quebec, on June 18, 1936, he studied math, theology and philosophy of religion at McGill University

Oxford, England: Union College, Vancouver and Chicago. He served as Dean of Studies at St. Paul's College, Waterloo, Ontario

as Principal of Coughlin College, St. John's Newfoundland, as Minister of Thornbury Pastoral Charge Ontario

and a Professor of Systematic Theology, Vancouver School of Theology. - it goes on but that is his early life.

So I changed how I am doing these notes. I am writing a kind of biography in WordPerfect and then cutting and pasting it here.

> Fascinating to see this as one of the earliest (still pioneering, Gord!) > new meetings of the New Ecunet, and no surprise who's doing it: the > reflective, fearless, jump-in-and-do-it guy, UCHUG's Go-To Guy, Gordon > Laird. It's fun to watch you still at it, dear friend.

Yes, I am entering the new phase of Ecunet with great enthusiasm. There was indeed a damper thrown on the expansion of Ecunet when we met at Ecunet 97. We had stretched the Participate software far beyond what it was meant for. Nobody could have predicted the volume of notes that Ecunetters could write.

But now, for now at least, that restriction is off. The sky's the limit!

> Wonderful to re-appreciate David L again, through your worshipful eyes, > Gord. He was lucky to have you as best friend

how wonderful of Marta to > share that with you.

Ian MacKenzie was David's Best Man at his wedding to Marta. And many of you reading here were his best friends as well. I don't think it would be David's personality to state who his best friend is.

> And through your own not inconsiderable > communication skills others will come to know David or know more about > him or appreciate him more

his dry shyness did not endear him to all as > closely as it did to you.

"Dry shyness" is a very apt description. As was the word "elegant" Jack used about his verbal delivery.

When Jack said David looked "frail" I don't remember him looking anything but "frail" - until he spoke publicly.

> I'm also aware again of the considerable ministry of the Sancho Panzas > among us: it takes a Sancho to make a Don Quixote look best. I noted who > it was that invited David to bring that humongous klunk of a TRS80 (or > whatever that first beastie was) to the meeting, so long ago, for his > "five minute" slice that turned out to be so prophetic. Yes, I became increasingly aware of my role as Sancho to David's Don Quixote. I mentioned that in my introduction to David when he delivered his MODEM DREAMS address.

> Good to be here.

It is wonderful to have you here!

----|||----

Vancouver, Mon, Mar 20, 2000

48 (of 48) GORDON LAIRD Mar. 20, 2000 at 13:19 Eastern (2313 characters) David went on his "early-warning" excursions. He checked with "The Source", "Compuserve", "Delphi" and other huge online systems and found they weren't interested in adapting their general services to our particular needs.

"The Source" was using a software called, "Participate". Parti for short. This was an extremely creative software which allowed participants to "be their own sysops"

that is, once the general structure was in place every individual could open up their own new Conferences without any other approval.

This was an ideal solution for us. We needed the flexibility and we needed to be able to request certain features of the system setup. David scouted around to find all the systems in North America which were offering the latest version of the Participate software.

UCHUG moves to UNISON

That's how he found Mile High Media of Denver, Colorado and the network Fred Dudden had created there called UNISON. This was really a "Mom and Pop" operation. The "Pop" was Fred Dudden, a visionary person who was dedicated to bringing the world together, hence the title "UNISON". The "Mom" was a person called Diane Worthington. We were fascinated to learn that Diane could do much of her work for UNISON at a distance, sometimes from Texas.

I am still in touch with Fred, whose life is now dominated by dialysis for his kidney failure.

Fred had hoped to be a branch for the big system "Delphi" but when that fell through this is what happened (in Fred's words):

"... meanwhile, Diane worthington (dedub) and sherwin levinson saw an opportunity to get parti mounted in denver. They arranged for all of that to happen and then spent a long week installing and configuring it." This note introduces two people who made immense contributions to the history of ECUNET, Diane (whom we called Diana Campbell) and Sherwin. Sherwin Levinson has continued to be involved ever since.

We could now communicate with the "owners" of the system and get the general set-up we wanted.

UNISON was warm and friendly. When you logged on you were greeted with a friendly message every morning. I still remember reading: IT IS BETTER TO SAVE ONE HUMAN LIFE THAN TO BUILD A SEVEN-STORY PAGODA.

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Vancouver, Mon, Mar 20, 2000

49 (of 49) DONEL Mar. 20, 2000 at 14:10 Eastern (318 characters)

-----Original Message----- From: GORDON LAIRD [mailto:GORDON.LAIRD@ecunet.org]

This note introduces two people who made immense contributions to the history of ECUNET, Diane (whom we called Diana Campbell) and Sherwin. Sherwin Levinson has continued to be involved ever since.

----- End -----

Wasn't it Diana?

50 (of 50) GORDON LAIRD Mar. 20, 2000 at 21:59 Eastern (4381 characters) Ecumenical relations

The excitement about what computers might mean to the Church was in no way limited to the United Church of Canada. About the time of our 'Experiment' there were other experiments in other Churches, particularly in the U. S. David refers to this in MODEM DREAMS:

In late 1984 the first of a number of denominational experiments began. The United Church of Canada used a commercial email system - Envoy 100 - for the dozen or so people across the denomination who could be identified as having computer and modem. Within a few weeks, the United Church of Christ launched an experiment on Compuserve. The following summer, the first incarnation of Presbynet was inaugurated, also on Compuserve

Presbynet is the name given by the United Presbyterian Church (USA) to their various ventures in computer communication. Presbynet is the name still used today!

The beginnings of computer communication in four Churches were described by representatives of these Churches at a meeting of Camcon meeting in Atlanta (Computer Applications For Ministry Conference, Friday, April 3, 1987, Atlanta, Georgia). Curtis Ackley (United Church of Christ), Sue Couch (United Methodist Church), Houston Hodges (who spoke for the Presbyterian Church (USA) but made clear that he was NOT an appointed representative), myself for the United Church of Canada and Jack Sharp, who spoke for the new organization, Ecunet.

You can read their reports at:

<http://works2-7.htm>

[NOW [www.glaird.com/works2-7.htm](http://www.glaird.com/works2-7.htm)]

I need to introduce Bob Cramer at this time, or better still, let David Lochhead's own words introduce Bob:

A chance encounter with another visionary helped to fuel my online enthusiasm. Shortly after I had discovered the online world, we held a workshop on small computers here at VST. One of the organizers gave me the telephone number of someone in California who might arrange access for us to a major online database called Newsnet. I placed a call to this person, Bob Cramer, and was launched into a very new experience. What enthused me was not so much the impressive collection of religious news that Cramer was publishing online - although that was impressive. What enthused me was the flurry of messages that flowed back and forth between Cramer and myself over those days. It was like being in the same office with someone 900 miles away.

In Cramer, I discovered a kindred spirit. We recognized that something was happening. Something was happening to us. Something was happening to the church. Something was happening to the world. In all of it, we were attempting to discern what this thing was that was happening. We were witnesses to what we did not know. We were witnesses in a world which, by and large, could not hear.

Cramer was a genius in connecting with those who could hear. Once Cramer knew of your interest, he would get on the phone. Wherever there was a church person who took the new medium seriously, Cramer would make another connection. Slowly a network grew around this freelance communicator located in the unlikely community of Windsor, California. Cramer's network was ecumenical from the beginning. Bob was then an American Baptist, but he took his associates wherever he could find them. By the time that a serious church related networking began - in 1984 and 1985 - Cramer was busy encouraging isolated groups of Methodists, Presbyterians and the two United Churches - the United Church of Christ and the United Church of Canada. [David Lochhead, MODEM DREAMS, May, 1997]

Bob Cramer is a member of this conference and will, I am sure, add some comments to our discussion.

When David Lochhead died June 15, 1999 it was Bob, among all his colleagues, seemed to be the hardest hit. He tried very hard to attend David's funeral in Burnaby, B. C. but it was impossible for him. Marilyn and I drove to Windsor, California, in July of that year to be with Bob and Judy Cramer and their foster son Erik. We had a special dinner and spoke some formal words of parting with and for David. I read to Bob the words of high estimation which David had written about him. Bob was surprised!

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Vancouver, Mon, Mar 20, 2000

51 (of 51) SALLY CAMP Mar. 20, 2000 at 22:11 Eastern (1435 characters) Re: #41 from GORDON LAIRD on Mar. 19, 2000

Gordon,

Thanks for posting the link to "Modem Dreams." I had a crash some time ago and lost my copy.

In terms of both David and Douglas, I am not an aural learner: I really need to have the text if I am to absorb difficult material, so I tend to judge speakers by how accessible they are to me.

I had the occasion to hear David in Vancouver and Douglas at an ELCA gathering in the summer of 1990 (?). Hall spoke three times and was very powerful. Perhaps he had tuned his presentation to a layperson audience, but I have rarely been so moved to evangelism. (Lutherans have trouble with this: we grow by marriage and birth...<G>)

It was the same way with David, I have rarely been so moved to work for the future. As Paul Edison-Swift will tell you, I am not a techie. The use to me of ECUNET is for its communication and community building potential. If it does this with pigeons (and I don't have to feed them) then fine. But David was able to move me to excitement about the technology as well as the potential.

I had never seen David until Vancouver and from his notes in various meetings, I had imagined that he was going to be physically bigger than he was. I was startled to see a man not much larger than myself. Of course, when he opened his mouth, he outgrew me by lightyears.

Sally Camp, Lutheran Services in America "It's always something."

52 (of 52) GORDON LAIRD Mar. 20, 2000 at 22:13 Eastern (225 characters) Re: #49 from DONEL on Mar. 20, 2000

Yes, we called her Diana Campbell.

the Diane spelling came directly from Fred.

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Vancouver, Mon, Mar 20, 2000

53 (of 53) GORDON LAIRD Mar. 21, 2000 at 8:31 Eastern (1944 characters) Re: #51 from SALLY CAMP on Mar. 20, 2000

> It was the same way with David, I have rarely been so moved to work  
> for the future. As Paul Edison-Swift will tell you, I am not a techie.  
> The use to me of ECUNET is for its communication and community building  
> potential. If it does this with pigeons (and I don't have to feed them)  
> then fine. But David was able to move me to excitement about the  
> technology as well as the potential.  
>> I had never seen David until Vancouver and from his notes in various  
> meetings, I had imagined that he was going to be physically bigger than  
> he was. I was startled to see a man not much larger than myself. Of  
> course, when he opened his mouth, he outgrew me by lightyears.

Sally, that is an image which was occurring to me as well. I was thinking of some people who grow before your eyes under certain circumstances. I saw it in Church a few weeks ago when we had a play starring a woman and man actor. She is fairly old, and rather short, but at one point, when she stands up to him, I would swear she great 6 inches in height. It was remarkable!

Also David had a way of surprising you. For example the piece about Bob Cramer. He would tend not to say that in private, but save it for a public occasion. Too bad Bob was not there to hear it, but he has read it since. I would describe it this way: David had you on the edge of your seat, straining to hear the many things he had been visioning in his mind, which would fundamentally affect your future.

Another person, whom David refers to a lot, right from THEOLOGY IN A DIGITAL WORLD, is Marshall McLuhan.

I don't know if any of the readers heard this person in person. He was a great rage in Canada during the "This Week Has Seven Days" era. [was that really the name of the CBC TV news program?

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Vancouver, Tue, Mar 21, 2000

54 (of 54) GORDON LAIRD Mar. 21, 2000 at 11:06 Eastern (1778 characters) Of course the

CBC TV program was called: This Hour Has Seven Days I can remember Marshall McLuhan sitting in the "bear pit" fielding questions from all sides.

A further way of describing David's style of speaking:

1. He spoke with confidence, with authority
2. He spoke from written notes, never off the cuff, in formal addresses. And he read what he had previously written, knowing that it probably would be part of a book one day.

For example his first book on computer communicating:

Theology in a Digital World (United Church Publishing House - 1988) is really 6 speeches, beginning with his October, 1984 speech "Theology in a Digital World"

His speeches were so carefully crafted that they were available as texts for books.

One of the challenges which faces the IRTC is to find ways to make his writings public.

For example almost none of his books are still in print.

When I searched Chapters.ca for "David Lochhead" I was referred to only: The Dialogical Imperative: A Christian Reflection on Interfaith Encounter, published in 1988 by Orbis Books

followed by the note: "This title is out of print at the publisher's warehouse..."

When I used [www.bookfind.com](http://www.bookfind.com) I was given three items:

The Dialogical Imperative - available both in new and used copies  
The Liberation of the Bible - used copy  
Living Between Memory and Hope - used copy.

Not much available out there!

However there is a fair amount available on David Lochhead's Web Page, which has been preserved intact by the IRTC:

<http://www.religion-research.org/irtc/tdws.htm>

Be sure to select the titles down the left side. They are all URL's which lead to many of David's writings.

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Vancouver, Tue, Mar 21, 2000

55 (of 55) GORDON LAIRD Mar. 21, 2000 at 11:30 Eastern (256 characters) Re: #54 from GORDON LAIRD on Mar. 21, 2000

In case any of you want to try Bookfinders, I should clarify the URL for it:

it is [www.bookfinder.com](http://www.bookfinder.com)

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Vancouver, Tue, Mar 21, 2000

56 (of 57) DAVID SHEARMAN Mar. 21, 2000 at 11:48 Eastern (533 characters) Re: #53 from GORDON LAIRD on Mar. 21, 2000

- > Another person, whom David refers to a lot, right from THEOLOGY IN A
- > DIGITAL WORLD, is Marshall McLuhan.
- >> I don't know if any of the readers heard this person in person. He was
- > a great rage in Canada during the "This Week Has Seven Days" era. [was
- > that really the name of the CBC TV news program?

It was "This Hour has Seven Days" with Patrick Watson and Laurier LaPierre. (Rev.) David Shearman Blackstock, Ontario (soon to be Owen Sound, Ontario) Ecunet Board member

57 (of 57) DAVID SHEARMAN Mar. 21, 2000 at 11:49 Eastern (433 characters) Re: #54 from GORDON LAIRD on Mar. 21, 2000

- > One of the challenges which faces the IRTC is to find ways to make his
- > writings public.
- >> For example almost none of his books are still in print.

I have a meeting with the director of the UCPH and the manager of the Toronto Book Room on

Thursday. I shall make some inquiries

-. (Rev.) David Shearman Blackstock, Ontario (soon to be Owen Sound, Ontario) Ecunet Board member

58 (of 58) GORDON LAIRD Mar. 21, 2000 at 17:54 Eastern (525 characters) Re: #57 from DAVID SHEARMAN on Mar. 21, 2000

> > One of the challenges which faces the IRTC is to find ways to make  
> his  
> > writings public. > >

> > For example almost none of his books are still in print.  
> > I have a meeting with the director of the UCPH and the manager of the  
> Toronto Book Room on Thursday. I shall make some inquiries

-.).

That could be very helpful, David. Thank you!

Gordon

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Vancouver, Tue, Mar 21, 2000

59 (of 59) GORDON LAIRD Mar. 21, 2000 at 19:21 Eastern (4468 characters) The Ecumenical Mix

I have mentioned that one of the first excitements about computer communication was the way it overcame geographical barriers. We now were finding that it overcame national barriers and ecumenical barriers as well. We met a whole new group of pioneers: Curt Ackley, Houston Hodges, Jack Sharp, Jim Collie, Lew Wilkins, Merrill Cook, Susan Peek, Bob Cramer and many others. Donel McClellan drove up from Bellingham to attend our meeting of the Small Computer Committee (SCC) which became the steering committee for UCHUG. At the meeting, held at the Vancouver School of Theology, Donel was introduced to computer communication, and by computer connection, to Bob Cramer!

The ecumenical aspect was enhanced by UNISON and the work we had begun there. The "home"

we had found on UNISON was very warm, comfortable and attractive and was as amenable to other Church groups as it was to UCHUG. Soon there were other Church groups on our "doorstep".

It is ironic that we Canadians were already possessive of "our" system, which was based in the U. S!

It was part of David's "early-warning" system that he already knew most of the "movers and shakers". These were not strangers.

The "survivors of the Presbynet experiment" were the greatest in number and provided the greatest challenge.

I was close to David through all of this, but I didn't realize until his speech in May, 1997, the amount of stress which the flooding in of "refugees from Presbynet" produced in him.

In his words:

"The first crisis in ecumenical online relationships happened in the fall of 1985. UCHUG, the United Church of Canada network, had been operating on Unison as a private network since May of that year. A few "outsiders" had joined us there. In addition to Cramer, there were Donel McClellan of the United Church of Christ and Houston Hodges of the Presbyterian Church (USA). All three were accepted as honorary UCHUG participants. While UCHUG proceeded to blow its whole year's budget in two months of online frenzy, the Presbyterians were having their summer of online frenzy on Compuserve. When the Compuserve experiment was over, however, a large number of Presbyterian refugees, looking for a new online home, descended on Unison.

I can only tell the story of what transpired from my own perspective. As the organizer of UCHUG, I felt my stress level skyrocket. We had established ourselves as a private network. The Presbynetters came on to Unison as a public network. As the Presbyterians established their "beach-head" on Unison, I got the impression that they regarded our presence there as irrelevant. They had arrived to continue the fun that they had been having all summer on Compuserve. They hadn't come to Unison to meet us.

We felt pushed aside by these Presbyterian hordes. So for our part, we tried to welcome the Presbynetters, not sure whether these newcomers particularly wanted to be welcomed. We began to explore with the Presbynet leadership ways of sharing our meetings without violating UCHUG's desire for privacy in the midst of Unison's largely secular user base. We wanted to negotiate the ways and means to build an ecumenical community online.

In all of this, questions of turf were involved, whether we were willing to admit it or not. As we began to explore our options, tensions began to build. It culminated in a very public "flame war" between me and one of the Presbynet leaders. If there can be a shocked silence online, there was

one then.

The situation was saved by St. Houston of Hodges. Those of you who have heard Houston speak may find it difficult to believe, but I can assure you that it is true. Houston, in spite of his origin in warmer climes, was once a staff member of the United Church of Canada. He was well prepared to interpret each side to the other.

Houston took me metaphorically out into the "hallway" where we discussed some of the tensions that had surfaced. With Houston's mediation, aided by his understanding of both the ecclesial and national cultures involved, our ecumenical hopes were rekindled and we began the work of building an ecumenical community online." [David Lochhead, MODEM DREAMS, May, 1997]

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Vancouver, Tue, Mar 21, 2000

60 (of 60) GORDON LAIRD Mar. 22, 2000 at 11:08 Eastern (352 characters) I have been doing some poking around Ecunet using the Web interface and found that a couple of Conferences still exist on Ecunet:

MEMORIAL SERVICE

and

UCCAN HISTORY

The first is obvious, the second is the text of my "Communicating Using Computers Throughout the United Church of Canada" which I have been using as a guide and quoting from.

Gordon

61 (of 61) BOB CRAMER Mar. 22, 2000 at 15:14 Eastern (6312 characters) Re: #59 from GORDON LAIRD on Mar. 21, 2000

One reason my name keeps surfacing here is that from the mid-1960s I had been working ecumenically (from an American Baptist base, then) in the USA, trying to teach communication-executive peers in other denominations and the National Council of Churches about what computers could do for us. I was way ahead of the curve. Many were interested but

few could get backing from their own organizations to work along the lines of my thought in their own shops, let alone ecumenically.

I remember doing workshops for what is now RCC, ecumenical professional guild for religion communicators. My theme was that if we used computing to upgrade our ability to locate precisely the information we needed to communicate, whether in response to an individual's initiative to for some product in media, we would remove the "hedges" we otherwise erected as we tried to make global statements that just didn't carry the freight. Communicators could vibe with that, but I couldn't demonstrate it yet. Ahead too far. I could see without the evidence. That's why David Lochhead called me a visionary.

Then I went to London (UK) to become Information Officer for the World Association for Christian Communication, where I thought I'd find a forward looking authoritative platform. Not! Not then, I mean. Way too far ahead.

However, that base propelled me into five years of exciting consulting with several global church agencies, and the United Nations, and the world's fourth-largest global press service, and a free-standing outgrowth of Vatican II, called IDOC, in Rome.

Still without an actual computer of sufficient power to demonstrate how a communicator's access for information is essential for both individual and mass output, nonetheless I had by that time developed a hands-on, totally manual, very impressive and intuitively graspable model information system. Several of my clients began using copies of it to teach information processing to their units in the Third World. [Only the UN Food and Agriculture Organization's Freedom From Hunger Campaign, an important client, failed to use the system I designed for them. That was due to the UN practice of protecting the jobs of staff members. I found the FFHC librarians, whom I tried mightily to train in the new way, resistant, and their boss was prevented from replacing them!]

When I returned to the USA in the mid-1970s I began consulting with several of the USA denominations that were setting up information systems, or who wanted existing systems evaluated. At that time I also published a subscription advisory newsletter for communication departments of church denominations. I was in the thick of things all over.

I couldn't help noticing, however (and berating clients for it!), that as each denomination put a toe into the computer-networking water they seemed as if hell-bent to find some place where no one else was! I would say we must all be in the same place. They would say their denominations were not interested in working together until they got their own act together. My, what a pitiful sight.

We had UCHUG, yes. UCC (and, later, the Presbyterians) blew out CompuServe but few wanted to be there anyway. A so-called conferencing system the Presbyterians were taken by (you can put two meanings on that phrase) was a dud-- all users had to have individual permission, long in

coming, from the system in order to do much of anything

and the Presbyterians thought that by inviting others into "their" experiments they were being ecumenical

NOT.

We had the United Methodists on a great clunker of a system at the University of Washington, which couldn't database though it claimed it could. We had the Episcopalians on an expensive commercial system. We had the American Baptists saying we're too small to do anything. I wasn't working with the Lutherans and can't say where they were.

I was investigating and reporting on Murray Turoff's work at the New Jersey Institute of Technology, where a sociologist monitored the system to make sure it was a people system not a techie's one, but I got the feeling that that distinction which I was drawing wasn't registering on my clients. Nonetheless the NJIT philosophy was adopted by the developers of Parti and the product worked beautifully on The Source, and no one was happier than I when the Canadians discovered a friendly Parti host. Of course I signed up right away.

Eventually we got to Ecunet. I had coined that name, by the way, as I was trying to work out ways to advance the Religious Associates' meeting on The Source into a purposeful forum for denominations. I then became a pioneer publisher on NewsNet, obtained multiple inboxes with some control of system resources, and established "CramerNet" as a private link among clients, hoping to make that into "Ecunet." CramerNet once was the channel by which UCChrist and Disciples communicators jointly produced an audio-visual piece for the congregations of both churches, by the way. When denominations finally learned of all the wrong ways to do things (!) and began to want to be where others were, Ecunet Inc. could be born. I was paid \$1 for the name and the payment is framed in my office. All of this is to add to Gordon's comments about ecumenicity in cyber-space. It was harder than holy hell to get ecumenicity in cyberspace, I can tell you! It seemed then, and still does, that rather than working together if there is no commanding reason not to, denominations will work together only if they simply cannot go it alone. I hate that attitude. So there.

For what that's worth, we are Ecunet anyway, and while I don't want to claim too much (as Gore with the Internet

and by the way, his claim is misunderstood-- he meant he was the earliest high-placed champion as I see it), I do want to say I need to be taken seriously when I doubt that an ecumenical impulse yet is established in our heart of hearts. If it ever is to be so established, it will be almost entirely due to the fact of Ecunet, in my opinion. We are little noticed but I don't see how any decent historian of ecumenical movements will be able to be taken seriously if she doesn't take us seriously. So there (again!) Bob Cramer.

62 (of 62) GORDON LAIRD Mar. 23, 2000 at 12:34 Eastern (2214 characters) Bob, your wonderful note reminds me of many things, but here are a few of them:

1. There is a kind of "bonhomie" which both you and Houston bring to relationships in great measure. It is good to be with you, whether the "being with" is on the phone, in online messages or the rare occasions when we have met "in the flesh".

Bob, I met you first at Camcon I in Los Angeles, on the evening of March 5th, 1986. Houston I met you at the same time. Do you remember that we all met Diana Campbell at the same time, and there was even a pie-throwing incident!

I think there were many moist eyes that night.

We found out that we were not wrong with the impressions we had of each other, garnered only from online chatting.

But, that there was so much more, when a person is met "in the flesh". Both of you, Houston and Bob, are avuncular people. [I hope some people have to look that word up!]

2. Both of you have a great sensitivity for and appreciation of things Canadian. That makes a HUGE difference to your north of the border neighbours.

Rather than poking fun at our "our" spellings [labour, favour, neighbour] you actually insisted that Fred Dudden call his first Root Directory "Interfaith Centre", which all the Churches agreed to in order to honour the "Canadian contribution to the establishment of the network". Houston, you actually worked and lived in Winnipeg, and I know have kept your warm connections with Ian Macdonald and Jim Uhrich and others of the "Winnipeg Mafia". [not the same as Iain Macdonald who was one of the founders of UCHUG]

Bob, you had so much international experience: London, Rome, etc, that you got yourself a pair of "international spectacles", which have kept you viewing things from "inside" and "outside" the U. S.

Both of you were among the first to introduce yourselves on the United Church of Canada Conference CHITCHAT last week when Peter Chynoweth asked for a re-introduction of members when the New Ecunet came into being. to say that the presence of both of you were essential to the formation of Ecunet, is simply to state the obvious.

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Vancouver, Tue, Mar 21, 2000

74 (of 74) DAVID SHEARMAN Mar. 25, 2000 at 23:40 Eastern (529 characters) Re: #71 from GORDON LAIRD on Mar. 25, 2000

> David Shearman's advice that the United Church Publishing House will go  
> out of business July 1st is very helpful as well.

Gordon, the UCPH will not go out of business. It will stop publishing as part of the fiscal austerity imposed on the United Church. I have every reason to believe it will return, but not in the next year or so. It would be helpful to know who does hold the copyright for TIDW ... the United Church or David's estate?

David Shearman On the Road in Chicago

75 (of 75) IAN MACKENZIE Mar. 26, 2000 at 0:07 Eastern (3274 characters) Reply from Ian Mackenzie to #73 From Gordon Laird, Sat Mar 25 at 6:20p

This conference brings back lots of memories.

It was sometime in 1986 nor 87 that David introduced me to Ecunet. We had already done some work around the bulletin board systems. I became, as far as I know, the first Anglican to join but came in under the UCHUG banner. He tried to get me a three month free subscription but the United Church authorities did not think that was a good idea.

I remember the first note I received from Bob Cramer. He asked me if I was the same person whose wife had been his secretary in New York in the early sixties! (which I was ). What a thrill it was to receive that note and grasp some of the possibilities of such a communications system!!! After a bit I recruited ten Anglicans and we established Anglinet as the Anglican/Episcopal network on Ecunet. I remember Doug Tindal signing the contract on behalf of the Anglican Church for to be official we had to have some such document. In many ways the Episcopal part was an invitation to US Anglicans to join since they were officially working to expand Epinet. In 1988 Lambeth conference voted to establish a global e-mail system which they called IAIN. I remember we established with some of the people in England a relay system through our bulletin boards, a system which reached my BBS in Terrace through Jack Sharps system. This system was to cover that Lambeth conference.

We tried to get the Anglicans to come on board Ecunet but they decided to establish their own system (and there are a lot of stories we could tell about the competition this engendered - stories

in which the Ecunet people continued to be patient and hold out the hand of ecumenical friendship). When the great crash of Ecunet took place, and it became apparent that it might be sometime before we were back on line, I had to find some alternatives. By that time, our Diocese of Caledonia had begun to use Ecunet for business, the Vancouver School of Theology Native Ministries program was using Ecunet as an essential part of their infrastructure to deliver their Master Of Divinity program in four states and four provinces, and the Nisga'a Tribal Council, a northern First Nations involved in land claims negotiations had also become dependent on this system. So, I moved all of these groups on to IAIN which was operating, as I remember, on British Telecom. When Ecunet was re-established we gradually moved back to that system but kept our IAIN accounts operable until we were certain the new system was stable. This became a very important factor for the eventual establishment of Quest. When IAIN went through its major review during, I guess, its fourth year, Trinity grants discovered that despite the spending of a lot of money, this IAIN system had only about one thousand people signed up of which only about 100 people used their accounts at all. Of the 100 actual users, about 80 or more were the accounts which I had moved there from Ecunet when Ecunet had crashed.

I was invited to fly to England to discuss what might be done to implement the goal of Lambeth conference. To make a long story short, we decided to begin by establishing Quest International on Ecunet as the global network. Peace, Ian.

71 (of 75) GORDON LAIRD Mar. 25, 2000 at 9:32 Eastern (1007 characters)

Jack Gannett, how timely that you should give your suggestion about the re-publishing of books electronically. This is a terrific idea! David Shearman's advice that the United Church Publishing House will go out of business July 1st is very helpful as well.

The Institute for Religion, Technology and Culture was the brain-child of David Lochhead. He was our first Director, but because two family members should not be on at the beginning he preferred Marta, his wife be the actual Director. In addition to Marta, there is Ian Mackenzie, Ken Bedell and myself as the four directors.

We have a web page with more information, but as our major focus right now is to protect and advance the writings of David Lochhead it might be good for us to approach the UCPH and ask for permission to republish any of David's writings. And Electronic Publishing would certainly be the quickest way of publishing them. GREAT IDEA!!

Gordon

- Gordon Laird Sat, Mar 25, 2000 Home Page:

72 (of 75) JIM LOCHHEAD Mar. 25, 2000 at 20:36 Eastern (716 characters)

>Jim, as Houston has already stated it is wonderful to have you here. I

>wondered if you had taken up your Ecunet membership again (or kept it!0

Thanks, Gordon and Houston for your "welcome." I've been off ecunet because of incompatibilities between my newest computer and Convene - incompatibilities that could probably have been worked out, but other things had priority. The new system makes access easier, so I'm back...OSC would like to see some money I'm sure, but...it'll come. In keeping with 15 years or more of tradition I'll probably lurk quite a bit but will pop up with something to say from time to time. It's fun reading and remembering...and always good to see some different perspectives.

73 (of 75) GORDON LAIRD Mar. 25, 2000 at 21:20 Eastern (605 characters) Re: #72 from JIM LOCHHEAD on Mar. 25, 2000

Let's see, I made two points about Cramer and Hodges:

1. Avuncularity - both have much. No, not pawnbroking. More like the favourite beloved Uncle.
2. lack of xenophobia about Canadians!

and now the 3rd

Both of you, have great Ecumenical spirits. You are both faithful to your denominations but are not swept away by the parochialisms. Very realistic about the strengths and weaknesses about your denominations. And you live the reality that Jesus is not a denominational figure!

- Gordon Laird Sat, Mar 25, 2000 Home Page:

62 (of 75) GORDON LAIRD Mar. 23, 2000 at 12:34 Eastern (2214 characters) Bob, your wonderful note reminds me of many things, but here are a few of them:

1. There is a kind of "bonhomie" which both you and Houston bring to relationships in great measure. It is good to be with you, whether the "being with" is on the phone, in online messages or the rare occasions when we have met "in the flesh".

Bob, I met you first at Camcon I in Los Angeles, on the evening of March 5th, 1986. Houston I met met yuo at the same time. Do you remember that we all met Diana Campbell at the same time, and there was even a pie-throwing incident!

I think there were many moist eyes that night.

We found out that we were not wrong with the impressions we had of each other, garnered only from online chatting.

But, that there was so much more, when a person is met "in the flesh". Both of you, Houston and Bob, are avuncular people. [I hope some people have to look that word up!]

2. Both of you have a great sensitivity for and appreciation of things Canadian. That makes a HUGE difference to your north of the border neighbours.

Rather than poking fun at our "our" spellings [labour, favour, neighbour] you actually insisted that Fred Dudden call his first Root Directory "Interfaith Centre", which all the Churches agreed to in order to honour the "Canadian contribution to the establishment of the network". Houston, you actually worked and lived in Winnipeg, and I know have kept your warm connections with Ian Macdonald and Jim Uhrich and others of the "Winnipeg Mafia". [not the same as Iaian Macdonald who was one of the founders of UCHUG]

Bob, you had so much international experience: London, Rome, etc, that you got yourself a pair of "international spectacles", which have kept you viewing things from "inside" and "outside" the U. S.

Both of you were among the first to introduce yourselves on the United Church of Canada Conference CHITCHAT last week when Peter Chynoweth asked for a re-introduction of members when the New Ecunet came into being. to say that the presence of both of you were essential to the formation of Ecunet, is simply to state the obvious.

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Vancouver, Tue, Mar 21, 2000

63 (of 75) BOB CRAMER Mar. 23, 2000 at 15:10 Eastern (203 characters) Re: #62 from GORDON LAIRD on Mar. 23, 2000

What a warm, affirming message, Gordon-- I'd have know it was you, with the signature missing.

I always said I make a good professional uncle. Bob Cramer.

64 (of 75) BOB BRANNON Mar. 23, 2000 at 18:13 Eastern (519 characters) Reply from Bob Brannon to #62 From Gordon Laird, Thu Mar 23 at 12:34p

--- Original Note #62 From Gordon Laird, Thu Mar 23 at 12:34p ---

>Both of you, Houston and Bob, are avuncular people.

[I hope some people >have to look that word up!]

> Please be clear here. Do you mean kindly uncles or pawnbrokers?

<g> Be careful when you refer us to dictionaries. We might take the wrong choice.

<G> I am really enjoying this conversation. Grace and Peace.

Bob Brannon Dunpackin Clarksville, TN

65 (of 75) HOUSTON HODGES Mar. 23, 2000 at 21:43 Eastern (276 characters) --Avuncular?  
-- You could have said "portly," or "stout," or "economy sized

" you didn't have to go ahead and name it for everyone in the whole wide world to know!  
--Avuncular? Pish and tosh! Or, tish and posh, as you prefer!

Thanks, Gord, you're a sweetie, as always.

66 (of 75) JACK GANNETT Mar. 24, 2000 at 13:52 Eastern (3266 characters)

Books go out of print very rapidly, and this is especially true of theological books. David's work is a good example of how contemporary works can become even less accessible than books which are beyond copyright considerations. Publisher's contracts make it difficult to put out-of-print books into circulation or reprint. One of the former pastors at my present church was an author of some note. It took me weeks to get permission from a publisher to reprint study material for a class even though I had the family's permission to do so, and then it was granted only because it was a small portion of the book. I don't want to challenge the validity of copyrights. It appears that electronic publishing offers the opportunity to make available out of print books at very low cost. Would an entity like ECUNET be an appropriate vehicle for the dissemination of out of print books in electronic form? Would the network have the electronic ability to send an ebook file to a member? It seems self evident to me that David's book would have a market here. It seems particularly appropriate that such an arrangement might be done for a pioneer in this electronic media.

67 (of 75) DAVID SHEARMAN Mar. 24, 2000 at 20:42 Eastern (1759 characters) Re: #66  
from JACK GANNETT on Mar. 24, 2000

The publisher of "Theology in a Digital World", the United Church Publishing House, is in no position whatsoever to do any form of publishing, electronic or otherwise. In fact, the UCPH will stop publishing completely July 1.

David's estate may well hold the copyright to his works. What they do with that material is the

decision of the executors.

(Rev.) David Shearman Blackstock, Ontario (soon to be from Owen Sound, Ontario) Ecunet Board member

68 (of 75) JIM LOCHHEAD Mar. 25, 2000 at 2:07 Eastern (1792 characters)

Reading the conversation to this point has been interesting, raises lots of memories and thoughts of my father. For the record, our first computer was a TRS-80 purchased in the summer of 1979. 16 kb Ram, cassette (no floppies yet - and when they did come they were 5 1/4 inch), monochrome screen. Wasn't long before Dad was programming in machine language (was that what we called it?) Although Dad's first interactions with computers were long before that as a science student at McGill University - he was a scientist before he became a theologian! The computer that he did most of his first work on - the program comparing citations, and blink - was a Tandy 1000 purchased, if I remember correctly, in 1982 or 83. There was another Tandy before he moved to IBM Clones...

Dad considered Doug Hall to be the "best" Canadian Theologian. I think that a comparison, albeit inevitable, is difficult - their work has been very different - . Doug's more "theological" in a traditional sense

Dad's interests were more specific - computers, interfaith dialogue. While Dad's passions were this technology and it's implications I believe his better theological contributions were The Dialogical Imperative and The Lordship of Jesus. My father had a profound ability to articulate meaning in a very simple, concrete imagery - the story of his example of the World Wide Web as a carnival is typical. Doug Hall's work and passions have been, I believe, more abstract theological issues than those my father struggled with. Both were students of Tillich, something I think is significant. Doug Hall grew up in small town Ontario, my father in Montreal. Doug Hall's education more "Classical" than my fathers I think...Apples and Oranges, perhaps. Polar opposites I'm not so sure about.

69 (of 75) HOUSTON HODGES Mar. 25, 2000 at 7:10 Eastern (2130 characters)

>Reading the conversation to this point has been interesting, raises lots of  
>memories and thoughts of my father.

Wonderful to see you here, Jim. What a treat, to get your additions to our perspectives about your dad (and a few other topics, no doubt!), and to let you see (again) the high regard in which we held him.

And your insights on the "compare, contrast, and assess" re Doug Hall are thoughtful and apt. Thanks!

70 (of 75) GORDON LAIRD Mar. 25, 2000 at 9:22 Eastern (1568 characters)

Jim, as Houston has already stated it is wonderful to have you here. I wondered if you had taken up your Ecunet membership again (or kept it! Your Dad's Tandy 1000 was purchased after my IBM PC which I bought in the spring of 1983. I know because it was one of the two subjects we had a friendly rivalry about.

I think when I bought the IBM PC he had to buy the Tandy. It was like that.

I reported at one stage in about 1990 that he and I had invested \$40,000 personally into the founding of UCHUG and Ecunet, when you add all that we invested in equipment. It seemed like a terrible amount but I "added it up"!

The second subject of rivalry, is that he wouldn't accept my statement that "I am no programmer".

Any programming I did was by using things like Lotus Macros. I did no "down and dirty" programming.

There was a neat and significant point at the time of Ecunet 97. Merrill Cook was helping me with the intricacies of the Ecunet-Internet interface so that we could make sure that people could sign up for the conference via Ecunet or via the web. And that all comments on LIVE FROM ECUNET 97 would be readable by both.

At one point in our private discussions [I know Merrill is reading this!] he questioned what I had done and said it was impossible. I then explained my reasoning and how it wasn't impossible.

Merrill responded, "Oh, I see!" agreeing with me.

I wrote a note to David Lochhead that night, describing the event and saying: NOW I AM A PROGRAMMER!

Gordon

- Gordon Laird Sat, Mar 25, 2000 Home Page:

76 (of 77) HOUSTON HODGES Mar. 26, 2000 at 7:35 Eastern (1324 characters) Thanks,  
Gordon

I won't smart off with this response, just say thank you. Yes, I hope I do have some perspective about my beloved wonky Presbyterians. I know them better than I know anyone else, and know

more wrong with them than I do with any other bunch, but love 'em truly. And I probably admire the UCCan more than I do my own bunch

being a real member of it for nearly six years gave me enough acquaintance to be infatuated, not enough to fall out of love. I was just finding out about the Community of Concern, for instance, toward the end of our tenure in Winnipeg, and am glad I didn't get any better acquainted with them. I do believe our Presbyterian Lay Committee is more noxious, however, if somewhat more sophisticated. And I do love Canada, dearly. I wish they'd change one line in the anthem, since I could never sing, "My home and NATIVE land," but can subscribe to the rest of it without equivocation. After all, I think I was the youngest member of the Monarchist League in Winnipeg, except for some unwilling grandchildren who were dragged along to meetings when their grandparents were kid-sitting. You did pick a helluva piece of real estate to build a country in, I must say, but it does serve to keep out the effete and the slackers. No one is ever going to call Edmonton or Churchill "Big Easy."

77 (of 77) DAVID SHEARMAN Mar. 26, 2000 at 7:54 Eastern (311 characters) Re: #76 from HOUSTON HODGES on Mar. 26, 2000

- > helluva piece of real estate to build a country in, I must say, but
- > it does serve to keep out the effete and the slackers. No one is ever
- > going to call Edmonton or Churchill "Big Easy."

But we call Toronto "Hogtown"

David Shearman On the Road in Chicago

81 (of 81) GORDON LAIRD Apr. 03, 2000 at 11:18 Eastern (6015 characters) March 31, 2000  
Contact: Dan Gangler RCC 2000 Coordinator for News and Information DRG1946@aol.com

By Maureen Rodgers

CHICAGO - In a summary of the history of human intelligence, communication and technology, Derrick deKerckhove raised profound questions about the effects of human interaction with technology.

DeKerckhove is director of the McLuhan Program in Culture and Technology and Professor of French at the University of Toronto. He spoke March 31 to several hundred communicators at the Religious Communications Congress 2000 in Chicago.

Author of Connected Intelligence: Communicating in the Web Society, and a colleague of the

late Marshall McLuhan, deKerckhove defined connected intelligence as "the oldest human form of communication

the basis and the norm of human communication," distinct from private and collective intelligence.

But because "everybody is global on-line," deKerckhove fears "a redistribution of power" in the World Wide Web society, that may be accompanied by "new schismatic tendencies," dangerous to the human community. He also noted "the fragility" of the English language, currently "revered and reviled as the language of the Internet." But he foresees opportunities for dialogue and the possible "regeneration of pastoral communication."

According to deKerckhove, computer networks, such as e-mail, best represent "the nature of human communication," because they allow people to "share memory and intelligence." He characterized the Internet as "a social central nervous system," of human communication, offering both private and public access, and being "neither individual nor collective but connective."

His conclusions are based on the premise that intelligence is rooted in "the word" expressed in speaking, listening, reading, writing and thinking. Each action of mind and body, whether internalized or communicated with others, possesses its own unique power to "connect," that is, to create, share and organize human knowledge, experience and community. The interactivity in which "the user shapes the content" changes both and a partnership is created.

Since the invention of the printing press and the publication of the Bible, technology has created divisions as well as unity in society, deKerckhove said. Issues of power and control are implicit in all forms of human communication.

"The explosive effect of the alphabet," he said, created "private control over mind and language, faith and understanding. Either language owns you - as in radio and television - or you own the language."

The advent of electricity, however, created an "implosion" of unity and healing as ecologism, ecumenism and the global village mythologies emphasized our interdependence as a human family.

In a sometimes witty, sometimes tongue-in-cheek, sometimes serious analysis of the new technologies of the "The Web Society," deKerckhove compared television and computer interactivity technologies. In "the emigration of mind from head to screen," he characterized television as the most "external" medium, "outside the mind and body."

On the other hand, computers represent "the acceleration of mind on screen," a form of interactivity which involves a positive sharing of responsibility and control. "Your thinking is shared between you and the technology," he said, pointing to the way children actively "play" computer games as opposed to their passive "watching" of TV.

In deKerckhove's analysis of the effects of Web technologies on church communities, which he called E-vangelization ("E- for everything"), he noted that this phenomenon is very different from televangelism. The electronic/cyberspace era offers communication benefits such as direct access and personal contacts with members of the community, especially through e-mail, but he anticipates that "the dominant and primary form (of communication)" in the church will remain "face-to-face versus on-line communication."

He also anticipates that the new technologies will be very beneficial to education in developing countries and very important to developing global church relationships. "The new technologies will create 'The New Community,' deKerckhove asserted, since "the Internet favors community maintaining rather than building," strengthening religious communities by ending isolation for many, and by forming "just-in-time" support groups for others. An additional and unseen technological benefit is that the oral and immediate history of the community will be instantly archived. DeKerckhove said: "Spirituality is profoundly connective, and hence not adverse to the Internet. Spirituality is independent, but not indifferent, and each person has a connective responsibility." Because "the Internet is not a mass culture," quality becomes the issue, not quantity, and "the smaller voice can be heard over the larger institutional voice. There is no greater power than language." Acknowledging a cosmic "change of scale" involving "a huge expansion of time and space" symbolized by the millennium and satellites, deKerckhove noted that the personal scale is also "enlarged and all-at-once. This technology puts the world in our hands." He ended with two challenges to the interfaith communicators. "There is a tremendous need for a religious presence on-line. Can we find and foster spirituality in the new technologies?"

Then, noting the globalization of new technologies and their profound impact on self and world, he asked: "How do we interpret these changes?" DeKerckhove's PowerPoint presentation on "Connected Intelligence" is available at <http://www.rcc2000.org/rcc2000/ci.htm>.

RCC 2000 is the once-a-decade event for religion communicators held this year in Chicago, Ill., on March 29-April 1. For more information go to <http://www.RCC2000.org>.

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Maureen Rodgers is Director of Media Relations, Catholic Charities / Archdiocese of Chicago

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Vancouver, Mon, Apr 3, 2000

82 (of 82) GORDON LAIRD Apr. 03, 2000 at 14:20 Eastern (3127 characters) Faith stories still needed says theologian

March 30,2000 Contact: Dan Gangler RCC 2000 Coordinator for News and Information  
DRG1946@aol.com

by Linda Bloom

While complaints regarding the lack of perception about religion in public life are true, they are "not the only story," according to renowned theologian and historian the Rev. Martin Marty.

Marty, author of 50 books and former head of the Public Religion Project, spoke March 30 about "Going Public with Public Communications" during a session of the Religious Communication Congress 2000 meeting in Chicago. He recently retired after 35 years on the faculty of the University of Chicago, where he taught in the schools of divinity, medicine, and arts and sciences. He participated in three previous congresses.

He noted that there has been "an explosion of new religious energies" and a working of religious vocabulary - words such as reconcile, forgive and repent - into public life even since RCC 90.

Pointing out that Chicago alone has more than 100 religious denominations and groups, thousands of churches and millions of members, he told the religious communicators: "You will not run out of stories." But he suggested not whining about how the status of religion in public life has changed since the "good old days," since "no one ever changes because somebody's whining."

Marty instead considers earlier times as the "different old days." One of the differences is the adoption of the word "secular" to describe the world outside of religion. In many respects, he said, everyone is secular and that term represents not just one thing, but many things. Indeed, "the secular world is a good reminder that there's another side" to the story of life.

The task of religion communicators is not to be at home with the secular order of things but to introduce the element of faith, he added. He agreed there are a lot of distractions in the public realm, and said the contribution of religious communicators will "add to that plurality of signals." But, indifference can be fought by being different and blindness to religion by being equipped to look for faith in the world. Being too specialized, he pointed out, can lead to becoming blinded by reality. Pluralism, the vast diversity of culture and faith in a world with six billion people, is simply "a context in which we work and it's not going away."

According to Marty, the secular and religious worlds are not separate but interactive on many levels. While people of faith must follow the rules of the public arena and often use a secular rationale, he pointed out that it's not hard to see a world of waste and disease "to which the world of religion, faith and spirituality seeks to bring different voices."

Those voices must penetrate not just one public but many sub-publics. "Some of them we get through to and some of them we don't," he added. Linda Bloom is a reporter with United Methodist News Service.

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Vancouver, Mon, Apr 3, 2000

83 (of 83) GORDON LAIRD Apr. 04, 2000 at 2:41 Eastern (1678 characters) I am working on a report about the two events: the Symposium on David Lochhead's work, and the Workshop on his work.

I am pleased to report that there were 19 at each event. Not bad, considering the competition for people's time.

I am pleased to report that there were 4 of the 5 remaining Presidents of Ecunet present!

I am pleased to report that both events were fully tapes and that the tapes have come out well, and it is now only a matter of time for me to transcribe the tapes.

I believe we honoured the memory of David Lochhead and also established some themes for future discussion. Here are some of those themes: 1. The question of the value of the individual over/against the new system which the Internet is setting up. We agreed with David Lochhead that we have to fight against being made into numbers and getting pre-programmed responses from Banks and other institutions.

2. Further thinking about the world which is made up of "Atoms" and "Bits", which Ken Bedell developed in his speech on Saturday, and which some of those present enjoyed and took up on.

3. The recognition of how advanced the thinking of David Lochhead was. His thoughts, developed 16 years ago, would be in the forefront of the thinking at RCC 2000 (In my estimation).

More as I think of them.

I have returned to a very busy situation: two funerals, which is a lot for me.

So stay tuned. I have "just begun to fight"!

I think Chuck Austin is right, there has been very little real analysis of RCC 2000. This he put on LIVE FROM CHICAGO 2

Any comments welcome!

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Vancouver, Mon, Apr 3, 2000

84 (of 87) GORDON LAIRD Apr. 04, 2000 at 5:56 Eastern (2354 characters) The Workshop on Saturday, April 1, 2000 was entitled: Digital Theology: A Reflection on the Work of David M. Lochhead

Leaders: Gordon Laird, Ken Bedell and Marta Frascati-Lochhead. Here was the order:

Introduction of the 3 of us by George Conklin

Gordon Laird: "Theology in a Digital World: Marta Frascati-Lochhead: "Post-Modern Horizon of David Lochhead's "Virtual Un/Reality"

Ken Bedell: Last Conversation with David:: "Bits and Atoms" Then question and answers.

Here was my submission:

RCC 2000 - Workshop on the Works of David Lochhead Saturday, April 1, 2000 1:30 PM Navy Pier Room, 10th Floor, Chicago Marriott Downtown

by Rev. Gordon Laird, Director, IRTC copyrighted April 1, 2000 by Donald Gordon Laird

I hereby dedicate this presentation to the Life, Work and Witness of my Friend and Colleague, Professor Dr. David Morgan Lochhead, 1936-1999. On the evening of October 2, 1984, a Tuesday night, the Faculty, Staff and Students, and many other interested people gathered in the Epiphany Chapel of the Vancouver School of Theology, overlooking the waters of Spanish Banks, in the beautiful City of Vancouver, "Canada's Gateway to the Pacific Rim". They had packed the main floor and balcony of the VST's Epiphany Chapel to hear the Speech, which one of their Faculty was to give in thanks and recognition for his being promoted to the position of Full Professor: Professor of Systematic Theology. Dr. David Lochhead had joined the Faculty in 1978, and now, 6 years later had proven his worthiness to become Full Professor.

I wonder now what they were expecting to hear. Nobody, not family, not friends, nor colleague, knew a minute before David gave any address what he might say. I am sure NOBODY expected what happened next.

After an introduction by Principal Art Van Seters, in which a few clues were offered about David's newfound interest and ability in computers, David launched into a speech which has continued to be the seminal work of a whole new field of study. David titled his speech: Theology in a Digital World.

This unpredictable theological professor was going to use his most significant speaking occasion on what? Computers!

What do Computers have to do with Theology?

--see next note

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Vancouver, Tue, Apr 4, 2000

85 (of 87) GORDON LAIRD Apr. 04, 2000 at 5:56 Eastern (2967 characters) Gordon Laird's address continued:

I like Mel Brook's movies as much for his short, compelling titles as for their content "History of the World, Part I". Hilarious title for a forgettable movie.

The best title for me was "Blazing Saddles". Two words!

But I think David Lochhead, matched, in his own way, Mel's amazingly pithy and provocative titles when he coined "Does God Love Computers?" He then went on to: "The Tower of Babel Revisited" and "Have you Hugged Your Computer Today?".

Even among those catchy titles, Theology in a Digital World stands out. I want to speak to describe today just one of his many speeches, but, in many ways, the most significant because it anticipated the rest. I have passed out to you a Bibliography of the writings of David Lochhead, prepared by the Institute which was his brain-child and which he named: The Institute for Religion, Technology and Culture (IRTC). The three of us speaking to you today were selected by David, along with Ian MacKenzie who spoke to the Symposium, as the first four Directors of the IRTC. We didn't expect that we would have to carry on without our visionary Founder. David's first book on this topic was entitled the same as the speech, "Theology in a Digital World" and was published by the United Church Publishing House four years later, in 1988. The first Chapter of this book comprises the speech I am pointing to. The following five chapters are speeches David delivered in the years 1984 to 1987.

I will pass around my own copy for you to touch and scan. but I would be heartbroken if I do not get it back! The issue of finding ways to get this little book back into print is one of the challenges which face us today! After David's death I checked out what the VST Library had available on David Lochhead and what they had about that first speech.

They had one audio tape of the speech, of which this tape is a copy, and a printed transcript which accompanies that tape in the Library. But I discovered, when comparing the transcript with the tape, that this is a remarkable document, which is accompanied by his "Afterword", a document

which appears to be unpublished anywhere. It is undated, but bears the signs that it was released for printing by David about a year later. David's first line in his Afterword is "It is not yet a year since Theology in a Digital World was written".

In "Afterword" he describes events which happened in the months after the delivery of this speech: · One month later the United Church Users Group (UCHUG) was formed and the first experimental four months on the Envoy 100 network, · the transfer of the interactions onto a small network in Denver, Colorado, called UNISON, · the further connecting with the fledgling operations of a few denominations in the United States to form ECUNET.

---more in next note

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Vancouver, Tue, Apr 4, 2000 home.istar.ca/

glaird/

86 (of 87) GORDON LAIRD Apr. 04, 2000 at 5:56 Eastern (2652 characters) Gordon Laird address, continued:

David was the "Dean" of the Ecunet community, and was rightly elected the first President of ECUNET and Ecunet, Inc.

In European universities, Theology was considered the Queen of the Sciences. In the same way, in the structures of the early Ecunet, UCHUG was awarded the position of Queen of the Denominational Networks. This was entirely due to the work of Dr. David Lochhead.

The online community which began with small groups within a few denominations, has this week seen a further incarnation, "The New Ecunet", hosted by the service OnePlace DOT COM.

In 1985 if a hundred people logged on during a week we considered that a big number, Last week 8,990 identified themselves as users of ECUNET.

That is very respectable growth in 15 years, and this number may one day be seen as platform for phenomenal growth in the future. We're not Amazon DOT COM, ....but then, who is? The insights of David Lochhead which he revealed in his speech October 2, 1984 would have been quite at home yesterday, in the presentation by Dr. Derrick deKerckhove of the McLuhan Program in Culture and Technology at the University of Toronto.

David refers to Marshall McLuhan in his first speech, particularly in relationship to Television. He refers to him again in his Afterword. Then in a 1994 article published in a theological journal, David wrote Theology and Interpretation: a Footnote to McLuhan. His insights in that article

would have been very relevant to some of deKerckhove's penetrating analysis.

We miss very much hearing what David would be thinking today. Marta will give a foretaste of that in her presentation.

For those of you who have never read *Theology in a Digital World*, I have bad news. You can't find it in bookstores and you can't find it online. Here at RCC 2000, in the Mercado on the fifth floor, the Augsburg/Fortress Press bookshop could have sold a number of copies of this little book, but unfortunately there were none available. They sold out early all their copies of his 1997 book, "Shifting Realities".

We learned at the Symposium in honour of David Lochhead on Wednesday that there are a few copies of "Theology in a Digital World" still available: 3 or 4 are in the home of Rev. Neil Topliffe in Indianapolis, (one of Ecunet's Presidents) and a few copies in the VST Bookstore, a few steps from the Epiphany Chapel, the site of the first speech.

One of the urgent tasks of the IRTC is to find ways to make available *Theology in a Digital World*

---more in next note

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Vancouver, Tue, Apr 4, 2000

87 (of 87) GORDON LAIRD Apr. 04, 2000 at 5:56 Eastern (1613 characters) There is not time to comment in detail on the content of *Theology in a Digital World*. This list of topics will illustrate why this speech, spoken and written 15 years ago would be relevant in RCC 2000 discussions: · The Church is no longer seen by secular media as an "Information Provider" · The advent of television and its dramatic effect on the church - with reference to Marshall McLuhan, global village · Hackers and the lack of trust of authority - top down and bottom up · The Computer as a "Possibility Machine" · Distinguishing between Information Retrieval and Interactive communication · The power of computer communication to create community · Computer communication overcomes space and affects time as well. · What is a person, what is a community? · Pastoral possibilities in Computer Communication · Hierarchy and computer communication. · Computer communication and the understanding of God. Process Theology · Quote: "The computer world view will inevitably raise questions for us about the nature of God, of human nature and of community. Let me remind you that all the questions I have just listed were raised October 2, 1984, before the founding of the United Church Computer Users Group, before ecumenical gathering on UNISON, before Ecunet was founded. Remarkable!

Thank God for the Life, Work and Witness of David Lochhead! Note: during the meeting Marta

Frascati-Lochhead indicated that she owned a few copies of "Theology in a Digital World"

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Vancouver, Tue, Apr 4, 2000

88 (of 88) GORDON LAIRD Apr. 04, 2000 at 6:12 Eastern (2795 characters) Institute for Religion, Technology and Culture (IRTC)

An Overview of the Writings of the Rev. Dr. David M. Lochhead -1936-1999 March 29, 2000  
Books:

1977 - The Liberation of the Bible (The Student Christian Movement of Canada, 1977, World Student Christian Federation of North America - 1977) 1978 - The Lordship of Jesus, report of the Committee on Christian Faith to the 27th General Council of the United Church (Toronto: The United Church General Council, 1978)

1981 - Living Between Memory and Hope - a Bible Study for Today, with B. J. Klassen (Toronto: Division of Communication, United Church of Canada, 1981)

1983 - Faith of the Church, ten essays on some fundamentals of the faith (Toronto: United Church Observer, 1983)

1988 - The Dialogical Imperative - A Christian Reflection on Interfaith Encounter (Maryknoll, New York: Orbis, 1988)

1988 - Theology in a Digital World (Toronto: United Church Publishing House, 1988) - a collection of six essays: Theology in a Digital World

Theology about a Machine

Does God Love Computers? The New Electronic Church

The Tower of Babel Revisited

Toward a Theology of Information 1988 - General Council Online, David Lochhead, Editor (Vancouver: Small Computers in the Church Committee, 1988)

1997 - Ecunet '97 Conference Proceedings May 28-31, 1997 (Vancouver: Chalmers Institute, 1998) - David chaired this conference - his introduction of J. T. Roberson is included, David delivered his Theme Presentation: "Modem Dreams" at the closing Banquet. "Modem Dreams"

can be read at: <http://www.religion-research.org/irtc/Modemdre.htm> 1997 - Shifting Realities (Geneva: WCC (World Council of Churches) Publishing, 1997)

1997 - On-line Distance Education and the Digital Revolution (Vancouver: Chalmers Institute, 1997) David Lochhead's Home Page: <http://www.religionresearch.org/irtc/dml.htm> Complete texts of these articles are included in David's Home Page, which is retained intact since his death. He considered these articles "The Sequel" to Theology in a Digital World:

1988 - The Magical Computer 1990 - Have You Hugged Your Computer Today? 1991 - Software World 1994 - Technology and Interpretation 1995 - Living in Virtual Un/Reality (at Ecunet '95, Baltimore) 1995 - Technology, Communication, and the Future (at Ecunet '95, Baltimore) 1997 - Technology and Distance Education - (SACEM, Fort Worth Texas) In addition to the books and Home Page there are videos of lectures, book reviews, articles and sound recordings. David participated in the Dissertations of at least one doctoral student

The Home Page of the IRTC can be found at: <http://www.religion-research.org/irtc/irtc.htm>

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Vancouver, Tue, Apr 4, 2000

89 (of 89) GORDON LAIRD Apr. 04, 2000 at 12:07 Eastern (1899 characters) Embodiment in Cyber Space

by Gordon Laird - April 4, 2000

The theme of the reality of cyber encounters came up in a number of ways at both the Symposium and the Workshop on the Work of David Lochhead. I think it is an important theme - not new, it's always been with us. I would like to focus some thoughts on it.

This came up sharply for me after Ken Bedell finished his talk on the conversation he had last with David Lochhead, about "Bits and Atoms". We were doing our best to understand what Ken was driving at, but Cam Howard (formerly Cam Linton) in the back of the room said, "Can you give us an illustration of what you mean by "Bit Theology".

Ken answered something like this: We have talked for years about whether it is possible to share Communion online. Some people are doing it on Ecunet. Ken expressed his own reservations and doubt about the possibility. But that's it!!

That got my juices flowing, and I went back to the conversation from Paula Sampson (married to Ian MacKenzie) who said that she has trouble with this medium, because in her Anglican tradition

Presence is such an important issue.

Can there be such a thing as "Presence" in Cyber space, e.g. on Ecunet? Again at the Symposium a Roman Catholic sister, who didn't know anything about David Lochhead but was there to learn, said she was having trouble with whether relationships are real on Ecunet or by e-mail. After Cam Howard made her comment a number of the participants got into it. I ventured the thought that perhaps the significance of "MEMORIAL SERVICE" [if you don't know this reference, please ask] was that in some way we had "Presence" and "Embodiment".

What do you all think? A lot more examples have occurred to me. For example: perhaps Avuncularity has to do with Presence!

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Vancouver, Tue, Apr 4, 2000

90 (of 90) BOB CRAMER Apr. 04, 2000 at 13:00 Eastern (2121 characters) Re: #89 from GORDON LAIRD on Apr. 04, 2000

I think if one can sense avuncularity in an e-mail or Ecunet-meeting partner then "presence" is exemplified if not proved. I cannot after all prove which of the levels of Presence that various traditions claim in the Eucharist is closest to being correct.

Problem with what I just said is that in this instance Gordon knows both Houston Hodges and Bob Cramer "in the flesh"-- abundantly as it happens-- so we wouldn't make good examples in this case. I suspect however that some in Ecunet, who have met neither Houston nor myself, might agree with Gordon on our (sometimes) avuncularity. Then that would indicate presence. I want to revisit briefly, without arguing as I once did in a journal piece, my contention that most of us would agree that abstractions =are= capable of generating visible, palpable feelings across distance. A good example is the flaming we sometimes see. Antagonism, dislike, etc. are carried through space altogether too easily and well in my opinion. It is therefore possible to argue that the opposite is just as possible and that it really does occur. Community can be felt across space just as it can be felt face to face, just as dissension can be so experienced. We ought therefore to expect that cyberspace can nurture real community and work towards that. I'm not sure that a top-down denominational publication has much chance, actually, in and of itself, of creating community, though it's sometimes so claimed. I think cyberspace CAN create, support and maintain community-- mutual presence, real presence. And it is my own experience that the communion experience online conveys the level of Christ's Presence that my tradition requires. (I am free church, not high church.)

Some who wrote in my meeting, "KERN," knew our family face to face. Some knew me but not

Kern or Judy. Some never met any of us. If you can read the 111 or so notes in that permanent Ecunet meeting without tears and a distinct change in your breathing-rate, you'll be in the minority, it has turned out over the years. Bob Cramer.

92 (of 92) GORDON LAIRD Apr. 05, 2000 at 1:41 Eastern (1739 characters)

I welcome Brian Lang, the proprietor of OnePlace.Com to this conversation, at my specific request. It was for this purpose:

There are some Conferences on Ecunet, historically, which have enjoyed a protected status. For example: MEMORIAL SERVICE does not have to be read every month to stay in place. There are other examples. One thing I would like to find out is how many there are, and has anything changed with the New Ecunet.

The occasion was Bob Cramer's comment on the conference: KERN I went away and read KERN and found there is really only two notes left. Bob is looking into it, but the point is, which conferences are protected and which aren't and how does that work in the new Ecunet. I have some more of my conferences which are protected. I think UCCAN HISTORY is protected. I am going be memory on that one. I have one that was not protected but which should have been. It was called GENERAL COUNCIL REPORT ANALYSIS and was a Conference I used to analyse the key document which was most controversial at our General Council 32. I have retyped it into a document, and could retype it online and have it preserved.

I have protected ONLINE ETHICS for years. I think it is historical and should have been protected.

I have some items on my home page which sit there with no special monthly acts of protection, and yet I have to make sure I read them once a month to protect them here.

Do any of the rest of you know the names of any "protected" conferences? I think there is one, or more, on the History of Ecunet which is protected. We have Brian Lang here for as long as this discussion takes.

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Vancouver, Tue, Apr 4, 2000

93 (of 93) BRIAN LANG Apr. 05, 2000 at 8:09 Eastern (1475 characters) Gordon -

Thank you for inviting me in... it is a pleasure to be here. BTW, I am no longer proprietor of OnePlace, I gave up that status years ago when we sold the company. I am now just a lowly company director.

If I understand your issue correctly, you are concerned about what conferences on Ecunet are "protected," correct? By this I assume you mean they will not be removed by the purger? It also appears you are concerned about meetings that contain historical content that made it over successfully from the old system.

There is no purger in the new system, as our performance is currently not dictated by the size of the message base. For the present at least, it would seem you do not need to fear the purger of old. In regards to old meetings, if something is not intact the way you would expect, please let me know immediately. We are still capable of re-importing meetings from the old Ecunet in case you notice anything that is not as you would expect. I look forward to continuing these discussions together.

Sincerely,

- BL

94 (of 94) GORDON LAIRD Apr. 05, 2000 at 8:53 Eastern (1898 characters) Re: #93 from BRIAN LANG on Apr. 05, 2000

Thanks for the clarifier, Brian about "proprietorship". And also about the lack of a purger. That seems almost unbelievable!

I would like to mention the names of the "protected" conferences anyway Perhaps people haven't read them. I expect there are a number of them that I am not aware of.

These are ones I have originated: "NORTH OF SIXTY" on Sun Oct 06 09:55:00 EDT 1991, about 60TH BIRTHDAY - HOW IT AFFECTS OUR OUTLOOK ON LIFE.

"MEMORIAL SERVICE" on Tue Dec 10 15:48:00 EST 1991, about A MEMORIAL SERVICE AT THE TIME OF THE CHALLENGER DISASTER.

"LIVE FROM ATLANTA" on Fri Dec 20 10:16:00 EST 1991, about [NO SUBJECT SPECIFIED].

"ONLINE ETHICS" on Sun Mar 01 16:58:00 EST 1992, about STATEMENT FROM THE ENA - MARCH 16, 1987 (538 CHARACTERS & 1 NOTE).

"UCCAN HISTORY" on Sat Jan 09 06:05:00 EST 1993, about COMMUNICATION THROUGH COMPUTERS IN THE UNITED CHURCH OF CANADA.

"SERMONSHOP ARTICLE" on Fri Jan 13 10:44:00 EST 1995, about ARTICLE APPEARING

IN MAPLE RIDGE NEWS ON SERMONSHOP.

"LIVE FROM ECUNET 97" on Fri May 23 10:09:00 EDT 1997, about GOSSIP AND INFORMATION FROM VANCOUVER.

"DAVID LOCHHEAD COMMUNICATES" on Sun May 23 15:01:00 EDT 1999, about THE PROCESS OF RE-ESTABLISHING DIRECT COMMUNICATION WITH DAVID LOCHHEAD.

"COMMUNICATION ACCESSIBILITY" on Wed May 26 16:30:00 EDT 1999, about STEPHEN HAWKING - CHRISTOPHER REEVE AND OTHERS ARE GREAT EXAMPLES.

"LOCHHEAD WRITINGS" on Sun Jul 04 21:51:00 EDT 1999, about DAVID LOCHHEAD - 1936-1999 WRITINGS ON VARIOUS TOPICS.

"NEW MILLENNIUM COMMENTARY" on Wed Mar 15 11:31:35 EST 2000, about THOUGHTS AND DISCUSSION INSPIRED BY THE NEW ECUNET.

Most of these are protected, some, like the last one, are new, and the issue of protection had not come up.

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Vancouver, Wed, Apr 5, 2000

95 (of 95) BOB CRAMER Apr. 05, 2000 at 12:56 Eastern (666 characters) Re: #93 from BRIAN LANG on Apr. 05, 2000

Glad you're here, Brian. Thanks for adding one more complication to your life! I guess you know I'm very impressed with the way things are going. "KERN" was "protected" in the sense that the purger only kicked in after three years. Other protection levels may have been possible but that was the arrangement with "KERN" which some old-times who know about it have long used in order to demonstrate that cyberspace can be pretty darn close to face-to-face, in terms of affect. That's Affect.

I do want the entire "KERN" meeting restored, ASAP. Don't know to whom to tell that but you're a good start. Bob Cramer.

99 (of 99) BOB CRAMER Apr. 06, 2000 at 14:39 Eastern (154 characters) Re: #96 from BRIAN LANG on Apr. 05, 2000

Thanks, Brian. If "KERN" was bumped from the old system, it was recently, and I was not informed. Bob Cramer.

100 (of 100) GORDON LAIRD Apr. 07, 2000 at 4:17 Eastern (914 characters) Re: #95 from BOB CRAMER on Apr. 05, 2000

Bob: I have sent out a call for "DIGITAL RETRIEVAL MAN" [my own name for him], to join this conference. That is John Easton who has been with UCHUG from the very beginning and part of UNISON and all of ECUNET. John has archives of everything beginning with his Commodore 64 files. I asked John as a last resort if he had any files on GENERAL COUNCIL REPORT ANALYSIS

That was the only time John couldn't find something.

I am sure he has all the note to KERN, but you probably have them yourself. It may have to be rebuilt from scratch.

Bob, do you know any other "protected" conferences like KERN ?

HOUSTON: what "protected" conferences do you know about. There is PRESBYNET 2000 but there must be a lot more than that!

gl [did I get the #100 note?]

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Vancouver, Fri, Apr 7, 2000

101 (of 101) HOUSTON HODGES Apr. 07, 2000 at 8:43 Eastern (714 characters)  
>HOUSTON: what "protected" conferences do you know about. There is  
>PRESBYNET 2000 but there must be a lot more than that!

Gord, I'm not as protection-alert as you are, and think some of those I've had protected -- like the Church Growth Strategy papers of a couple of years ago -- can just as well fade away. And I'm for the return of the purger, in time -- when the system is reliable enough to make sense of it. "Make it do, use it up, wear it out," and "Simpler is better."

Isn't there some sense to expecting those responsible for meetings of historical significance to keep archival copies of them, rather than expecting an infinitely expanding storage space on the Ecunet machines? -- Just a thought.

102 (of 105) GORDON LAIRD Apr. 07, 2000 at 10:24 Eastern (516 characters) Re: #101 from HOUSTON HODGES on Apr. 07, 2000

- > Isn't there some sense to expecting those responsible for meetings of
- > historical significance to keep archival copies of them, rather than
- > expecting an infinitely expanding storage space on the Ecunet
- > machines? -- Just a thought. >

Doctor, much as I respect your judgment I would like to get a second opinion!

Remember I am "Archive-Oriented"!!!!

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Vancouver, Fri, Apr 7, 2000

104 (of 105) BOB CRAMER Apr. 07, 2000 at 12:12 Eastern (571 characters) Re: #102 from GORDON LAIRD on Apr. 07, 2000

Houston: I imagine that if the moderator of an archived meeting were to try to upload it, it would have to be converted to a blink file and, even then, sent in segments unless it's as short as "KERN". Seems as though the host gurus would better be able to do that.

I just edited the last line of that first graf to meet HH standards. I hope. Grin. Run. Why? Dunno.

I wouldn't mind the purger returning. Too easy for me to procrastinate. Gordon: I think "KERN" was my only three-year-protection meeting. Bob C.

105 (of 105) HOUSTON HODGES Apr. 07, 2000 at 12:15 Eastern (200 characters)  
>Remember I am "Archive-Oriented"!!!!

I think you're "archive-obsessed," dear one, but that's better than being "archive-oblivious."

(Got two copies of your note, but I'm only saving one!) <grin>

106 (of 106) GORDON LAIRD Apr. 07, 2000 at 21:09 Eastern (235 characters) Re: #105 from HOUSTON HODGES on Apr. 07, 2000

The system must have really liked my first note and sent it twice for emphasis!!

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Vancouver, Fri, Apr 7, 2000

107 (of 107) GORDON LAIRD Apr. 08, 2000 at 2:32 Eastern (516 characters) Re: #101 from HOUSTON HODGES on Apr. 07, 2000

- > Isn't there some sense to expecting those responsible for meetings of
- > historical significance to keep archival copies of them, rather than
- > expecting an infinitely expanding storage space on the Ecunet
- > machines? -- Just a thought.

Would Brian or someone explain the extent to which this is "real" space which is used up or "virtual space"?

Gordon

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Vancouver, Fri, Apr 7, 2000

108 (of 108) GEORGE CONKLIN Apr. 08, 2000 at 21:08 Eastern (609 characters) Re: #101 from HOUSTON HODGES on Apr. 07, 2000

Ah, history... and technology. The early history I had of UCC Christnet (the test run Curt Ackley and I ran on Compuserve) never made it under the Ecunet umbrella. Too many moves, including from TRS-DOS to MSDOS, not to mention moving van moves.

George Conklin, written from Berkeley Sat, Apr 8, 2000 at 5:53 am)

109 (of 109) GORDON LAIRD Apr. 09, 2000 at 10:55 Eastern (1396 characters) Thinking about the "Golly-Gee-Whiz" of it all:

I think about the GGW when I am communicating with Anita from the Cyber Cafe in Chicago. Anita started learning e-mail and internet about 2 months ago. She is the youngest of our five children, wife of Chris, mother of Quince, creates west coast furniture and is an avid gardener. Anita lives in Nanaimo. Yes, Houston and Bob, the name made famous by the Canadian treat, "Nanaimo Bars".

But Anita came rather late to the internet and e-mail. Chris has had a powerful computer for a long time, but Chris mostly likes involved "Dungeons and Dragons" type story, and did not have a

printer, or a word processor.

But Anita now sees, mainly through her newly-shown interest in her local United Church, the value of computers, word processing, internet and e-mail. And she is taking to it like a duck to water.

That get's me, finally to the GGW [Golly-Gee-Whiz]

I want to say to Anita, look!! We are communicating from Chicago more often and better than the occasional long-distance calls. GGW!!! Then I realize that when I have done that in the past I have probably turned people off. It has a funny subliminal message: I have known this all along, and you are just learning it!!

So I have decided to stifle my GGW comments.

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Vancouver, Sun, Apr 9, 2000

112 (of 112) BOB BRANNON Apr. 09, 2000 at 17:30 Eastern (555 characters) Reply from Bob Brannon to #97 From Gordon Laird, Thu Apr 6 at 8:53a

--- Original Note #97 From Gordon Laird, Thu Apr 6 at 8:53a ---

>What about PRAYER CHAPEL. I think the prayers sent by those praying online  
>are real and effective. I don't think they are just "cyber-prayers"  
> I know that they are.

I have felt a peace which passes understanding during 6 bladder cancer surgeries. Since the cancer came under control 9 months ago, I miss the lift of that peace. Grace and Peace.

Bob Brannon Dunpackin Clarksville, TN

110 (of 112) HOUSTON HODGES Apr. 09, 2000 at 11:21 Eastern (330 characters)

>So I have decided to stifle my GGW comments.

a. you won't be able to b. you shouldn't c. it'll come back to haunt you if you try, twice as bad d. try "ration" or "moderate" or "be frugal about" or "manage better" You're a GGW sort of guy, Gord, let's face it

short of a lobotomy, that's what we've got with you, praise be!

111 (of 112) GORDON LAIRD Apr. 09, 2000 at 12:41 Eastern (184 characters) Re: #110 from HOUSTON HODGES on Apr. 09, 2000

What, another Lobotomy, Doctor? May I get a second opinion? <g> - Gordon Laird Sun, Apr 9, 2000 Home Page:

113 (of 113) GORDON LAIRD Apr. 09, 2000 at 19:56 Eastern (446 characters) Re: #112 from BOB BRANNON on Apr. 09, 2000

Yes, Bob. And healing touch. This morning at Church, Marilyn was commissioned with a dozen others as "Healing Touch" outreach for our Church.

I have heard giving healing touch over the phone. \ I have certainly prayed with people over the phone.

That's cyber transmission friends!

Gordon

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Vancouver, Sun, Apr 9, 2000

114 (of 114) BRIAN LANG Apr. 10, 2000 at 14:21 Eastern (1115 characters) This is a very good question, and one with which I have already been pondering. As some point we may need to consider better ways to archive significant historical meetings. We have not addressed that issue as of yet. But we also may need to figure out a way for those who are interested to have a "back up" copy of a historical meeting for their own personal records.

- BL

115 (of 115) GORDON LAIRD Apr. 11, 2000 at 3:22 Eastern (1379 characters) Now that I think of it, the whole list I gave you was not a list of the protected conferences.

I think from the list perhaps only MEMORIAL SERVICE was protected. Some of them, such as the one to do with Windows 95 I have not protected myself. I have been told that unless I read it it will be purged. I don't read it. It doesn't get purged.

I would say that the few conferences which could stand protection are ones which are very central to the history of Ecunet itself.

such as

MEMORIAL SERVICE

KERN

ECUNETS HISTORY

Perhaps UCCAN HISTORY

Also LIVE FROM....

which are Ecunet-sponsored events.

Anyone have any thoughts?

and a few others.

For those which still bring a sparkle to the eyes of their founders, perhaps they should be told how to make a backup themselves.

116 (of 116) GORDON LAIRD Apr. 11, 2000 at 3:48 Eastern (355 characters) Re: #115 from GORDON LAIRD on Apr. 11, 2000

It might be part of the procedure for the Originator of a conference s/he feels might deserve protection to APPLY to someone [say, someone designated by the Ecunet Board], so that it is not automatic.

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Vancouver, Tue, Apr 11, 2000

117 (of 117) HOUSTON HODGES Apr. 11, 2000 at 8:06 Eastern (588 characters)  
>It might be part of the procedure for the Originator of a conference s/he  
>feels might deserve protection to APPLY to someone [say, someone designated  
>by the Ecunet Board], so that it is not automatic.

Glad you're thinking some more about this, Gord -- and seeing the distinction between clutter and history. Not sure this last idea is helpful, however -- sure would be hard to turn SOME of us curmudgeons down, without relational stresses, and I'm not sure we need any more of those.

The recent "shorter list" sure resonates more with me

you've gotten at the core of our history.

118 (of 118) GORDON LAIRD Apr. 11, 2000 at 11:10 Eastern (302 characters) Re: #117 from HOUSTON HODGES on Apr. 11, 2000

Yes, Houston. You have been in a number of the "historical" conferences. Can you think of any other names?

This should be a manageable list.

gl

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Vancouver, Tue, Apr 11, 2000